

Who Can It Be Now?

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Preface

Concerning the concept, and possible reality of a Hebrew Messiah, some Jewish-oriented websites have presented their positions upon just who can and can't be a legitimate Hebrew Messiah based on their interpretation of selected prophecies and scriptures from the Old Testament Bible, giving the impression that they are accurately representing the views of Orthodox and Conservative Judaism.

According to these websites, the Messiah must fulfill all of these requirements as interpreted, and within a single lifetime, in order to be accepted. They also say that the current consensus among Jews is that Jesus did not fulfill these requirements in his lifetime, and therefore could not be considered as the Hebrew Messiah.

Everyone has so much invested in their beliefs and traditions, that no one can be purely unbiased and completely rational, as has been said even of the original authors of the books that underpin the Jewish and Christian faith, including all of the subsequent commentaries. Even though Jesus himself was Jewish, Jews consider belief in Jesus as the Hebrew Messiah to be a threat to the Hebrew faith. But a Jew or a Christian, who truly understands Jesus and his message, would never attempt to convert a Jew to the Christian faith. Jesus is Jewish. Still to know Jesus is to love him, and to know him is to love God. This is a divine mystery and a great spiritual gift to possess, hence the great zeal of the well-meaning, although often misguided Christian evangelist.

Jesus never changed his religion, he remained a Jew and taught adherence to the laws of Moses, particularly to the Ten Commandments, the only Hebrew laws ever to be written with the finger of God himself and not by man. So there is nothing to fear, a perfect Christian becomes a perfect Jew,

at least with regards to faith, the love of God, adherence to the Ten Commandments, the love of mankind, and the love of the world, which God himself created. Thus the end is only the beginning, alpha and omega.

Jesus worshipped the Hebrew God, and he instructed his disciples to follow him and to do likewise. Howbeit, Jesus worshipped in spirit and in truth. He found fault with the hypocrisy demonstrated by the Jewish authorities. Jesus revealed the spirit of the law and not just the letter of the law. For instance, Jesus occasionally healed on the Sabbath day if the situation presented itself. He did not say to the afflicted, 'please come back after the Sabbath'. This was judged to be transgression against the law and was sinful in the eyes of the scribes and Pharisees of the day. Of course the person who was healed felt much differently about it. Jesus pointed out that even a Pharisee would pull his animal out of a pit if it happened to fall into the pit on the Sabbath day. Were the Pharisees being hypocritical?

Regarding prophecy, each Old Testament prophet was influenced by the world around them and the times in which they lived, so their prophecies tend to deal with events in the more immediate future, and are also influenced by the recent past, and include names and places consistent with the world around them, and the geographic, political, religious, cultural and economic conditions of the times. Yet they all have their roots in the ancient covenant between God and Abraham and in the Mosaic laws. Many include references to an end times or an end of days, when the Kingdom of God will be established on earth, and the nation of Israel will return to its former glory. This is a recurring theme.

Another recurring theme is lamentation for the sins of Israel separating them from God, and the promise of restoration, if Israel would only repent and return to God, and keep his commandments. There is also lamentation for serious errors in judgment, failures in leadership, lack of vision, lack of

wisdom and understanding, including the failure of Israel's prophets, priests, kings, and religious authorities to be selfless in service and to carry out God's will. Jesus was obviously not the first to point this out, howbeit with a little reflection, we can perceive that he may have been the last Hebrew prophet to do so, and he paid the price of so many of the prophets before him. It is interesting that today, no Hebrew prophet or priest is lamenting anything with regards to the People of the Covenant. The people of Israel are very happy with themselves and deservedly so. Is this because they are all becoming righteous?

The requirements for the Hebrew Messiah are based on a short selection of prophetic scriptures from the Old Testament. It does not include all of the prophetic scriptures that might have been considered. And the New Testament scriptures are not considered at all. These Old Testament scriptures will suffice. They are more than adequate. As a precursor, let us first set the stage, and also take a look at the conditions surrounding Israel's first three kings and Israel's prophets.

Consider My Servant Job

Religious men in times past often presumed to know God, His perfect will, and just what God required, often leading to an admonishment from God himself. It is worthwhile to read the passages found in the Book of Job, as there is great wisdom buried throughout. Just a few of these passages are provided below in order to make the point:

Quoting from the King James Bible, Book of Job, Chapter 37: 23-24,

23 Touching the Almighty, we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice: he will not afflict.

24 Men do therefore fear him: he respecteth not any that are wise of heart.

Quoting from the King James Bible, Book of Job, Chapters 38: 1-41,

1 Then the Lord answered Job out of the whirlwind, and said.

2 Who is this that darkeneth counsel by words without knowledge?

3 Gird up now thy loins like a man; for I will demand of thee, and answer thou me.

4 Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding.

5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?

6 Whereupon are the foundations thereof fastened? or who laid the cornerstone thereof;

7 When the morning stars sang together, and all the sons of God shouted for joy?

8 Or who shut up the sea, with doors, when it brake forth, as if it had issued out of a womb?

9 When I made the cloud the garment thereof, and thick darkness, a swaddlingband for it.

10 And brake up for it my decreed place, and set bars and doors,

11 And said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed?

12 Hast thou commanded the morning since thy days; and caused the dayspring to know his place;

13 That it might take hold of the ends of the earth, that the wicked might be shaken out of it?

14 It is turned as clay to the seal; and they stand as a garment.

15 And from the wicked their light is withholden, and the high arm shall be broken.

16 Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth?

17 Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death?

18 Hast thou perceived the breadth of the earth? declare if thou knowest it all.

19 Where is the way where light dwelleth? and as for darkness, where is the place thereof?

20 That thou shouldest take it to the bound thereof, and that thou shouldest know the paths to the house thereof?

21 Knowest thou it, because thou wast then born? or because the number of thy days is great?

22 Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail,

23 Which I have reserved against the time of trouble, against the day of battle and war?

24 By what way is the light parted, which scattereth the east wind upon the earth?

25 Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

26 To cause it to rain on the earth, where no man is; on the wilderness, wherein there is no man;

27 To satisfy the desolate and waste ground; and to cause the bud of the tender herb to spring forth?

28 Hath the rain a father? or who hath begotten the drops of dew?

29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendered it?

30 The waters are hid as with a stone, and the face of the deep is frozen.

31 Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?

32 Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?

33 Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?

34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?

35 Canst thou send lightnings, that they may go, and say unto thee, Here we are?

36 Who hath put wisdom in the inward parts? or who hath given understanding to the heart?

37 Who can number the clouds in wisdom? or who can stay the bottles of heaven,

38 When the dust groweth into hardness, and the clods cleave fast together?

39 Wilt thou hunt the prey for the lion? or fill the appetite of the young lions,

40 When they couch in their dens, and abide in the covert to lie in wait?

41 Who provideth for the raven his food? when his young ones cry unto God, they wander for lack of meat.

Quoting from the King James Bible, Book of Job, Chapters 40: 1-14,

1 Moreover the Lord answered Job, and said,

2 Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answereth it.

3 Then Job answered the Lord, and said,

4 Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth.

5 Once I have spoken; but I will not answer: yea twice; but I will proceed no further.

6 Then answered the Lord unto Job out of the whirlwind, and said,

7 Gird up thy loins now like a man: I will demand of thee, and declare thou unto me.

8 Wilt thou disannul my judgment? wilt thou condemn me, that thou mayest be righteous?

9 Hast thou an arm like God? or canst thou thunder with a voice like him?

10 Deck thyself now with majesty and excellency; and array thyself with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him.

12 Look on every one that is proud, and bring him low; and tread down the wicked in their place.

13 Hide them in the dust together; and bind their faces in secret.

14 Then will I also confess unto thee that thine own right hand can save thee.

Quoting from the King James Bible, Book of Job, Chapters 42: 1-17,

1 Then Job answered the Lord, and said,

2 I know that thou canst do every thing, and that no thought can be withholden from thee.

3 Who is he that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: I will demand of thee, and declare thou unto me.

5 I have heard of thee by the hearing of the ear; but now mine eye seeth thee.

6 Wherefore I abhor myself, and repent in dust and ashes.

7 And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.

8 Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.

9 So Eliphaz the Temanite and Bildad the Shuite and Zophar the Naamathite went, and did according as the Lord commanded them: the Lord also accepted Job.

10 And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before.

11 Then came there unto him all his brethren, and all his sisters, and all that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of money, and every one an earring of gold.

12 So the Lord blessed the latter end of Job more than his beginning: for he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she asses.

13 He had also seven sons and three daughters.

14 And he called the name of the first, Jemima; and the name of the second, Kezia; and the name of the third, Keren-happuch.

15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and forty years, and saw his sons, and his son's sons, even four generations.

17 So Job died, being old and full of days.

From the Book of Job 42:8-10 above, we see that a man can intercede for his friends and make admonition to God for them. Those who have put their faith in Jesus as the Hebrew Messiah, often ask for intercession with God, even though they themselves have direct access. This honors the Lord, and it is pleasing to God. Sinful man, even though forgiven and redeemed, is still humble and contrite before the Lord and before God Most High.

Oh, that someone might pray and intercede for all of us, even now! Who today is worthy to stand before Almighty God and to speak to him? Did not Moses intercede with God on behalf of his people Israel? Did not many of the Hebrew prophets do the same? Today all of Israel has direct access to God in prayer but all do not yet have an intercessor praying on their behalf. Ask God for wisdom concerning this. And may your prayer be granted.

Israel's First Three Kings

Let's look to the past for the conditions for a king of Israel, based on the circumstances surrounding the anointing of Saul, David, and Solomon. In all three instances, God himself chose who would be the king of Israel. The Prophet heard directly from God about God's choice, and then helped enable everything to come about, and the Prophet or the High Priest anointed the king of Israel with oil. Upon being anointed, the Spirit of God rested on the king, and he became a changed man. The king was then also able to prophecy.

King Saul ruled sometime between 1095 BC - 1055 BC; King David ruled sometime between 1055 BC – 1015 BC; and King Solomon ruled sometime between 1015 BC – 975 BC. The first temple was dedicated sometime around 1004 BC.

Quoting from the King James Bible, Book of 1 Samuel 8: 1-22,

1 And it came to pass, that when Samuel was old, that he made his sons judges over Israel.

2 Now the name of his firstborn was Joel; and the name of his second, Abiah: they were judges in Beer-sheba.

3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,

5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge over us like all the nations.

6 But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord.

7 And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.

9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.

10 And Samuel told all the words of the Lord unto the people that asked of him a king.

11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters to be confectionaries, and to be cooks, and to be bakers.

14 And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day.

19 Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us.

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord.

22 And the Lord said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

Quoting from the King James Bible, Book of 1 Samuel 9: 15-17,

15 Now the Lord had told Samuel in his ear a day before Saul came, saying,

16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be captain over my people Israel, that he may save my people out of the hand of the Philistines: for I have looked upon my people, because their cry has come unto me.

17 And when Samuel saw Saul, the Lord said unto him, Behold the man whom I spake to thee of! this same shall reign over my people.

Quoting from the King James Bible, Book of 1 Samuel 10: 1,

1 The Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath appointed thee to be captain over his inheritance?

Quoting from the King James Bible, Book of 1 Samuel 10: 5-9,

5 After that thou shalt come to the hill of God, where is the garrison of the Philistines: and it shall come to pass, when thou art come thither to the city, that thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them; and they shall prophecy.

6 And the Spirit of the Lord will come upon thee, and thou shalt prophecy with them, and shalt be turned into another man.

7 And let it be, when these signs are come unto thee, that thou do as occasion serve thee; for God is with thee.

8 And thou shalt go down before me to Gilgal; and behold, I will come down unto thee, to offer burnt offerings, and to sacrifice sacrifices of peace offerings: seven days shalt thou tarry, till I come to thee, and show thee what thou shalt do.

9 And it was so that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day.

Quoting from the King James Bible, Book of 1 Samuel 10: 17-27,

17 And Samuel called the people together unto the Lord to Mizpeh;

18 And said unto the children of Israel, Thus saith the Lord God of Israel, I brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, and all of them that oppressed you:

19 And ye have this day rejected your God, who himself saved you out of all your adversities and your tribulations; and ye have said unto him, Nay, but set a king over us. Now therefore present yourselves before the Lord by your tribes, and by your thousands.

20 And when Samuel had caused all of the tribes of Israel to come near, the tribe of Benjamin was taken.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they inquired of the Lord further, if the man should yet come hither. And the Lord answered, Behold, he hath hid himself among the stuff.

23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people from his shoulders and upward.

24 And Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king.

25 Then Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the Lord. And Samuel sent all the people away, every man to his house.

26 And Saul also went home to Gibeah; and there went with him a band of men, whose hearts God had touched.

27 But the children of Belial said, How shall this man save us? And they despised him, and brought him no presents. But he held his peace.

Quoting from the King James Bible, Book of 1 Samuel 12: 1,

1 And Samuel said unto all Israel, Behold I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

Quoting from the King James Bible, Book of 1 Samuel 15: 10-35,

10 Then came the word of the Lord unto Samuel saying,

11 It repenteth me that I have set up Saul to be king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the Lord all night.

12 And when Samuel rose early to meet Saul in the morning, it was told Samuel, saying, Saul came to Carmel, and behold, he set him up a place, and is gone about, and passed on, and gone down to Gilgal.

13 And Samuel came to Saul and Saul said unto him, Blessed be thou of the Lord: I have performed the commandment of the Lord.

14 And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed.

16 Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night. And he said unto him, Say on.

17 And Samuel said, When thou was little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?

18 And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19 Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?

20 And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of the Amalek, and have utterly destroyed the Amalekites.

21 But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23 For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.

24 And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice.

25 Now therefore I pray thee, pardon my sin, and turn again with me, that I may worship the Lord.

26 And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

And Samuel said unto him, The Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.

Quoting from the King James Bible, Book of 1 Samuel 16: 1,

1 And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thine horn with oil, and go. I will send thee to Jesse the Bethlehemite: for I have provided me a king among his sons.

Quoting from the King James Bible, Book of 1 Samuel 16: 11-13,

11 And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither.

12 And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him: for this is he.

13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah.

Quoting from the King James Bible, Book of 1 Samuel 24: 4-7,

4 And the men of David said unto him, Behold the day of which the Lord said unto thee, Behold I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of Saul's robe privily.

5 And it came to pass afterward, that David's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, The Lord forbid that I should do this thing unto my master, the Lord's anointed, to stretch forth my hand against him, seeing he is the anointed of the Lord.

7 So David stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

Quoting from the King James Bible, Book of 1 Samuel 24: 10,

10 Behold, this day thine eyes have seen how that the Lord had delivered thee to day into mine hand in the cave: and some bade me to kill thee; but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the Lord's anointed.

Quoting from the King James Bible, Book of 1 Samuel 26: 9,

9 And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless?

Quoting from the King James Bible, Book of 1 Kings 1: 28-39,

28 Then king David answered and said, Call me Bath-she-ba. And she came into the king's presence, and stood before the king.

29 And the king sware, and said, As the Lord liveth, that hath redeemed my soul out of all distress,

30 Even as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-she-ba bowed with her face to the earth, and did reverence to the king, and said, Let my Lord king David live for ever.

32 And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Je-hoi-a-da. And they came before the king.

33 The king also said unto them, Take with you the servants of your Lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gibon:

34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.

35 Then shall ye come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

36 And Be-na-iah the son of Je-hoi-a-da answered the king, and said, Amen: the Lord God of my lord the king say so too.

37 As the Lord hath been with my lord the king, even so be he with Solomon, and make his throne greater than the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, and Be-na-iah, the son of Je-hoi-a-da, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king David's mule, and brought him to Gihon.

39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the trumpet: and all the people said, God save king Solomon.

Quoting from the King James Bible, Book of 1 Kings 3: 1-15,

1 And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about.

2 Only the people sacrificed in high places, because there was no house built unto the name of the Lord, until those days.

3 And Solomon loved the Lord, walking in the statutes of David his father: only he sacrificed and burnt incense in high places.

4 And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt offerings did Solomon offer upon that altar.

5 In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto the servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

7 And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

8 And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered or counted for multitude.

9 Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke; and, behold, it was a dream. And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants.

Quoting from the King James Bible, Book of 1 Kings 4: 1,

1 So king Solomon was king over all Israel.

Yet, just like King Saul, and King David before him, King Solomon sinned against the Lord. At least King David knew that to destroy God's anointed is not without disastrous effect. We all know what was done to Jesus, how he was cut off, and the penalty that was paid. Fortunately for us, Jesus proclaimed that he had completed his work, even while hanging on the cross. Who are we to disbelieve him? Can God's anointed king reign forever on David's throne while hanging crucified on a cross? As has always been, the will of God cannot be thwarted by mere man. So let God arise and his enemies be scattered.

The Hebrew Prophets

After the death of King Solomon, the kingdom of Israel was divided. The early prophets of Israel made their prophecies during the period of the divided kingdom (975 BC – 587 BC); during the period of captivity (721 BC – 535 BC); and during the post exile period (587 BC – 400 BC). The second temple was dedicated sometime around 516 BC. The following prophets were active during the period of the divided kingdom and/or the period of captivity: Elijah, Elisha, Jonah, Amos, Micah, Hosea, Joel, Isaiah, Nahum, Habakkuk, Zephaniah, Obadiah, Jeremiah, Ezekiel, Zechariah, and Daniel. The following prophets were active during the post-exilic period: Jeremiah, Ezekiel, Zechariah, Daniel, Haggai, and Malachi. These early prophets were thus affected by the conquests against Israel by the Assyrian, Chaldean, and Persian empires.

Other empires have affected Jewish life over the centuries: the Early Babylonian Empire (2200 BC – 1100 BC); the Assyrian Empire (1100 BC – 625 BC); the Chaldean Empire (625 BC – 536 BC); the Persian Empire (536 BC – 330 BC), the Kingdoms of Alexander the Great and his successors (330 BC – 166 BC). The Jewish people experienced some independence during the Maccabean Period (166 BC – 135 BC). This was followed by a time of factions and divisions, disputes within the ruling families, non-traditional kingships and priesthoods, broken alliances and civil war (135 BC – 63 BC). Jerusalem was captured by the Roman general Pompey in 63 BC.

The Requirements for the Hebrew Messiah

Now that the stage has been set, here we have the prophetic scriptures from which the set of requirements for the Hebrew Messiah has been derived, being interpreted as such, that Jesus did not fulfill these requirements within his lifetime, and therefore cannot be considered to be the Hebrew Messiah:

Quoting from the King James Bible, Book of Isaiah 2:1-5,

1 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills and all nations shall flow unto it.

3 And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

4 And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

5 O house of Jacob, come ye, and let us walk in the light of the Lord.

Quoting from the King James Bible, Book of Isaiah 11:1-9,

1 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

2 And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

3 And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

4 But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

6 The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

7 And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.

8 And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

10 And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Quoting from the King James Bible, Book of Isaiah 42:1-9,

1 Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3 A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth.

4 He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law.

5 Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein:

6 I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

7 To open the blind eyes, to bring out the prisoners from the prison, and of them that sit in darkness out of the prison house.

8 I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images.

9 Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

Quoting from the King James Bible, Book of Isaiah 59:1-21,

1 Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear:

2 But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear.

3 For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

4 None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

5 They hatch cockatrice's eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

6 Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

7 Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

8 The way of peace, they know not; and there is no judgment in their goings: they have made them crooked paths: whoever goeth therein shall not know peace.

9 Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.

10 We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men.

11 We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far from us.

12 For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them;

13 In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

14 And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

15 Yea, truth faileth and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment.

16 And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him.

17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke.

18 According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense.

19 So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

20 And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.

21 As for me, this is my covenant with them, saith the Lord; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever.

Quoting from the King James Bible, Book of Jeremiah 23:5-8,

5 Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

7 Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt;

8 But, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

Quoting from the King James Bible, Book of Jeremiah 30:3,

3 For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land, that I gave to their fathers, and they shall possess it.

Quoting from the King James Bible, Book of Jeremiah 33:15-18,

15 In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

16 In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness.

17 For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel;

18 Neither shall the priests and Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

Quoting from the King James Bible, Book of Hosea 3:4-5,

4 For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim:

5 Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days.

Quoting from the King James Bible, Book of Micah 4:1-5,

1 But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

2 And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

4 But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.

5 For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever.

Quoting from the King James Bible, Book of Zephaniah 3:9,

9 For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent.

Quoting from the King James Bible, Book of Zephaniah 3:13-20,

13 The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make them afraid.

14 Sing, O daughter of Zion: shout, O Israel: be glad and rejoice with all the heart, O daughter of Jerusalem.

15 The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack.

17 The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

18 I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden.

19 Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land where they have been put to shame.

20 At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.

Quoting from the King James Bible, Book of Zechariah 14:9,

9 And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one.

Quoting from the King James Bible, Book of Daniel 10:14,

14 Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days.

What can you determine about the requirements for the Hebrew Messiah from the above passages? Would you consider Jesus as disqualified? And what do all these prophecies mean? And who can discern their times?

Let us add just one short passage from the New Testament Bible.

Quoting from the King James Bible book of 2 Peter 1:16-21,

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty.

17 For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

20 Knowing this first, that no prophecy of the scripture is of any private interpretation.

21 For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

This we do know, that the day before Jerusalem and the temple were destroyed by the Romans in 70 CE, the Jews were able to go to the temple to worship and make sacrifices to God. After the temple was destroyed, there were great trials and tribulations, such as had never been seen before. We have historical records of the cruelty. We also know from the holocaust just what man is capable of. If you were a Jew or a Christian at that time, what must you be thinking? Was this the final judgment? Was this the end of the world?

Quoting from the King James Bible, Book of Daniel 12:9-13,

9 And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

10 Many shall be purified and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11 And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12 Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

13 But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of days.

Quoting from the King James Bible, Book of Matthew 24:15-25,

15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judaea flee into the mountains:

17 Let him which is on the housetop not come down to take any thing out of his house:

18 Neither let him which is in the field return back to take his clothes.

19 And woe unto them that are with child, and to them that give suck in those days!

20 But pray ye that your flight be not in the winter, neither on the sabbath day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened.

23 Then if any man shall say unto you, Lo, here is Christ, or, there; believe it not.

24 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.

25 Behold, I have told you before.

The historian Josephus witnessed and afterwards described the destruction of Jerusalem and the Temple:

“Now as soon as the army had no more people to slay or to plunder, because there remained none to be the objects of their fury (for they would not have spared any, had there remained any other work to be done), [Titus] Caesar gave orders that they should now demolish the entire city and Temple, but should leave as many of the towers standing as they were of the greatest eminence; that is, Phasaelus, and Hippicus, and Mariamne; and

so much of the wall enclosed the city on the west side. This wall was spared, in order to afford a camp for such as were to lie in garrison [in the Upper City], as were the towers [the three forts] also spared, in order to demonstrate to posterity what kind of city it was, and how well fortified, which the Roman valor had subdued; but for all the rest of the wall [surrounding Jerusalem], it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that came thither believe it [Jerusalem] had ever been inhabited. This was the end which Jerusalem came to by the madness of those that were for innovations; a city otherwise of great magnificence, and of mighty fame among all mankind.

And truly, the very view itself was a melancholy thing; for those places which were adorned with trees and pleasant gardens, were now become desolate country every way, and its trees were all cut down. Nor could any foreigner that had formerly seen Judaea and the most beautiful suburbs of the city, and now saw it as a desert, but lament and mourn sadly at so great a change. For the war had laid all signs of beauty quite waste. Nor had anyone who had known the place before, had come on a sudden to it now, would he have known it again. But though he [a foreigner] were at the city itself, yet would he have inquired for it.

As the legions charged in, neither persuasion nor threat could check their impetuosity: passion alone was in command. Crowded together around the entrances many were trampled by their friends, many fell among the still hot and smoking ruins of the colonnades and died as miserably as the defeated. As they neared the Sanctuary they pretended not even to hear Caesar's commands and urged the men in front to throw in more firebrands. The partisans were no longer in a position to help; everywhere was slaughter and flight. Most of the victims were peaceful citizens, weak and unarmed, butchered wherever they were caught. Round the Altar the

heaps of corpses grew higher and higher, while down the Sanctuary steps poured a river of blood and the bodies of those killed at the top slithered to the bottom.”

So, according to the aforementioned Jewish-oriented websites, the following is the list of requirements for a Hebrew Messiah:

The Messiah will come at a time of war and suffering.

The Messiah will be descended from King David.

The Messiah will be well-versed in Jewish law.

The Messiah will be observant of the commandments.

The Messiah will be a charismatic leader, inspiring others to follow his example.

The Messiah will be a great political leader.

The Messiah will be a military leader who will win battles for Israel.

The Messiah will restore the religious court system and Jewish law will be the law of the land.

The Messiah will be a righteous judge who makes righteous decisions.

The Messiah will bring about the political and spiritual redemption of the Jewish people.

The Messiah will establish a government in Israel that will be the center of government for Jews and Gentiles.

The Messiah will bring the Jewish exiles back to Israel and restore Jerusalem.

The Messiah will bring about the peaceful co-existence of all people, hatred, intolerance and war, and even sin will cease to exist.

The Messiah must complete his mission before he physically dies.

Now that's not asking too much, is it?

John the Baptist and Jesus Christ

Herod the Great was king of Judea from 37 BC – 4 BC. Jesus was born around the time of Herod's death (4 BC -2 BC). Jesus was baptized by John the Baptist around 25 CE – 27 CE. Jesus was crucified around 29 CE – 30 CE.

Several Jewish-Roman wars occurred during the Roman occupation around 66 CE – 135 CE. Jerusalem and the second temple were destroyed in 70 CE.

It is necessary to discuss lineage in order to accommodate the pedigree requirements for Hebrew prophets, priests, and kings.

John the Baptist's parents on both the father's and mother's side were descendants of Aaron, Moses' priestly brother, the first high priest of Israel.

Both of John's parents were also prophets.

John the Baptist was of the lineage of the high priests and a prophet himself.

John's parents prophesied concerning John's ministry to the nation of Israel.

John's mother also prophesied concerning Mary's child, Jesus.

John the Baptist taught Israel to repent, that the Kingdom of Heaven was a hand.

Many people from Jerusalem, Judea, and the surrounding regions came to John the Baptist to be baptized by him for the remission of sins.

The religious authorities and occupying powers all knew of John the Baptist's ministry.

John the Baptist recognized Jesus as God's chosen Hebrew Messiah.

Jesus' parents on both the father's and mother's side were descendants of King David. Jesus was of David's lineage and therefore eligible to be Messiah. Jesus was both Jehoshua Ben David and Jehoshua Ben Joseph.

Jesus was baptized by John the Baptist and was anointed with the Spirit of God, John the Baptist bearing witness, and God himself bearing witness with an audible voice.

Jesus had wisdom and knowledge that astonished all those who heard him.

Jesus was very charismatic, and men and women willingly followed him and sought him out.

Jesus performed many miracles.

Jesus was a prophet and his prophecies came true.

Jesus taught to render unto Caesar that which belonged to Caesar, and to render unto God that which belonged to God. He warned and taught that he who lives by the sword dies by the sword.

Jesus was crowned king of the Jews by the Roman powers and an actual inscription was made.

Jesus was crucified although no fault was found in him.

Jesus stated that he had finished all the work that God had given him to do.

Jesus foretold the destruction of the temple and the trials and tribulation that would follow, all of the wickedness that would fall upon that perverse and faithless generation. The absolute cruelty of Rome and Israel's sorrowful errors in judgment were not fully revealed until the temple was destroyed and the abomination of desolation stood in the holy place. Jerusalem and the temple were destroyed with great tribulation following,

showing that attempting to defeat Rome with the sword was a great mistake.

Jesus taught to repent, that the Kingdom of God was at hand, that you are the temple of God, and that the true hope of God's calling, is God's anointing in you.

Jesus taught that a physical temple would no longer be necessary.

Jesus taught that all would know God and have God's word hidden in their hearts.

Jesus taught that all Israel would be kings and priests unto God.

Jesus brought about spiritual redemption to both Jew and Gentile alike.

Jesus taught that his kingdom was not of this world. It is a spiritual kingdom that does not come with observation. It is within you.

Jesus has had an unbroken reign on his albeit spiritual throne for some 2000 years. What Hebrew king ever accomplished this? And where else would a righteous and eternal king dwell, but in heaven with God himself? Jew and Christian alike pray to a Heavenly Father. If God is our Heavenly Father, is it at all strange to consider God as Jesus' Heavenly Father as well? We do not pray to earthly kings or expect them to save us from our enemies. We may put up a good fight, but it is God alone that is our salvation. As it is written, "Not by might, not by power, but by my Spirit, saith the Lord".

Jesus continues to make intercession to God on behalf of all mankind.

And concerning the nation of Israel, have you heard the good news? This year in Jerusalem!

There is No Teacher like Experience

The acceptance of Jesus as the Hebrew Messiah and eternal king of Israel has resulted in the following, all being evident today by direct observation:

The Gospel of Jesus has been preached to every nation, kindred, and tongue on earth.

The great nation of the United States of America was founded upon a Judeo-Christian foundation and the laws of Moses are the basis for its common law.

There are literally millions of places of worship dedicated to the Hebrew God and his anointed Messiah, and in every country in the world.

There are faithful believers in Jesus as the Hebrew Messiah and eternal king of Israel in every nation, and from every race, color, language, and heritage.

Today, there are literally millions of repentant sinners willing to testify that coming to Jesus as the Hebrew Messiah brought about redemption and salvation in their own lives; and that Jesus brought them back to God the Father, to both know Him, and to love and serve Him.

Jesus brings peace, joy, and love to all those who believe in him and to all those who love God in spirit and in truth.

God brings peace, joy, and love to all those who accept his chosen Messiah.

The State of Israel was established in 1948, due in large part to those believing that Jesus is the Hebrew Messiah and eternal king of Israel. Without them, this would most likely not have been possible.

The Jewish exiles are returning to Israel from all nations where they have been dispersed.

Gentiles believing in Jesus as the Hebrew Messiah and eternal king of Israel continue to faithfully support the State of Israel and the Jewish people, even identifying with them and with the Hebrew God.

Billions of dollars are being given to the State of Israel from nations around the world.

Military support is being given to the State of Israel, with a promise to defend it from its enemies.

Jerusalem has become the religious capital of the world, with all nations coming to it, and millions of people pouring money into its economy.

Israel's wasteland has been turned into a garden.

Israel's technology and innovation are second to none.

Israel has one of the best economies in the world.

Israel is one of the most racially diverse countries on the planet.

Israel's government and its leaders are greatly respected and listened to around the world.

These are not dreams and visions, nor cunningly devised fables. This is an actual reality, and in our own time. We are the children of promise, the inheritors of God's promise to Abraham and to all mankind.

Righteousness is beginning to flow out from Zion to again water the earth. Perhaps it is now just a trickle, but soon to be a river of life. This is God's doing and it is marvelous in our eyes.

Do not think that your hand alone has accomplished this.

All such striving is only vanity and vexation of spirit.

Fear God and keep his commandments, this is the whole duty of man.

Be careful not to make religion only a business, making merchandise of all those who endeavor to know God. Jesus prophesied that this would happen and he warned against it. For this you will not be held guiltless.

Now that all of the above has been said, what must those who do not believe in God think about all of this? They must think that all religious people are crazy and absolutely beside themselves. They must think that to believe in a God of miracles is only a desperate attempt of mankind to not feel alone in this vast universe. They must believe that God did not create man, but that man created God, an all knowing, all present, and all powerful, yet still loving God that cares for them and watches over them. There are many persons in today's world that do not believe in God, and they believe that it is religion itself which is a fundamental cause of all the problems in the world today. Faith in God can be most fragile. All those who love God must endeavor to support the faithful.

Quoting from the King James Bible, Book of 1 Corinthians 1:18-31,

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom:

23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

27 But God hath chosen the foolish things of this world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are:

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That according, as it is written, He that glorieth, let him glory in the Lord.

Quoting from the King James Bible, Book of Matthew 18:1-7,

1 At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

2 And Jesus called a little child unto him, and set him in the midst of them.

3 And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

4 Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

6 And whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.

7 Woe unto the world because of offences! for it must needs be that offences come; but woe to the man by whom the offence cometh!

Putting God in a Box

It seems the fashion today, for both Jews and Christians, to put God in a box and then to erect fences around that box. This is done to separate one view or belief about God from another view or belief about God; to differentiate one religious group or movement from another religious group or movement; to keep one group of adherents inside while keeping another group of adherents outside; to protect the faithful, true believers from the unfaithful, undesirable intruders. On the surface this is done for the protection and benefit of the community, but it is not exempt from grievous errors in judgment, and from becoming judgmental, which is God's providence alone. It is only men telling other men what to think and believe about God, not one of them actually having been there when the particular communion between God and man in question was actually experienced.

These wise men eventually paint themselves into a corner and they cannot get out without getting their hands dirty. When it comes to God, nothing is secret or hidden, everything is revealed, and it is only God that knows and judges. God needs no fences, and I suspect that God does not like being put in a box. Some of these comforters, protectors, and wise men are a lot like Job's friends, not much comfort at all. Still we acknowledge, and desperately hope, that most of them mean well.

Regarding the fence put around the box by the Jewish religious authorities, it is impossible to fulfill the 613 commandments without the Temple, the High Priest, the Sanhedrin, and the Menorah. No Jewish court today would carry out a death penalty with stoning, burning, sword, or strangulation; neither would they submit a wrong-doer to a subscribed number of lashes as their punishment. And Israel has yet to appoint a king, among other

things. It is very interesting that Jesus tells us, if we take his yoke upon us, his burden is light. What did he know about God that we do not?

It is very likely that many of the 613 commandments may be very beneficial to mankind. And the ministry of the Jewish people to the world is surely not yet finished. However, we must separate the wheat from the chafe. And we must put an end to all confusion concerning God and his kingdom. For our God, is the God of the Living, and we are all alive in Him, even today.

Many of God's great mysteries are being revealed daily. We cannot be bound or tied by what we understood back in 1000 BC or in 500 BC or in 100 CE or by what we understood even just yesterday. Today is the day of salvation. Today, if you would only hear his voice. It is always today. Yet, we must learn from history or else we will be doomed to repeat it.

It is understood that for a Hebrew Prophet to be considered a true Hebrew Prophet, their prophecies must come true. This requires both time and hindsight, as you cannot know the end of a matter before the matter has completed. When you are in history, it is not yet historical. In the case of all these matters, hindsight is much closer to 20/20 vision. Even the apostles who were closest to these events did not understand them at the time. They were too close to it and completely caught up in the moment, and these were men of religious faith, and not philosophers or historians.

Except for the prophet John the Baptist, there was only one other among them who seemed to know the times, had knowledge of what it all meant, and a vision of what was to come. And John the Baptist bore witness to him. Is Israel still looking for an earthly king to fight their battles? Perhaps this is missing the point entirely. It has been tried before and failed. And not one earthly king has ever proven to be righteous before God. All have sinned and come up short.

The rabbis say that we must be so brutally honest that we will not even deceive ourselves. Let us practice what we preach and be content. Let us acknowledge and give thanks for what God has so graciously provided. God is still on the throne. God still fights Israel's battles. God is still One and His Name One. A covenant has been made and will not be broken. But this covenant now also extends to the Gentiles.

Quoting from the King James Bible, Book of Psalms 25: 7-10,

7 Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8 Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle.

9 Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

10 Who is this King of glory? The Lord of hosts, he is the King of glory. Selah.

Quoting from the King James Bible, Book of John 15:1-27,

1 I am the true vine, and my Father is the husbandman.

2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me.

5 I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gathereth them, and cast them into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

12 This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man than this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

16 Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 If the world hate you, ye know that it hated me before it hated you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.

21 But all these things will they do unto you for my name's sake, because they know not him that sent me.

22 If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin.

23 He that hateth me hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

25 But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.

26 But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27 And ye also shall bear witness, because ye have been with me from the beginning.

We must all speak the truth. Just who is Jesus, and what is the truth of his message? Regarding the Hebrew Messiah, just who can it be? The rabbis teach that not even the righteous can stand in the place of the repentant sinner. So, to shun a Jewish brother or sister for accepting Jesus as the Hebrew Messiah is not only hurtful, it is also shameful. All those who love

the God of Israel are your brothers and sisters, even though they may not believe exactly as you do. It is all a matter of faith. And it is not ours to judge. Religious orthodoxy or conservatism must not keep God's faithful out. Those who accept Jesus as Messiah are also inheritors of God's promise, whether be they Jew or Gentile. A Jew cannot be deprived of their birthright as a Jew because they recognize Jesus as the Hebrew Messiah or because Jesus is their rabbi. God will judge, who is filthy, who is unrighteous, who is righteous, and who is holy. Has God really remained silent since the prophet Malachi? Are the Jews of the New Testament Bible all charlatans and liars? Is this all just a fairy tale? Was Jesus crucified for nothing and was his life of no avail?

As for me, my heart is broken. Yes, you have broken my heart. As for me and my house, we will serve the Lord!

Pray for Israel and Jerusalem, and put your hope in God, Amen.