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ABOUT THIS ISSUE

The spectacular, cascading waters of the Sa’ar waterfall pictured on the cover of this edition of Israel My Glory are a fitting introduction to our feature articles detailing the ministries of the Holy Spirit. The Sa’ar flows freely after the spring rains on Israel’s Golan Heights and becomes a main source of the life-giving waters of the Jordan River. Pilgrims moving between majestic Mount Hermon and the Banyas (Caesarea Philippi) can pause at a bend in the road to drink in the Sa’ar’s irresistible beauty. The Holy Spirit gives spiritual life to all who place their faith in Jesus Christ. Our prayer is that these articles will enrich your life with the assurance that the Holy Spirit is your inseparable Companion, personally commissioned by Jesus to indwell, enlighten, cleanse, and guide you as you seek to walk with God.

(Albatross/SuperStock)

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Israel My Glory (ISSN 8755-402X) is published bimonthly for $18.95 per year by The Friends of Israel Gospel Ministry, Inc., 1179 Almonesson Road, Deptford Township, Westville, New Jersey 08093. Periodicals postage paid at Westville, NJ, and additional mailing offices. POSTMASTER: Send address changes to Israel My Glory, P.O. Box 908, Bellmawr, NJ 08099-0908.
latent attempts to defame Israel as illegitimate and deny the Jewish state its rightful place among the countries of the world have been painfully obvious to those of us who stand with and support, from a biblical perspective, what God has planted in the Middle East.

It disturbs us that the UN treats Israel as an outcast while elevating sponsors of terrorism, like Libya and Syria, to seats on the Security Council. Compounding Israel rejectionism at the UN is a steady stream of anti-Israel resolutions and releases by fact-finding commissions and councils all aimed at denying Israel’s validity as a nation. Meanwhile, the UN glosses over the abominable actions of the world’s worst human rights abusers, countries like Iran and Libya, and accepts them as “respectable” members of the international community.

Time spent considering charges against Israel constitutes a hugely disproportionate amount of the “business” of this world body that Anne Bayefsky, an attorney and senior editor of the Hudson Institute’s Eye on the UN project (eyeontheun.org), properly describes as the world’s chief purveyor of anti-Semitism.

Also troubling are the annual college campus rites-of-spring events against Israel known as Israel Apartheid weeks. Now in their 17th year, these recurring calls for boycotts, divestment, and sanctions against Israel have expanded from one week to two and from a handful of U.S. campuses to more than 55. Friends who have traveled with our Up to Jerusalem tours know firsthand that the Jewish state’s relationship with its Arab minorities is the opposite of anything that could be considered apartheid.

Israel’s Arab citizens, numbering some 1.5 million, benefit from the same freedoms and protections as Israel’s Jewish citizens. Israel Apartheid weeks merely fan the flames of anti-Israel sentiment and anti-Semitism, both of which Jewish college and university students experience in abundance. In some cases, their Christian friends experience it as well. Hate-filled propaganda has been carefully crafted to challenge the Jewish state’s very right to exist.

Another development in the campaign against Israel is reflected in the results of a nine-week study conducted by the Foundation for Defense of Democracies, as reported by Jonathan Schanzer in “What Palestinians Are Saying Online” in the Middle East Quarterly’s winter 2011 edition. Even as the dominant news outlets in the United States are quick to blame Israel for the peace process’s lack of progress, the study reveals that Palestinians almost uniformly agree that violence against the Jewish state is justifiable as a religious obligation.

Wrote Schanzer: “Indeed, most users on a broad spectrum of Palestinian sites viewed violence as a legitimate alternative to negotiations and rejected Israel’s political and territorial claims.” He also said, “Palestinian Web users show a distinct lack of interest in peace. The language of rejectionism remains prevalent, commentary on peace talks is overwhelmingly negative, and potentially positive diplomatic steps are generally ignored.”

The number of people and organizations that deny Israel’s legitimacy and want to destroy the Jewish nation is staggering. So much for blaming Israel for the lack of peace. And so much for optimism over the peace process.

On May 14, 1948, the State of Israel made two dramatic appeals in its Declaration of the Establishment of the State of Israel. They stand in stark contrast to Israel rejectionism and the continuing attacks on its legitimacy:

WE APPEAL—in the very midst of the onslaught launched against us now for months—to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions.

WE EXTEND our hand to all neighboring states and their peoples in an offer of peace and good neighbourliness, and appeal to them to establish bonds of cooperation and mutual help with the sovereign Jewish people settled in its own land. The State of Israel is prepared to do its share in a common effort for the advancement of the entire Middle East. Israel’s peaceful offers still stand.

William E. Sutter is the executive director of The Friends of Israel.
There are 450 different theme parks, amusement parks, and water parks in the United States, according to the International Association of Amusement Parks. Disney, the largest and most recognized, has six of the top 10 parks in the entire world. Operators in China, India, Korea, Taiwan, and Hong Kong constantly seek to develop new top-flight amusement facilities that will capture people’s attention and their pocketbooks. But it’s doubtful any of them would have conceived of the latest multi-million dollar venture that marks its first full year in operation in May and makes life even more difficult for Israel.

The park is called the Museum for Resistance Tourism. Many simply call it Jihad Theme Park, and more than 500,000 people have paid for the opportunity to see and experience it. Located on a remote mountaintop 37 miles from Beirut, Lebanon, in a small town called Mleeta, the park received little, if any, inspiration from either Disney or Six Flags. Opened by Hezbollah, an Iranian-backed Lebanese terrorist group, it has taken terrorism to a whole new level.

Last year both ABC’s Lara Setrakian and NBC’s Stephanie Gosk were sent to Lebanon to report on the place some call HezbollahLand. NBC’s Today Show host Matt Lauer interviewed Gosk, who gave viewers a firsthand tour. A tour guide named Rami walked Gosk and NBC’s camera crew around the theme park and explained the various displays.

As Rami walked along, viewers caught sight of a young Lebanese father and son taking in the sights. It was evident by the little boy’s giggles and smiles that he was thrilled to get a firsthand view of the crumpled Israeli tanks and exploded RPG-29 missiles. After Gosk finished her report, a near-speechless Matt Lauer appeared on camera looking visibly stunned at what he had just seen. He would be further surprised by the things not shown on camera, like the displays viewers were told used “upturned armored personnel carriers, piles of old army helmets and plastic dummy Hezbollah fighters in uniform creeping through the undergrowth carrying ammunition and rockets.” The theme park also displays actual weaponry, such as the Russian antitank missiles Hezbollah used during its 2006 war with Israel.

Various online sources report that guests testify to the pride and satisfaction they feel after their park experience. One visitor said, “When we come here we see the resistance and our brothers in Gaza and Nablus.” Plans are underway to enhance the experience by providing a five-star hotel, a camp site, swimming pool, and cable car. Hezbollah wants the park to be experienced by more people. That’s why it has hired a marketing expert to design a logo and produce an advertising campaign to define its “corporate identity.” It is already planning to expand to other locations in South Lebanon.

Make no mistake; the conditions in the Middle East change regularly and swiftly, as evidenced by Egypt, Jordan, Yemen, Libya, and Bahrain. Most, if not all, of these changes pose a major threat to the region’s stability and Israel’s security. In addition to the battles that involve guns, tanks, and missiles, Israel is faced with the daunting task of trying to overcome a propaganda war. Just another tool in the toolbox used to win the hearts and minds of citizens whose lives are controlled by hate-filled Islamic terrorists seeking to eliminate the Jewish state. Someone should tell them that Jehovah Sabaoth, the Lord of Hosts, will not let that happen.

by Steve Herzig
Connecting the Dots

Nehemiah had his work cut out for him. God had promised to return the Jewish people to their land after their captivity in Babylon. And true to His Word, God brought Nehemiah back to Israel to help the Jewish people rebuild the walls of Jerusalem while surrounded by enemies trying to destroy them.

The current situation in Egypt and the Middle East shows us that not much has changed. Israel is in its land; and its enemies—including the Muslim Brotherhood, al-Qaida, Hezbollah, Hamas, and Iran—are determined to destroy the Jewish state and disperse its people.

And though God’s promises are on Israel’s side, many self-anointed “Bible scholars” stubbornly maintain the Lord is finished with Israel. They attack the Bible’s integrity, not believing that promises made will be promises kept; and in so doing they misinform, confuse, and discourage other believers. Furthermore, they ridicule anyone who accepts a literal, orderly biblical prophetic progression in which Israel plays a major role.

Christian Zionists who believe in a future Temple (Ezek. 40—48) and in God’s promises to make Jerusalem the Jewish capital of a future Millennial Kingdom are accused of blasphemy. In fact, the accusers are so hostile to Israel they question the very idea of revering Jerusalem as the Holy City and claim Christian Zionists endorse the “ethnic cleansing” of Palestinians.

Today there is deep-seated theological hostility toward dispensational teaching; and it reflects an obsessive prejudice against Israel and denies Jewish people their rightful place in God’s program. As one nondispensationalist put it, “The church is Israel in a newly reformed and expanded phase of existence . . . . The church is really the continuation of Israel.”

So, following that reasoning, when Psalm 122:6 instructs us, “Pray for the peace of Jerusalem,” it actually means to pray for the “true Israel” that supposedly consists of every person who, through faith, has been adopted into the family of God? Nonsense. Such an interpretation completely distorts the meaning and intent of Scripture (a serious offense in itself) and turns biblical history into a muddle of pointless, spiritualized generalizations.

This distortion is not what our Lord intended when He gave us His Word, which makes clear the direction of the world, the church, and Israel by clarifying the great issues of the last days. Those of us who pray earnestly for discernment receive answers in the orderly revelation prewritten in the Word of God.

The Rapture (Jn. 14:1–3; 1 Th. 4:15–18; Ti. 2:12–13)
The Tribulation (Jer. 30:7; Dan. 9:24–27; Mt. 24:21–25)
The Second Coming (Mt. 24:27–31; Rev. 1:7; 19:11–16)
The Millennial Kingdom (Dan. 11; Zech. 8:20–23; 14:16–21; Rev. 20:1–6)
The Future Eternal State (Jn. 10:27–29; Rev. 21—22)

An integral part of the biblical prophetic scenario includes Israel and the Jewish people—and that fact takes nothing away from the church, which is unique and distinct in every aspect of its past, present, and future. Trying to absorb Israel’s inheritance into the church not only mutilates what God makes plain but manifests a pattern of theological anti-Semitism or, at the least, a regrettable form of elitism that excludes Israel from its own Scriptures.

The entire relationship between our Lord and His Chosen People is a story of everything desirable, enriching, and instructive and should properly command our close attention. At the heart of the narrative is the revelation of God’s character, providing indispensable insights into the essence of a Sovereign who is trustworthy, faithful, just, honest, and caring and whose ability to love far exceeds our capacity to comprehend.

Israel confirms the depth of our God’s commitment to a program that is a whole entity, rather than a smattering of promises made and suspended. God never leaves things unfinished, nor does He depend on man’s ability to make things work.

The consistent study of the entire body of prophecy connects all the dots, so to speak. It reveals how God called out a people and promised to preserve them, give them a land, use them to bless the world through the Messiah, see them through the darkest of dark days, bring them back to the Promised Land, put His Messiah-King on the throne of David to reign with equity and justice, and usher in a time when peace covers the earth as the waters cover the sea.

Today Israel may be in much the same predicament as it was in the days of Nehemiah. But a new day will come when God will give Israel everything He has promised, just as He will give the church everything He has guaranteed us as well.
TIME TO RENEW?
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Canada: $21.95 CAD for 1 year, $32.95 CAD for 2 years
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It was only a matter of time before Arab leaders and Islamic figures started accusing Israel of being behind the unrest sweeping the Middle East. “I am going to reveal a secret,” the embattled president of Yemen, Ali Abdullah Saleh, told supporters recently. “There is an operations room in Tel Aviv with the aim of destabilizing the Arab world. The operations room is in Tel Aviv and run by the White House.”

American Muslim leader Louis Farrakhan echoed Saleh’s accusations at the annual gathering of his Nation of Islam near Chicago in February.

Saleh claimed the United States is aiding and directing the mounting demonstrations against his regime, but that the “Zionists” are pulling the strings. “We say that this is a Zionist agenda,” declared Saleh, insisting that pro-democracy revolutions across the region are part of a “conspiracy that serves Israel and the Zionists.”

Yemen is a major battleground in the war against al-Qaida, and Osama bin Laden’s group would love to establish a firm stronghold in the southern part of the Arabian Peninsula. Until now, Saleh had been allied with the United States in preventing this outcome.

Farrakhan publicly urged U.S. President Barack Obama not to allow the “Zionists to push you to mount a military offensive” against the crumbling regime of Libyan leader Muammar Gaddafi, who has been slaughtering demonstrators in an effort to hang on to power.

Farrakhan called Gaddafi “my brother” and insisted the only people who benefit from the turmoil are the “Zionists,” who, according to Farrakhan, “dominate the government of the United States of America and her banking system.” For good measure, Farrakhan, who is African-American, also accused Jews of having been “disproportionately involved in the slave trade.”

—Israel Today, www.israeltoday.co.il
A More Perfect Union

by Craig L. Parshall

Beware the New Barbarians

An ultra-liberal movement is ripping its way through American culture. I call its purveyors the "new barbarians." When we think of barbarian, we often picture Neolithic-looking creatures in animal skins, wielding giant clubs.

But these "new barbarians" do not use force. They use rhetoric, the blunt edge of politics, and the giant club of political correctness to storm the gates of spiritual orthodoxy, the rule of law, and the intellectual and moral traditions of America's Founding Fathers.

It was G. K. Chesterton who astutely observed that the real mark of a barbarian is not that he uses violence but that he wages war against values. Such barbarism, he said, is characterized by "the destruction of all that men have ever understood, by men who do not understand it."

Within hours of the tragic shooting in January 2011 in Tucson, Arizona—before any evidence had surfaced about the motives of the clearly disturbed individual who killed several people and seriously wounded Rep. Gabrielle Giffords (D-AZ), the verbal pillorying of conservatives commenced. So did cries that seemed to call for the suppression of free speech.


A liberal civil-liberties law group, the Alabama-based Southern Poverty Law Center (SPLC), speculated the assailant had right-wing political ties, which he does not. But it was red meat for the liberal New York Times and MSNBC's Keith Olbermann who picked it up and ran with it.

The SPLC should have known better. It earned its reputation by admirably going after violent neo-Nazi groups and brutally racist skinheads. But lately the SPLC has become part of the new barbarians. Last year it put conservative Christian organizations like American Family Association and the Family Research Council on its list of official "hate" groups because they promote traditional ideas on issues of sexual morality.

The new barbarians, including the left-leaning Common Cause, have also tried to storm the U.S. Supreme Court. Apparently they disliked the high court's ruling in Citizens United v. Federal Election Commission, which protected the free speech rights of advocacy organizations both large and small, including conservative ones. The court shot down portions of a crippling federal regulation that threatened to censor the broadcast of an unflattering documentary on now-Secretary of State Hillary Clinton during her run for president in 2008. The new barbarians have mounted a vicious attack against conservative Justices Antonin Scalia, Samuel Alito, and Clarence Thomas, alleging a wide range of supposed ethics and conflicts-of-interest charges. Some pundits have suggested this may be an attempt to get some or all of these justices disqualified from certain controversial, high-profile cases.

Not all liberals belong to the barbarians. To their credit, progressive law commentators like CNN's Jeffrey Toobin and Harvard Law School's Noah Feldman have soundly criticized the attacks on the justices.

Nevertheless, the club of political dirty tricks is disrupting the constitutional separation of powers. It is being wielded in a mean-spirited way that made its modern appearance during the Senate confirmation hearing of Robert Bork when he was nominated to the Supreme Court in 1987. The Senate refused to confirm him during an embarrassingly partisan battle that focused not on his brilliant record as a federal judge or his stellar qualifications but, rather, on the traditional constitutional values he believed in. The new barbarians are warring against fundamental values. Some within the group may even be well-intentioned; but they are warring nonetheless.

Years later, in his book Coercing Virtue: The Worldwide Rule of Judges, Bork quoted James Madison on his greatest fear for the new republic he had helped to establish. It is worth repeating: "I believe," Madison said, "there are more instances of the abridgment of the freedom of the people by gradual and silent encroachments of those in power than by violent and sudden usurpations."

The strategy of the new barbarians is not a massive invasion but a persistent erosion; they manipulate by politicizing words, using loaded meanings rather than bullets. Their ultimate target will not be a fortress or walls but, rather, those who speak out boldly and clearly on social, moral, and spiritual issues with a worldview forged in God's eternal Word.

After all, those foundations are the most formidable walls against radical, secular liberalism. The last and only real hope for civilization is always truth, and truth springs from the transcendent values of a God who has communicated His demands for righteousness, the sinful frailty of man, and His compassionate plan of redemption.

Those were the moral presuppositions that informed our Founding Fathers. Those were the timbers from which they hewed our constitutional form of government.

Beware the new barbarians who would tear down the bulwarks of freedom and set fire to the foundations of our republic.

Craig L. Parshall is a leading trial attorney who argues cases involving civil liberties, constitutional rights, and religious freedoms. He is also senior vice president and general counsel for the National Religious Broadcasters and a critically acclaimed novelist.
by Elwood McQuaid

Eying the Ashes
The Watts riots evoked the theme of virtually every out-of-control mob on the planet: Burn the establishment to the ground and wait to see what arises from the ashes.

Wishing a Way to Paradise

When mobs took over the streets in Egypt in February, copycat riots broke out around the Middle East and in some American cities. The premise was that defying order would be the best route to achieve desired goals. Too often, however, such demonstrations turn to chaos, instigate violence, and reap bitter results.

For example, at the height of the demonstrations in Wisconsin, Michael Capuano, a seven-term Democratic congressman from Massachusetts, declared, “Every once and awhile you need to get out on the streets and get a little bloody when necessary.” The Boston Herald said the comment “drew wild applause and cheers.” Capuano now says he regrets his “choice of words.” However, the inflammatory rhetoric is a bad omen and should be a wake-up call to all loyal Americans.

The protests and violence that have cascaded like dominoes across the Middle East have exposed the underbelly of dark forces that feel the time is right to subjugate the region. At the same time, the West’s staggering ignorance, naivété, and unrealistic appraisals of the area’s driving forces strain the limits of comprehension.

There is no greater manifestation of this delusional thinking than the statement by U.S. Director of National Intelligence James Clapper to a congressional committee. “The term ‘Muslim Brotherhood,’” he said, “is an umbrella term for a variety of movements, in the case of Egypt, a very heterogeneous group, largely secular, which has eschewed violence and has decried al-Qaeda as a perversion of Islam.”

Clapper is not the lone voice of such gross misinformation. From politicians to media moguls to correspondents, the message resonates that to be on the “right side,” we must join the milling masses stifting the system. With many, it’s all about being on the winning side when governments collapse. And therein lies the problem. Which side is the “right side,” and who will emerge as the new powerbrokers?

No one questions that most oppressed people desire to be free, particularly in the heavy-handed totalitarian regimes of the Middle East. But with no discernable democratic leaders in charge of the march toward change, who is organized to take control when the dust settles?

Enter the Muslim Brotherhood

The group that is organized to rise to the top across the region is the Muslim Brotherhood. This is not a passel of benign, secular do-gooders. And any Western attempt to sanitize this Islamist menace disgraces all obligations to honesty and to the people struggling for a free and democratic government.

Early on, Brotherhood spokesmen proclaimed a disinterest in leading any new governments that might materialize from the chaos. This is a ruse. At issue is the power to control, even if only behind the scenes, until the time is right to impose the Allah-vested regime they espouse.

We could wonder if this bait-and-wait method can succeed. If Westerners learned anything from history, they would already know. But we don’t learn from history, and the tutorials staring us in the face are evidence of our collective dereliction. The bait-and-wait process transformed Iran into the tyrannical mullacracy now threatening us all. In the Gaza Strip, after Israel’s now-lamented unilateral withdrawal in 2005, jihadist Hamas went from a bit player to a daily threat to Israeli citizens by wresting power from the feckless Palestinian Authority. Hezbollah terrorists, helped by Syria and Iran, have grown from an Islamist nuisance to the power in control of Lebanon.

The Muslim Brotherhood’s true nature was seen on October 6, 1981, with the assassination of Egyptian President Anwar Sadat. As a column of
army vehicles passed the reviewing stand during festivities commemorating Egypt’s attack on Israel in October 1973 (the Yom Kippur War), assassins charged the stand, throwing grenades and firing weapons into the gathering of dignitaries that included the president.

The attackers were later identified as Islamist nationalists associated with the Muslim Brotherhood and using the name Islamic Jihad. In the eyes of the Brotherhood, Sadat’s capital crime was making peace with Israel in 1979.

The strain of hatred for Israel still runs deep in the ideological minds of the new breed of Brotherhood leaders who may eventually become Egypt's headlines. They assert that the peace treaty should no longer be recognized, which is another way of proclaiming the resumption of a state of war with the Jewish nation. Incidentally, the Hamas element now controlling Gaza claims to be an affiliate of the Muslim Brotherhood.

The Brotherhood’s goals are not confined to regional conquest; its objectives are global. In short, it seeks to convert Muslim countries into states ruled by Sharia (Muslim) law, reestablish the Caliphate, and ultimately dominate the world. Its slogan makes the case: “Allah is our objective; the Prophet is our leader; the Qur’an is our law; jihad is our way; dying in the way of Allah is our highest hope.”

The imposition of Sharia law alone should repulse the entire civilized world. In January a 14-year-old girl named Hena was raped by a 40-year-old man outside her home in Bangladesh. Consistent with Sharia law, the local mosque in her village issued a fatwa ordering that Hena, though a rape victim, be given 100 lashes for “sexual immorality.” The girl collapsed after 60 lashes and died six days later.

### Living in an At-Risk World

We’ve said it many times, but it is a message that doesn’t seem to resonate well in a culture eager to turn away from any unpleasantness that threatens to invade its space. Indeed, one of the foremost reasons chaos has descended on such large sections of the world is the well-founded perception that the West, led by America, has gone soft. And our enemies do not hesitate to say so.

The Muslim Brotherhood’s supreme guide, Muhammad Badi, has said the U.S. is on the threshold of collapse due to its immorality. He said the United States “is now experiencing the beginning of its end, and is heading towards its demise” and that jihad will bring Americans and Zionists to their knees. Not too long ago there was a no-tolerance stance against terror. No negotiations with terrorist groups or nations giving them aid and comfort. Those attacking innocent civilians were given no quarter.

A sterling example of this position was Israel’s daring rescue of 103 hostages from the Entebbe airport in Uganda on July 4, 1976. Palestinian terrorists hijacked an Air France plane carrying 248 passengers and held them for a week. The Israeli Defense Forces struck the facility, released the hostages, and dealt with the terrorists. The raid sent a clear message: Terror not tolerated; try it, and you lose. The principle is universal. Survival is based on strength and the capacity and will to employ it when necessary.

Our enemies have thrown down the gauntlet. Implausibly, while they daily announce their intentions to take us out, many of our leaders insist on protesting that the Muslims don’t really mean what they are saying. Western politicians seem to believe back-slapping diplomacy and a few more perks can tame the savage beast. This is not only nonsense, but it imperils the lives of the citizens whom these leaders have pledged to protect.

Obviously, Israel is in the epicenter of the coming storm. Inexplicably, many of those who should be first in line to stand with our one true friend in the Middle East, and perhaps the world for that matter, side with her enemies.

Also imperiled and living with a growing sense of uncertainty and fear are the Christians of the region. A hint of what may lie ahead surfaced before a crowd of 250,000 at Tahrir Square in Cairo in February. Muslim Brotherhood cleric Yusuf al-Qaradawi “asked Christians to bow in Muslim prayer in an act of submission to Allah,” wrote WorldNetDaily reporter Aaron Klein. The request could mean only one thing: The Brotherhood wants Christians to submit to Allah and eventually to the dreaded Sharia law. And should Sharia and Islamist domination become their order of life, how much aid and comfort can they expect from the “free world”?

I was asked by a pastor friend recently if I thought we were seeing the beginning of the last battle, meaning Armageddon. My answer was no. But, I added, we are certainly seeing the warm-up stage. And while the world stands in confusion and uncertainty, staring at the ashes of societal demolition and waiting to see what will arise from them, we believers have a sure hope. We don’t look down but up—expecting the fulfillment of His promise and our blessed hope that one day soon He will call us home.

A hymn by the late Pastor Clevant Derricks says it well: “We’ll soon be done with troubles and trials. Yes, in that home on the other side . . . gonna sit down and rest a little while.” I’ll subscribe to that!

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**ENDNOTES**

1 “144 Hours in August 1965,” Government Documents Department and Doheny Electronic Resources Center, University of Southern California <usc.edu/libraries/archives/cityinstress/mccone/part4.html>.

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Elwood McQuaid
is consulting editor for The Friends of Israel.
Pastor in India Attacked. A pastor in India was stripped, beaten, and wounded by 10 Hindu extremists recently while praying in a home for a sick 8-year-old boy. The extremists arrived on motorbikes, grabbed Pastor Hari Shankar Ninama, took him outside the village, stripped off his clothes, and assaulted him.

“They slapped Pastor Ninama’s daughter Galadh and beat the sick boy’s father too,” said Paasu Dindore, a witness who had also wanted prayer. “As soon as the attack took place I fled from the spot and witnessed the event from a distance, hiding,” he said.

Area source Sunny Meda told Compass the extremists have threatened to burn down the home of Pastor Ninama’s daughter if police prosecute. “There is fear and terror among the Christian families in the village,” Meda said. The family is afraid to seek prosecution. A farmer, Pastor Ninama, 65, converted from Hinduism to Christianity 12 years ago.

Pakistani Christian Killed by Muslim Employer. The Christian family of 24-year-old Imran Masih has been in anguish since Masih was found dead at his Muslim employer’s farmhouse in February. The employer, influential landowner Chaudhry Maqsood Cheema, claimed Masih committed suicide by hanging himself. Masih’s relatives believe Cheema saw the young Christian as a “soft target” whose family had little standing or legal recourse in the predominantly Muslim society and killed him for taking a day off without permission.

Masih and his wife were expecting their first child. His father, Lal Masih, told Compass, “When I entered the room, I saw my son’s body hanging with a rope, and a very loose noose was around his neck.” The body hung only six inches off the ground, and nothing indicated he could have hung himself.

The autopsy report appeared to be falsified. Napoleon Qayyum, field officer for the Christian legal aid organization Community Development Initiative, said, “Lal told us that the men who had washed Masih’s dead body had reported seeing a swelling of his private organs, which suggested that he had been hit badly in that area. There was also a bruise on the back of his head.”

Christian Girl Abducted in Sudan. A Christian widow in north Sudan is still searching for her 15-year-old daughter who was kidnapped by Islamic extremists in Khartoum in June 2010. “I have been living in a state of fear and terror,” said Ikhlas Anglo, 35. Her daughter, Hiba Abdelfadil Anglo, disappeared while returning from the Ministry of Education in Khartoum where she had gone to obtain her transcripts for entry to secondary school.

Two days later, the family received threatening telephone calls and text messages from the kidnappers telling them to pay 1,500 Sudanese pounds (US $560) to secure her return. Sources say the kidnappers are Muslim extremists who targeted the family because they are Christians and that police are fully involved in the crime. Anglo said the police told her to leave Christianity for Islam if she wants her daughter back.

Adding to the anguish, Anglo was fired from her job when she took time off—with permission—to search for Hiba. On July 9 south Sudan, which has a Christian majority, will become independent and try to establish a zone free of Sharia law. However, north Sudan will tighten its Sharia law, and Christians there anticipate increased persecution.

Compiled from reports filed by Compass Direct News.
Walking in the Spirit

by Richard D. Emmons

(Dr. Heinz Linke/iStockphoto. Digital enhancement, Thomas E. Williams.)
Believers today must walk in the Spirit. It is the essence of the stewardship of our dispensation and the criteria by which God will evaluate us. No one in the Old Testament had ever commanded, “Walk in the Spirit.” It was new with the apostle Paul. Jesus had hinted at it (Jn. 20:22) and laid the groundwork for it (Acts 1:8). But Paul made walking in the Spirit the central element of the believer’s responsibility. So, what does it mean to walk in the Spirit? and how do we accomplish it?

**Stewardship for Living**

Paul was the first to use the term *dispensation* (Greek, oikonomia) to refer to the administration of the segments of God’s program for mankind (Eph. 1:10; 3:9). As he revealed the specifics of our current administration, which was established by Jesus’ New Covenant work for His people Israel, he taught that the primary feature of this dispensation’s stewardship is walking in the Spirit.

While Abraham was required to glorify God by living by faith in God’s promises, and Old Covenant saints were expected to glorify God by living in conformity to the Mosaic Law, God’s children today are required to glorify Him by walking in the Spirit. None of these stewardships is a means of salvation. Rather, they are the means by which saved individuals glorify God in their respective dispensations.

Paul taught that the Holy Spirit lives within every born-again believer in this dispensation of grace. But not every believer lives in submission to the Spirit. In the days of the early church, Ananias and Sapphira illustrated that believers sometimes allow their hearts to be “filled” by Satan (Acts 5:3). Possessing the Holy Spirit is not sufficient. Believers must allow the Spirit to possess them.

The word walk is a New Testament metaphor (it is used 95 times) for “live,” as illustrated in Ephesians 2:10: “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them.” To walk in the Spirit means to live in complete submission to the control of the indwelling Spirit of God:

*Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. And do not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God* (Rom. 6:12–13).

The opposite of walking in the Spirit is walking in the flesh. Paul contrasted the results of these two “walks” in Galatians 5:19–23. The Holy Spirit gains control when we are “filled with the Spirit,” which Scripture contrasts with being “drunk with wine” (Eph. 5:18). Believers should live under the control of the Spirit:

*For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit* (Rom. 8:2–4).

Walking in the Spirit accomplishes the following:

- **It prevents walking in the flesh**, which is our default mode (Rom. 6:12–23; Gal. 5:16).
- **It proclaims God’s glory** because we submit to His stewardship for this dispensation (1 Cor. 6:19–20).
- **It produces spiritual maturity**, whereas carnality produces and perpetuates immaturity (1 Cor. 2:14—3:3; Gal. 3:1–3).
- **It preserves the grace principle**, which we forfeit if we default to the flesh (Gal. 5:4).
- **It prevents death**, the natural result of anything accomplished in the flesh (Rom. 6:23; 7:5, 24; 8:2–7).

**How We Do It**

How, then, are believers filled with the Spirit? How do we walk by the Spirit? As with being born again—another foundational truth of our Christian experience—walking in the Spirit is both simple and profound. Being born again is so simple a child can experience it. Yet the new birth is so profound that theologians cannot figure it all out. Dr. Bill Bright, the late founder of Campus Crusade for Christ, clarified it best when he said three things are necessary for walking in the Spirit: desire, confession, and yielding.

**Desire.** Walking in the Spirit begins with desire because walking in the flesh is easier; it is our default mode. Jesus said, “Blessed are those who hunger and thirst for righteousness, for they shall be filled” (Mt. 5:6). Although He was speaking about a different type of filling, the principle is the same. To live in the new nature rather than in the old (default), believers must pursue life in the Spirit. This is the reason for Paul’s imperatives: “walk in the Spirit,” “be filled with the Spirit,” “put off the old man,” “put on the new man,” etc.

If we respond to life as it comes, without a determination to walk in the Spirit, we usually lapse into the carnal responses and ungodly behavior of the old nature.

**Confession.** Walking in the Spirit requires confession of sins. This should be distinguished from the confession of sin necessary for salvation. Confessing one’s sinful nature and condition (agreeing with God about them) paves the way for placing faith in Jesus’ finished work on the cross for salvation. Once bornagain, however, a believer must confess his or her sins (plural) to maintain the family relationship.

Sin is an act of disobedience and rebellion. It interrupts fellowship with the heavenly Father and fellow believers. This broken relationship requires confession—agreeing with God about the rebellion and disobedience—in order to be forgiven: “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” (1 Jn. 1:9).
God requires confession, not asking for forgiveness, which He has already promised to provide. He requires that we say the same thing about our sin that He says, acknowledging the nature of what we have done and how offensive it is to Him, much the same as parents require of their children.

The indwelling Holy Spirit convicts us of our sin. Confession produces hearty forgiveness and full cleansing by our Father. Confessing all known sin (we can ask the Spirit, if we are unsure) removes “self” from the controlling position but does not yet place the Spirit in control.

YIELDING. Walking in the Spirit requires yielding control of one’s life to the Holy Spirit. Gentleman that He is, the Spirit does not assume control without being asked: “I speak in human terms because of the weakness of your flesh. For just as you presented your members as slaves of uncleanliness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness” (Rom. 6:19). Ephesians 5:18 adds, “And do not be drunk with wine, in which is dissipation; but be filled with the Spirit.”

Presenting, or yielding, oneself to the Spirit is similar to what the father of a bride does at a wedding when he transfers his daughter from his authority to that of her new husband. When believers who have confessed all disobedience and rebellion present themselves to the indwelling Holy Spirit, the Spirit assumes control.

Then the Spirit directs where those believers go, what they do, and what they experience. He teaches what is needed for life. He provides the experiences He wants us to have. He starts, or continues, us down the road to maturity, service, etc. This control remains until the believers reexercise their own control, thereby rescinding the authority delegated to the Spirit.

Cruise control on a vehicle illustrates this principle. Once a driver activates it, he removes his foot from the gas pedal. The cruise control governs the vehicle’s speed until the driver steps on the brake or accelerator to override it. To restore the Spirit’s control, a believer must “remove his foot” (confess) and resubmit (yield) to the

By Grace Through Faith Alone

In every dispensation, salvation has always been by grace through faith.

“For what does the Scripture say? ‘Abraham believed God, and it was accounted to him for righteousness’” (Rom. 4:3). Under the Old Covenant, people believed God accepted the blood of bulls and goats as a covering for their sins even though they knew such blood could never actually remove sins (Heb 10:4); in so believing, they were justified (declared righteous by God).

Today we believe Jesus is the propitiation for our sins: “As many as received Him, to them He gave the right to become children of God, to those who believe in His name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God” (Jn. 1:12–13).

To the apostle Paul it was given to "preach among the Gentiles the

unsearchable riches of Christ, and to make all see what is the fellowship of the mystery, which from the beginning of the ages has been hidden in God who created all things through Jesus Christ; to the intent that now the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places” (Eph. 3:8–10).

What follows salvation is the stewardship for living, unique to each dispensation, by which God’s children glorify Him before all “the principalities and powers in the heavenly places,” as well as before those who live on the earth. Salvation is never by works, but always “for good works, which God prepared beforehand that we should walk in them” (2:10).

by Richard D. Emmons
UN to Israel: Surrender!

UN Secretary-General Ban Ki-moon said recently the world body expects Israel to surrender immediately to Arab demands that it relinquish all claims to Judea and Samaria and half of its capital of Jerusalem.

The Jewish presence in the so-called West Bank, the biblical Jewish heartland that includes East Jerusalem, is “morally and politically unsustainable, and must end,” Ban insisted during a press conference in Uruguay.

Meanwhile, Palestinians plan to declare an independent state later this year, with UN support, outside the framework of a peace deal with Israel. The motion is almost certain to be shot down in the UN Security Council, where the United States exercises veto power; but it will be widely adopted by the UN General Assembly.

Israeli officials are lobbying various nations against supporting this move, but diplomats fear their efforts are bearing little fruit. Many Israelis are urging Prime Minister Benjamin Netanyahu to insist the UN approach the peace process from the viewpoint that the West Bank and Jerusalem are disputed territories, where Jews have just as much, if not more, claim than local Palestinian Arabs. But it may be too late. An unnamed Israeli official told the Associated Press that, if the Palestinians seek recognition of their sovereignty in the UN, Israel may annex the parts of the West Bank most populated by Jews—the much-maligned “settlement blocs.”

Israel annexed the eastern half of Jerusalem decades ago, but the international community has all but ignored that decision.

by Israel Today, israeltoday.co.il

Inhale, Exhale

Achieving spiritual maturity requires a consistent walk under the control of the Spirit. Carnality maintains or reintroduces (Heb. 5:11–14) spiritual immaturity (1 Cor. 3:1–3). Spirituality requires regular maintenance. Dr. Bright called the process “spiritual breathing.”

Our bodies require us to exhale impurities from the lungs and inhale oxygen that is carried throughout to maintain physical life. Similarly, spiritual life requires us to confess (exhale) that which produces death and to yield (inhale) to the Spirit who produces life. This spiritual breathing is required as often as we permit an impurity to enter our spiritual lives.

One must walk before he runs. The book of Hebrews exhorts Christians to run:

Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God (Heb. 12:1–2).

The walk that precedes the run is the walk in the Spirit.

Spirit’s control. In contrast to an inanimate cruise control, the third Person of the triune God exercises personal, loving, and omniscient direction of our lives.

Richard D. Emmons is a professor in the School of Bible and Ministry at Philadelphia Biblical University in Langhorne, Pennsylvania, and is senior pastor of GraceWay Bible Church in Hamilton, New Jersey.

Pakistan’s Christian Cabinet Member Slain. Pakistani civil society activists light candles during a memorial service for cabinet member Shahbaz Bhatti, 42, who was murdered in March by Muslims solely because he was a Christian (T. Mughal/EPA/Corbis).
by Adrian Rogers

The Holy Spirit: A Believer’s Best Friend

(Irina Tischenko/iStockphoto. Digital enhancement, Thomas E. Williams.)
If you are a born-again believer in the Lord Jesus Christ, the best friend you will ever have on this earth is the Holy Spirit. Jesus said, 

And I will pray the Father; and He will give you another Helper, that He may abide with you forever—the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you (Jn. 14:16–17).

God the Father and the Son sent the Holy Spirit, “another Comforter,” to take the place of Jesus on this earth. He comes in Jesus’ name: “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you” (v. 26).

The Holy Spirit is to be to us what Jesus Himself was to the disciples when He was in the flesh here on Earth. Jesus walked, talked, and fellowshiped with them; He guided, instructed, and protected them. He said, “I’m going away, but I’m sending Another to walk with you, befriend you, and be with you.”

The Holy Spirit took Jesus’ place on Earth. Jesus wants you to come to know the Holy Spirit—to love, trust, and believe the Holy Spirit who lives in your heart—to become personally acquainted with Him and give Him the royal place He deserves.

The Holy Spirit is a person. Don’t refer to Him as an “it.” We are to treat Him as we would treat Jesus if Jesus were here in the flesh. You would honor and reverence the Lord Jesus. Do the same for the Holy Spirit.

The Holy Spirit ministers to us in so many ways.

**The Holy Spirit Convicts Us.**

“Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you. And when He comes, He will convict the world of sin, and of righteousness, and of judgment: of sin, because they do not believe in Me” (16:7–9).

Without the convicting power of the Holy Spirit, you would never have seen your need for the Savior. No one would willingly give up his sin and turn his back on this world in genuine repentance—except when the Holy Spirit puts His finger on the heart and convicts him of the hurtfulness and the hellishness of sin and shows him that he is under the curse of God, doomed and bound for hell.

**The Holy Spirit Draws Us.** “No one can come to Me unless the Father who sent Me draws him” (6:44).

Do you think it was your idea to come to God? No. You were running from Him. If He had not run you down, you never would have been saved.

There are those who study church growth who advise holding “seeker-sensitive” services. They say we must be sensitive to all those people seeking the Lord. Truthfully, none of them is seeking the Lord! He is seeking them: “There is none who seeks after God” (Rom. 3:11). We never would have come had He not caught us, brought us, and taught us.

**The Holy Spirit Teaches Us.** “Now a certain woman named Lydia heard us. She was a seller of purple from the city of Thyatira, who worshiped God. The Lord opened her heart to heed the things spoken by Paul” (Acts. 16:14).

He opens your understanding to the gospel. Who brought Lydia to an understanding of the gospel? The Holy Spirit. Think about a time where you’ve witnessed people come to Jesus. Who did that? Was it a choir? A preacher? No. The Holy Spirit opened their hearts so they could understand the gospel. Without the Holy Spirit, people can’t understand spiritual things: “But the natural man does not receive the things of the Spirit of God, for they are foolishness to him; nor can he know them, because they are spiritually discerned” (1 Cor. 2:14).

**The Holy Spirit Seals Us.** “In whom also, having believed, you were sealed with the Holy Spirit of promise” (Eph. 1:13).

The ministry of the Holy Spirit does not cease after you get saved. He seals you into the body of Christ: “Nevertheless the solid foundation of God stands, having this seal: ‘The Lord knows those who are His’” (2 Tim. 2:19). The seal is a stamp of ownership, a finished transaction. When you get saved, you’re signed, sealed, and delivered by the Holy Spirit of God.

**The Holy Spirit Indwells Us.** “Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God?” (1 Cor. 6:19).

Some people think a church auditorium is where God dwells. The church is not the sanctuary. God doesn’t dwell in temples made with hands. He comes to live in us. When you get saved, every place is a holy place. Every day is a holy day. You are not your own; you’ve been bought with the priceless blood of Jesus Christ to glorify God in your body. You are the temple of the Holy Spirit of God.

**The Holy Spirit Comforts Us.**

“And I will pray the Father; and He will give you another Helper, that He may abide with you forever” (Jn. 14:16).

Once the Holy Spirit seals you into the body of Christ and indwells you, He then carries you through life. From the smallest sorrow to the deepest heartache, He gives you comfort no one else can give.

**The Holy Spirit Guides Us.**

“However, when He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come” (Jn. 16:13).

God never intended you to be stumbling in darkness, fumbling around like a ship without a rudder on a dark, stormy night. No! You can walk in the light as the Holy Spirit opens your understanding, guides you, teaches you, instructs you, and leads you through this world.

**The Holy Spirit Empowers Us.**

“But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me” (Acts 1:8). Thank God for the power of the Holy Spirit, who energizes us!
This year the Jewish celebration of Shavuot (Hebrew for “weeks”), also called the Feast of Weeks, begins June 7 at sundown and ends June 9 at nightfall. The holiday is always held on the 50th day after the second day of Passover. In Greek it is called Pentecost, meaning “fiftieth.” Shavuot commemorates the giving of the Ten Commandments on Mount Sinai and celebrates the spring harvest in Israel. On this holiday it is customary to read the book of Ruth in the synagogue and eat only dairy products.

Shavuot is also when the Holy Spirit was given, when the church was born, and when the dispensation of grace began (Acts 2).
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### The Ministries of

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<th>Indwells</th>
<th>Baptizes</th>
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<td>He informs people that they are lost and condemned before a Holy God.</td>
<td>He gives people spiritual life (the act of being born again) when they receive Christ as personal Savior.</td>
<td>He takes up permanent residence in those who are born again.</td>
<td>He places born-again believers into the family, or the body, of Christ.</td>
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- **Jn. 16:8–11**
- **Ti. 3:5**
- **1 Cor. 6:19**
- **1 Cor. 12:13**

These ministries of the Holy Spirit cover the entire scope of a believer’s life, beginning with conviction of sin, being gloriously saved, and being placed in the body of Christ. As we grow mature in Christ, we should give evidence of our salvation by bearing much fruit, which means manifesting in abundance the qualities listed below.

### Fruit of the Spirit

| Love  
*agapē* | Joy  
*chara* | Peace  
*eirēnē* | Long-suffering  
*makrophumia* | Kindness  
*chresto* |
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<td>Brotherly love, affection, or benevolence; unconditional love</td>
<td>Cheerfulness, calm delight, joy, gladness</td>
<td>Quietness or rest; a state of tranquility, harmony</td>
<td>Forbearance, patience, endurance, steadfastness, constancy</td>
<td>Moral excellence; gentleness; kindness</td>
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(Top row, panel 7: Media Bakery. All other images from iStockphoto. Top, left to right: John Cowie; Steve Debenport; Irina Tischenko; Steve Debenport; backgroup, Gene Chutka, Jani Bryson, Ana Abejon, Alex Raths, Rubberball, Amanda Rohde, ranplett.)
OF THE HOLY SPIRIT

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<th>Seals</th>
<th>Gives Gifts</th>
<th>Bears Fruit</th>
<th>Fills</th>
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<td>He guarantees God’s possession and preservation of the believer.</td>
<td>He gives each believer at least one specific ability for service.</td>
<td>He enables believers to produce the fruit of the Spirit—a single product with nine attributes.</td>
<td>He empowers believers to do things they cannot do on their own.</td>
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| 2 Cor. 1:22; Eph. 1:13; 4:30 | Rom. 12:6–8; 1 Cor. 12:8–10, 28–30; 1 Pet. 4:10 | Gal. 5:22–23; Eph. 5:9 | Eph. 5:18 |

He guarantees the Holy Spirit’s presence in character; kindness, integrity.

He gives each believer at least one specific ability for service.

He enables believers to produce the fruit of the Spirit—a single product with nine attributes.

He empowers believers to do things they cannot do on their own.

By Thomas C. Simcox
The Holy Spirit in the Old Testament

Jewish people react to the topic of the Holy Spirit much like Gentiles react to gefilte fish—with a rolling of the eyes and contortion of the face. Gentiles react that way because gefilte fish is completely foreign to their experience. It’s a culinary leap of faith for them to sample the somewhat strange-looking (but, in my opinion, wonderful-tasting) boiled fish balls.

The Jewish reaction stems from the incorrect impression that the Holy Spirit is the exclusive property of Christianity. Most Jewish people would be surprised to learn the Spirit is frequently mentioned in the Hebrew Scriptures (Old Testament). Unfortunately, His role there often goes unnoticed by many Gentiles and even by some Christians. Like the Ephesian believers in Acts 19:2, many “have not so much as heard whether there is a Holy Spirit” in the Old Testament. Yet He was extremely active in ancient days, and His work was exceedingly important.

In the Jewish Scriptures the Hebrew word ruach is translated three ways: “wind,” “breath,” or “Spirit” (depending on context and usage). Ruach Elohim (“Spirit of God”) literally means “breath” or “wind of God.” Wrote noted Bible scholar Dr. Charles Ryrie: “The approximately 100 references to the Spirit of God in the Old Testament give evidence of His working during that period.”

People who lived in Old Testament times would not have known the doctrine of the triune God as we do today because there was little understanding of Him that way. However, they would have understood the power, wisdom, and strength of the Spirit of God (Ps. 104:30; Isa. 48:16). God worked in those days through the Spirit as His agent:

- You send forth Your Spirit, they [living creatures] are created; and You renew the face of the earth (Ps. 104:30).
- Come near to Me, hear this: I have not spoken in secret from the beginning; from the time that it was, I was there. And now the Lord GOD and His Spirit have sent Me (Isa. 48:16).

His Work in Creation

From the beginning of the implementation of time, the Holy Spirit was involved. Genesis 1:2 records, “The Spirit of God was hovering over the face of the waters.”

Job wrote, “The Spirit of God has made me, and the breath of the Almighty gives me life” (Job 33:4). Job also recognized, “By His Spirit He adorned the heavens; His hand pierced the fleeing serpent” (26:13).
His Work With Creation

The Spirit of God instructs and gives understanding: “The breath of the Almighty gives him [man] understanding” (32:8). King David wrote, “Teach me to do Your will, for You are my God; Your Spirit is good. Lead me in the land of uprightness” (Ps. 143:10).

Nehemiah declared, “You also gave Your good Spirit to instruct them” (Neh. 9:20). Nehemiah understood that God had removed the Israelites from their land because they had not listened to the Holy Spirit: “For many years You had patience with them, and testified against them by Your Spirit in Your prophets. Yet they would not listen; therefore You gave them into the hand of the peoples of the lands” (v. 30).

Indeed, God said, “My Spirit shall not strive with man forever” (Gen. 6:3).

His Work for His Chosen Ones

Before being sent to believers as the Comforter (Acts 1:8), the Spirit of God did not permanently indwell people. First Samuel 16:14 says, “The Spirit of the Lord departed from Saul.” Later David expressed concern that he would suffer the same fate and implored God, “Do not take Your Holy Spirit from me” (Ps. 51:11).

In those days the Holy Spirit filled people to accomplish God’s purpose. The patriarch Joseph was filled with the Spirit, causing Pharaoh, the great ruler of Egypt, to realize there was no one like Joseph (Gen. 41:38).

When the Jewish people were in the desert with Moses and had to build the Tabernacle, Bezalel and Aholiab became filled with the Spirit of God and received “wisdom, in understanding, in knowledge, and in all manner of workmanship, to design artistic works” (Ex. 31:3–4; cf. 35:31—36:1). They worked with others who were Spirit-filled to “do all manner of work of the engraver and the designer and the tapestry maker, in blue, purple, and scarlet thread, and fine linen, and of the weaver—those who do every work and those who design artistic works” (35:35).

When the prophet Samuel anointed David to be king, “the Spirit of the Lord came upon David from that day forward” (1 Sam. 16:13); and the Spirit led him in designing the Temple (1 Chr. 28:12).

All the judges of Israel were filled by the Spirit to accomplish a specific task, usually one that involved rescuing the Jewish people from their enemies. This type of filling provided supernatural ability often marked by great courage and strength. Some examples are Othniel (Jud. 3:10), Gideon (6:34), Jephthah (11:29), and Samson (13:25; 14: 6, 19; 15:14).

The prophets were filled by the Spirit, enabling them to minister. The Spirit entered Ezekiel and told him, “I am sending you to the children of Israel, to a rebellious nation that has rebelled against Me” (Ezek. 2:3). The Spirit’s presence was so evident in the prophet Daniel’s life that others even recognized it and called on him to interpret dreams (Dan. 5:11, 14).

Isaiah had a glimpse of the unknown essence of the truine God when the Second Person of the Godhead told him, “From the time that it was, I was there. And now the Lord God and His Spirit have sent Me” (Isa. 48:16).

His Work to Cleanse His People and Unite Them to Their Land

The prophet Zechariah declared that, in the future, God will pour out His Spirit on the nation of Israel, resulting in its conviction of sin (Zech. 12:10).

Ezekiel prophesied that God will cleanse His people by performing spiritual surgery on them. He will replace their stony hearts with a new one, put His Spirit in them, transform their behavior, and cause them to live in the land He gave to their fathers (Ezek. 36:25–28).

It was the Holy Spirit who carried Ezekiel to see a valley of dry, parched bones (37:1). God asked him, “Can these bones live?” to which Ezekiel wisely replied, “You know” (v. 3). God showed Ezekiel that the bones were “the whole house of Israel” (v. 11) and that Israel would first arise from the dead without breath (v. 12, a reference to the modern Jewish state). Then, God told His people, “I will put My Spirit in you, and you shall live, and I will place you in your own land” (v. 14).

His Work Points to the Messiah

Isaiah spoke much about the Messiah, giving great details concerning His person and work. Through Isaiah, God said, “Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him” (Isa. 42:1).

In the New Testament, Luke recorded that Jesus went to the synagogue on the Sabbath, as was His custom (Lk. 4:16–19). By God’s providence, the Scripture reading was from the prophet Isaiah. When Jesus went up to read the text, something profound took place. He took the scroll and read Isaiah 61:1: “The Spirit of the Lord is upon Me.” In that moment it was clear that Jesus, the longtime citizen of Nazareth, was the Promised One of Israel.

I have seen Gentiles take the culinary leap of faith to try gefilte fish, and they enjoyed it. So, too, I have seen Jewish people take the biblical plunge to investigate the Hebrew Scriptures and find, to their surprise, that the Holy Spirit is not foreign to Judaism and that He worked mightily in the lives of their ancient ancestors. Today He stands ready to work in the lives of everyone who calls on the name of the Lord to be saved (Rom. 10:13).

ENDNOTE

1 Charles C. Ryrie, Basic Theology (Chicago: Moody Publishers, 1999), 399.

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baptized by the Holy Spirit into the same body, with Christ as the Head (1 Cor. 12:12–14; Eph. 1:22); and each has been given a spiritual gift to use for the profit of all. Spiritual gifts are supernatural powers that benefit the body (Eph. 4:4–6, 16). Like a physical body, the body of Christ is a complex unit comprised of numerous parts, each benefiting the whole. Since the gifts are bestowed by the Spirit, they are distinct from an individual’s resident ability. Consequently, a good and much-loved high school teacher may not necessarily have the gift of teaching; he may have the gift of helps. And a corporate executive may not have the spiritual gift of administration; he may have the gift of teaching.

It wasn’t merely the ships that fascinated me; it was also the crews. There is no mystery to running a tight ship; everything must be done with precision, and every crew member must be equipped to do a particular task to ensure the vessel’s optimal performance.

The importance of everyone doing his or her assigned task is no less significant in the church. Like the crew of a smoothly operating ship, Christians are equipped by the Holy Spirit for service that benefits the entire body of Christ.

Foundational to this equipping is an event that took place 50 days after our Lord’s resurrection. The disciples were celebrating Shavuot (Pentecost) when “suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled the whole house where they were sitting. Then there appeared to them divided tongues, as of fire, and one sat upon each of them. And they were all filled with the Holy Spirit” (Acts 2:2–4).

On that day, a new organism—the church—was created consisting of all who place their faith in Jesus Christ and receive eternal life on the basis of His sacrifice at Calvary. This organism is as diverse as the members who constitute it. Yet it is unified by the fact that all members have been
many people came to Christ because of Stadium. Only God Himself knows how and rain to hear him preach in Yankee Forty thousand people braved the wind 10,000 would be standing in the streets. In the 1940s, when Wyrtzen preached in New York City, 20,000 people would sit inside the auditoriums to hear them. In theism. When they spoke, people flocked to receive the Holy Spirit’s gift of evangelism in key areas to stimulate church growth, resulting in people strategically places some with the gift of evangelism to the unsaved. Christ Himself also bestowed because one has attained a particular level of spirituality. They are sovereignly distributed by the Holy Spirit on the basis of God’s grace (1 Cor. 12:7) and are given as enablement for service. They are not to be confused with the fruit of the Spirit, which indicates Spirit-controlled character.

**For the Profit of All**

Some of the gifts of the Spirit were early church gifts specifically designed to aid the transition into the Church Age and became unnecessary once the church was established. Others were designed differently. They are the permanent gifts, and they equip the saints for the ministry and edify the body of Christ.

The gift of evangelism is vital in all ages to the propagation of the gospel (Eph. 4:11; 2 Tim. 4:5). Although every Christian is responsible to carry out the mandate of the Great Commission (Mt. 28:18–20), the Holy Spirit endows certain individuals with the heightened ability, either through preaching or one-on-one interaction, to communicate God’s message of salvation effectively to the unsaved. Christ Himself also strategically places some with the gift of evangelism in key areas to stimulate church growth, resulting in people being saved and added to the church.

Dwight L. Moody, Billy Sunday, and Jack Wyrtzen are examples of men who received the Holy Spirit’s gift of evangelism. When they spoke, people flocked to the auditoriums to hear them. In the 1940s, when Wyrtzen preached in New York City, 20,000 people would sit inside Madison Square Garden and another 10,000 would be standing in the streets. Forty thousand people braved the wind and rain to hear him preach in Yankee Stadium. Only God Himself knows how many people came to Christ because of Wyrtzen’s God-given gift of evangelism.

Those with the pastoral gift are appointed by Christ to lead, protect, and care for Christians under their influence. The care of the Christian community is committed to pastors (Eph. 4:11). The Greek word poimenas literally means “shepherds.” Men who hold the office of pastor must also demonstrate the gift of teaching. Not all teachers are pastors, but all pastors must be teachers.

The gift of teaching demonstrates the spiritual aptitude to communicate effectively in a way that clarifies, explains, and helps Christians apply biblical truth while living in the reality of everyday experience (Rom. 12:7; 1 Cor. 12:28; Eph. 4:11).

The gift of exhortation differs from the gift of teaching in that its purpose is to motivate to action (Rom. 12:8). Preaching involves exhortation to some extent, but those with the gift of exhortation receive the specific ability to help Christians recognize and actively pursue God’s will for their lives. The Greek word translated “exhort” encapsulates the ideas of encouraging, warning, and convincing someone about the need for a particular action.

The gift of administration, or leadership, is vital to various groups within the body of Christ (Rom. 12:8; 1 Cor. 12:28). People with this gift have the ability to recognize and effectively communicate ministry goals while organizing and motivating a church or group of Christians to meet those goals and minister effectively.

The gift of ministry, or helps, is also vital to the work of the church. The Greek word for “helps” is often translated “deacon” (Rom. 12:7; 1 Cor. 12:28; 1 Tim. 3:13). Although every Christian should be willing to help, some have the spiritual gift to recognize and meet needs within the body of Christ. Some people with this gift provide rides for the elderly, taking them to church, the doctor, or the market. Others use this gift by doing home repairs or helping congregants move from one home to another. Geographic location, individual personality, and unique circumstances affect the way this gift is demonstrated, giving it amazing adaptability and diversity of expression. Its importance to the church cannot be overstated.

Faith, as well as being foundational to the Christian life, is a distinctive gift of the Spirit (1 Cor. 12:9). Most believe it describes the ability to trust God and confidently move forward in the belief that goals will be achieved despite obstacles and appearances to the contrary.

George Mueller (1805–1898) of Bristol, England, is an example of someone who had the gift of faith. With no money of his own and the determination never to ask anyone for a penny, he built an enormous campus of orphanages entirely by faith. (See “The Man Who Got Things From God” by Bonnie Pearson in the September/October 2010 issue of *Israel My Glory.*) He prayed fervently about his needs, wholly believing God would provide; and in the course of his life, he received what would be the equivalent today of $400 million to build and operate the orphanages.

Giving is incumbent upon all Christians, but it is also distinguished as one of the spiritual gifts (Rom. 12:8). People with this gift are spiritually programmed with the particular ability to commit their earthly possessions to the Lord for His service.

Christians with the gift of mercy are moved to compassion when confronted by the suffering of others. Interestingly, Paul encouraged those endowed with this gift to exercise it with cheerfulness (Rom. 12:8).

The mystique that often surrounds the subject of spiritual gifts is unfortunate. The church enjoys a diversity of gifts distributed by the Holy Spirit on the basis of God’s grace. Their purpose is encapsulated in 1 Corinthians 12:7: “But the manifestation of the Spirit is given to each one for the profit of all.” Do you know what the Holy Spirit has equipped you to do? Are you doing it?

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The Jewish Scriptures present the first glimpse of God’s creation of the earth by saying, “The Spirit of God was hovering over the face of the waters” (Gen. 1:2). There were not two Gods involved in creation; Moses’ affirmation about God’s Being is clear: “Hear, O Israel: The LORD our God, the LORD is one!” (Dt. 6:4). Then who is the Spirit of God?

Although Christians cannot fully understand the doctrine of the Trinity, we believe God is one in His essence and three in His Persons: Father, Son, and Holy Spirit. This trinity is implied in the Old Testament and clarified in the New Testament. Jesus, the Messiah of Israel and divine Interpreter of the Jewish Scriptures, revealed that the Holy Spirit is divine and that His primary role is to help God’s people.

**The Divine Spirit**

The Bible clearly teaches the deity of the Holy Spirit. First, certain passages refer to Him as deity. In the days of the early church, when Ananias withheld the truth about his offering, the apostle Peter condemned the deceit as being against God: “Ananias, why has Satan filled your heart to lie to the Holy Spirit? . . . You have not lied to men but to God” (Acts 5:3–4). The apostle Paul explained that the Spirit’s transforming work in the hearts of Christians “comes from the Lord who is the Spirit” (2 Cor. 3:18, literal translation and ESV).

Second, the Holy Spirit is included with the Father and Son in four trinitarian passages:

1. When Jesus Christ commissioned His followers to make disciples from all of the nations to which they would travel, He instituted water baptism to be performed “in the name of
the Father and of the Son and of the Holy Spirit” (Mt. 28:19).

(2) When Paul concluded his second letter to the Corinthians, he prayed, “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all” (2 Cor. 13:14).

(3) Peter characterized the Christians to whom he wrote as “elect according to the foreknowledge of God the Father, in sanctification of the Spirit, for obedience and sprinkling of the blood of Jesus Christ” (1 Pet. 1:2).

(4) When the apostle John wrote to the seven churches, he mentioned the three persons of the Trinity: “Grace to you and peace from Your Father, and from Jesus Christ, the seven Spirits who are before His throne [the Holy Spirit], and from the seven Spirits who were before His throne [the Holy Spirit], and from Jesus Christ, the faithful witness, the firstborn from the dead, and the ruler over the kings of the earth [the Son]” (Rev. 1:4–5).

A third evidence of the Spirit’s divinity is that He shares the attributes of God. In response to the question, “Where can I go from Your Spirit?” King David replied that there is nowhere to hide from God (Ps. 139:7–10). Jesus called Him “the Spirit of truth” (Jn. 16:13, emphasis added; see also John 14:26; 16:7–8, 13–14). The Spirit’s self-awareness is also seen in His use of the first-person pronoun: “The Holy Spirit said, ‘Now separate to Me Barnabas and Saul for the work to which I have called them’” (Acts 13:2, emphasis added).

Since the Holy Spirit is a personal Being, it is no surprise He personally speaks to Christians in whom He lives. Throughout the history of the early church, as recorded in the book of Acts, the Spirit regularly communicated God’s will to believers. He told Philip the evangelist to approach the Ethiopian eunuch’s chariot (8:29). He told Peter about the three men Cornelius sent to him (10:19; 11:12). He called out specific men for missionary service (13:2).

Later, Paul and his companions “were forbidden by the Holy Spirit to go beyond Asia” (16:6). In fact, in town after town, Paul consistently heard the Spirit warn him about impending imprisonments (20:23). Clearly, believers indwelt by the Spirit of God experience His person and presence intimately.

Although it may be difficult to describe the precise ways the Spirit continues to speak to Christians, His words impressed on our hearts will never contradict His words written in Scripture. That is why Christians elevate the Bible to the highest level of authority. The Scriptures alone contain God’s inerrant Word, uniquely given through holy men by the miraculous work of the Holy Spirit. Wrote Peter: “No prophecy of Scripture is of any private interpretation, for prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit” (2 Pet. 1:20–21).

The Bible alone speaks as the supremely authoritative voice of the Spirit. This conviction is reflected in the book of Hebrews. When the author quoted from Psalm 95, he prefaced the quotation with an important phrase about God’s written Word: as the Holy Spirit says (Heb. 3:7). The Spirit continues to “say” God’s truth through the Bible to those willing to listen: “If anyone has ears to hear, let him hear!” (Mk. 7:16).

The Holy Spirit’s personal ministry to believers is most fully described as “Helper.” Jesus gave this name to the Spirit in His farewell discourse to His disciples, as recorded in John 14—16. The Greek word paraclete has been translated in various ways: “helper,” “counselor,” “advocate,” and “comforter.” All explain that the Spirit helps believers in their spiritual lives, taking the place of the personal presence of Jesus on Earth.

Looking ahead to His ascension to heaven, Jesus promised to send the Spirit to mediate His presence to us: “And I will pray the Father, and He will give you another Helper, that He may abide with you forever . . . I will not leave you orphans; I will come to you” (Jn. 14:16, 18).

The Spirit was also sent to help the apostles write the New Testament: “But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you” (v. 26). The Spirit was given to shed light on Jesus Christ: “But when the Helper comes . . . He will testify of Me” (15:26). The Holy Spirit never draws attention to Himself but only to Jesus Christ, the Messiah and Lord of all.

The Personal Spirit

The Holy Spirit is not merely a divine influence or godly force. He is a distinct person in the same way the Father and Son are unique persons of the godhead. This marvelous truth is revealed by the masculine personal pronoun He that is consistently used for the Spirit: “But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me” (Jn. 15:26, emphasis added; see also John 14:26; 16:7–8, 13–14). The Spirit’s self-awareness is also seen in His use of the first-person pronoun: “The Holy Spirit said, ‘Now separate to Me Barnabas and Saul for the work to which I have called them’” (Acts 13:2, emphasis added).

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Believers who live on this side of the Messiah’s empty tomb, the Day of Pentecost, and the book of Hebrews ought to learn to wallow more carefully in the New Covenant.

The word testament, as in New Testament, is another word for “covenant.” One of the functions of the Old Testament era was to make people hungry for a New Covenant (Jer. 31:31)—one better than the Old—because it would be based on “better promises” provided by “better sacrifices” offered up by a better High Priest (Heb. 8:6; 9:23; 12:24).

That New Covenant was explicitly promised by the prophet Jeremiah (Jer. 31:31—37), and its privileges and contours were delightfully amplified as a “covenant of peace” in Ezekiel 37:26. (See also Ezekiel 36:22—32.) Though it awaits full ratification by the Jewish people, to whom it was promised, the New Covenant was provided by the death of Messiah Jesus (Lk. 22:20); thus believers have become the beneficiaries of its unspeakably rich blessings.

According to the two primary Old Testament anticipations of the New Covenant, the central blessings are (1) sins forgiven, once and for all (Jer. 31:34; Heb. 10) and (2) a distinctive, New Covenant ministry of the Holy Spirit.

This latter blessing was anticipated by John the Baptizer when he announced the coming of One who “will baptize you with the Holy Spirit” (Mt. 3:11) in fulfillment of Ezekiel’s prophecy. The Holy Spirit is the One to whom Jesus referred on the way to Gethsemane when He promised His 11 disciples that He would send the Comforter (Greek, paraclete), the One called alongside to minister with an intimacy and sympathy hitherto unavailable (Jn. 16:7—11).

The Holy Spirit’s arrival is the promised blessing that became the believer’s possession on the Day of Pentecost when the Spirit engulfed 120...
believers in the inauguration of His New Covenant ministry.

In the New Testament—the 27-book manual given by God to instruct believers on how to live under this New Covenant—the Spirit’s ministry is described in detail, with several specific ministries distinguished. It is perhaps fair to say that the distinctiveness of the Spirit’s ministry in this era can be summarized with one word: intimacy.

Because of the finished work of Christ, the Spirit can impart to New Testament (or New Covenant) believers an intimacy with the Father that Old Testament saints could never have imagined—indeed, which they would have been scandalized to hear spoken of. It is the Abba dynamic. The Old Testament offers no indication that individual believers conceptualized Yahweh as Abba, Hebrew for “Papa.” Yet, because of the Holy Spirit’s ministry in applying New Covenant blessedness, we know Yahweh not only as Father but as “Abba/Papa” (Rom. 8:15; Gal. 4:5–7).

There is perhaps no single New Testament revelation that more succinctly or delightfully communicates the distinctive blessedness of New Covenant believers than the Abba dynamic. And Scripture is explicit that it is the ministry of the Holy Spirit to press that blessedness home in the hearts of believers.

The Holy Spirit’s New Covenant ministry, made possible by the cross-work of Christ and dramatically inaugurated on the Day of Pentecost, is marvelously multifaceted.

**Conviction.** Primary to any individual’s relationship to God is the Spirit’s ministry of conviction. Jesus promised that, at His departure—upon the completion of His work and His acceptance at the right hand of the Father—the Spirit would come to “convict the world of sin, and of righteousness, and of judgment” (Jn. 16:8). This is not to say the Spirit was not active in the ministry of conviction before Pentecost. However, in this age, the Spirit is able to press home to people’s minds “the message of the cross” (1 Cor. 1:18), the unspeakably blessed truth of God the Son’s once-for-all atoning sacrifice at the cross, confirmed by God the Father by the empty tomb (Rom. 1:4).

To be confronted with the reality of sinfulness and condemnation is not pleasant, but it is all-important in bringing people to repentance. Left to ourselves, we would cling to our sin, however irrational and destructive that commitment would be. It is the blessed and gracious work of the Holy Spirit that breaks through our pride and rebellion and compels our hearts and minds to realize the truth of our lost situation and God’s power to save us through the finished work of the Messiah.

According to the New Testament, a specific ministry of the Holy Spirit is that of conviction—the wooing, confronting, and convincing ministry by which the Spirit brings lost and rebellious people to the truth of the gospel. It is a ministry without which none would embrace the gospel. It is a ministry that, once we have embraced the truth, teaches us that we must confess it was God’s grace—the kind and preserving ministry of Holy Spirit conviction—that brought us to repentance and that the glory belongs to God.

**Rebirth.** Scripture makes it plain that people are not simply spiritually weak or sick. Apart from God’s grace, they are “dead in trespasses and sins” (Eph. 2:1). Jesus lived a life much to be admired and emulated. However, there is a false gospel that pretends that all God expects is that we struggle to live like Jesus. Before we learn lessons from Jesus’ life, we must receive life from His death. Indeed, what God first offers lost men and women through His finished work of Jesus Christ is not spiritual help but spiritual life.

Another specific ministry of the Holy Spirit, according to God’s Word, is regeneration. It is the impartation of spiritual life and vitality that is entirely wanting apart from that ministry. Jesus insisted that to be “born again” is to be “born of the Spirit” (Jn. 3:3–8). Through faith in Christ, a person passes “from death into life” (Jn. 5:24). It is the Holy Spirit who ministers that new life, that rebirth, to the repentant and believing sinner (Ti. 3:5).

**Sealing.** Tarsus of Cilicia, the town in which a remarkable Jewish rabbinical student named Saul was reared, was a center of lumber production. Timbers were felled in the hills and floated down the river to be prepared for use and shipped across the Mediterranean. Workmen marked their logs with a seal so that they could be identified as belonging to them in the midst of all the other logs.

A seal—a distinctive, undeniable, external mark of ownership, such as a signet ring’s impression on the wax seal of a document—was common throughout the first-century Greco-Roman world. It is impossible to know precisely what figure Saul (later called Paul) had in mind when he twice spoke of the Holy Spirit’s sealing ministry (Eph. 1:13–14; 4:30). But certainly the reference is to some external, unmistakable evidence of ownership.

The Bible is clear that sealing believers is the work of the Holy Spirit. After accomplishing His ministry of regeneration, the Spirit then works in twice-born believers to produce a remarkable, distinctive change in life that takes them from the works of the flesh to the fruit of the Spirit (Gal. 5:16–26). Wrote Paul: “In Him [Christ] you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise, who is the guarantee [down payment] of our inheritance” (Eph. 1:13–14). And he admonished believers, “Do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption” (4:30).

The seal is God’s mark of ownership on His own and guarantees that one day believers will be fully conformed to the image of His dear Son (Rom. 8:29).
New Covenant believers must be careful not to look with disdain on what God did with His people in ages past. In fact, Yahweh proved Himself blindingly gracious under the Old Covenant in the days before the First Coming of Jesus the Messiah. But what God has provided under the New Covenant is better.

Prior to Christ’s coming, Yahweh had offered the Israelites a covenant in which they would be His people and He would be their God and King (Ex. 19:5–6). He told them how to build Him a throne room (the Tabernacle); and, upon its completion (40:33–34), Yahweh, in the Person of the Glory-Cloud, lifted up off the mountain and took His throne (the Ark of the Covenant) in the Holy of Holies (vv. 31–38). Then the thrice-holy God graciously invited men to approach Him as their God and King.

Throughout the ages from Moses to Christ, to go to that Tabernacle/Temple was to draw near to God. God demonstrated Himself gracious almost beyond men’s imaginations. What people experienced under the Old Covenant was “good” (1 Tim. 1:8). But what God has provided under the New Covenant is “better” (Heb. 7:19, 22; 8:6).

John the Baptist promised that One coming after him would baptize men and women with the Holy Spirit (Mt. 3:11)—that is, would immerse them in a ministry of the Holy Spirit that would transcend all that men had ever known. That ministry began with the coming of the Spirit at Pentecost (Acts 2:1–4), and throughout this age the Spirit continues to baptize believers into the body of Christ. Scripture says, “For by one Spirit we were all baptized into one body” (1 Cor. 12:13, emphasis added). This “baptism of the Spirit,” therefore, is not an experience to be sought after conversion. Nor is it to be confused with the filling of the Holy Spirit. Rather, it has to do with the intimate relationship that is the birthright of every believer living on this side of the Day of Pentecost.

That relationship, made available through the baptism of the Spirit, is most dramatically portrayed by the New Testament concept of the “indwelling” ministry of the Holy Spirit. Jesus promised His disciples that the Spirit who had been with them would soon be in them (Jn. 14:17). The apostle Paul refined the word-picture when he described the “body” of each individual believer as “the temple of the Holy Spirit” (1 Cor. 6:19).

Compare that situation to the one under the Old Covenant. Under the Mosaic economy, God dwelt in a Tabernacle/Temple and graciously invited men to approach Him. But the worshiper never came without a sacrifice and always offered that sacrifice through a priest designated by God. More dramatically, that worshiper only came so close. He would never have thought to intrude beyond the court into the Holy Place and could never enter the Holy of Holies.

Believers today approach God on the basis of the once-for-all sacrifice of Christ and through the ministry of a better High Priest who has sat down at the right hand of the Father (Heb. 1:3). Through the finished work of Christ on the cross, we have a new and living way to approach God and are enjoined to enter the Holy of Holies with boldness (10:19–22).

As unthinkable as any such thing would have been to believers under the Old Covenant, it has, nevertheless, been provided for us under the blessings of the New Covenant. In short, the “good” blessedness of the Old Covenant has become the unimaginably “better” blessedness of the New.

In ancient days King Yahweh indwelt the Holy of Holies in the Person of the Glory-Cloud. Today, in the Person of the Holy Spirit, that same God indwells believers in a relationship so close and intimate that it ought to take our breath away.

by Douglas Bookman
Throughout the Old Testament, the Holy Spirit is seen acting dramatically in the lives of people to enable those individuals to do that which, left to themselves, they could not do.

When Moses asked for elders to assist him in judging the people, the Lord “took of the Spirit that was upon him [Moses], and placed the same upon the seventy elders” (Num. 11:25).

In the days of the judges, Gideon was smitten with fear until “the Spirit of the LORD came upon” him (Jud. 6:34). Samson, a man of rather ignoble character, was nonetheless effective in battle against God’s enemies because “the Spirit of the LORD came upon him mightily” (14:19).

Young Saul, Israel’s first king, was an insignificant Benjamite who couldn’t keep track of donkeys until the Spirit of the Lord equipped him as a bold warrior; and he defeated the Ammonites at Jabesh Gilead (1 Sam. 11:6).

All of these examples of specific and occasional ministries of the Holy Spirit are termed “the theocratic anointing.” They do not reflect the standard experience of Old Testament saints; rather, they chronicle a special ministry by which the Spirit provided enablement for someone given a special task relative to Yahweh’s Kingdom.

The Old Testament narratives also instruct us that, though the Spirit empowered people, He did not accomplish the work on their behalf. The 70 elders, for example, had to weigh testimony and pass judgment. Gideon, Samson, and Saul had to marshal their forces and go to battle (albeit employing strange tactics at times).

The Spirit’s enabling ministry did not remove all effort and toil from the task; rather, the Spirit showed Himself powerful by the fact that, when the task was accomplished, those involved had to confess that they could not have done the job except by the Spirit’s gracious intervention.

The Bible is clear that if people today are to know Scripture aright, it will be because of the enabling ministry of the Holy Spirit. The truths of God are foolishness to someone left to himself because they can only be “spiritually discerned” (1 Cor. 2:9–16). It is the Holy Spirit who teaches us the Scriptures and intercedes for us as we pray.

The apostle John spoke of the Spirit as an anointing that “abides in you, and you do not need that anyone teach you; but . . . the same anointing teaches you concerning all things” (1 Jn. 2:27). Again, with regard to the prayer life of believers, the Bible is clear: “The Spirit also helps in our weaknesses. For we do not know what we should pray for as we ought, but the Spirit Himself makes intercession for us with groanings which cannot be uttered” (Rom. 8:26).

The Old Testament exemplar is instructive with reference to each of these New Testament ministries of the Spirit. It is difficult to define precisely how the Spirit teaches and/or intercedes. It is fruitless to think we can sort out where our efforts end and His begin. It is blasphemous to suppose that, where there is misunderstanding with reference to the Scripture or carelessness with reference to prayer, it is the result of some deficiency or inattentiveness on the Spirit’s part. And it is high-handed disobedience to suppose that we can shirk the God-given mandates to search the Scriptures and pray without ceasing because we choose to sit back and let the Spirit fulfill those responsibilities on our behalf.

In every area of stewardship, it is imperative to acknowledge that it is God who must enable the effort. We must be diligent and industrious in our study of Scripture; but if we get it right, it is because of the teaching or illuminating ministry of the Spirit. We must struggle to be faithful in prayer; but we also must know that if those prayers are effectual, it is because of the Spirit’s intercession.
A Phenomenal Shavuot

Jerusalem was crowded with pilgrims and strangers from all over the ancient world. They came from Mesopotamia, Judea, Asia, Egypt, Libya, and even Rome. It was summer; and Jewish people were gathering for the annual celebration of Shavuot, or Pentecost (Ex. 34:22). Like Passover and the Feast of Tabernacles, Shavuot was a time of great expectations.

Suddenly, at about nine o’clock in the morning, at the place where Jesus’ disciples had gathered, a sound arose resembling a powerful windstorm. Something described as “divided tongues, as of fire” appeared and rested over the disciples’ heads. Hearing the commotion, many went to see what was happening “and were confused, because everyone heard [the disciples] speak in his own language . . . the wonderful works of God” (Acts 2:6, 11).

The people were astonished. Some asked, “Whatever could this mean?” (v. 12). Others mocked and accused the disciples of being intoxicated (v. 13).
The promise Jesus made before His ascension to heaven had come to pass:

It was necessary for the Christ [Messiah] to suffer and to rise from the dead the third day, and that repentance and remission of sins should be preached in His name to all nations, beginning at Jerusalem. And you are witnesses of these things. Behold, I send the Promise of My Father upon you; but tarry in the city of Jerusalem until you are endued with power from on high (Lk. 24:46–49).

The “power from on high” was the Holy Spirit coming into the world in a new way on Shavuot. Both the Hebrew and Greek terms for “Holy Spirit” (Ruach HaKodesh and Hagios Pneuma, respectively) can be translated “Holy Wind.”

Just as physical wind can be a prodigious might in the world, so the Holy Spirit is a powerful personage in both the physical and spiritual sphere. After Pentecost, the disciples possessed the same Spirit who indwelt and empowered Jesus during His earthly ministry. He enabled them, particularly Peter, to confront with boldness the amazed crowd and to preach redemption through Jesus the Messiah (Acts 2:14–36).

The result was the immediate salvation of more than 3,000 Jewish souls (v. 41).

It was a phenomenal Shavuot.

In this present age of grace, the Ruach HaKodesh glorifies the Messiah (Jn. 16:13–14), enabling believers to preach the wonderful works of God, beginning with the good news that “Christ Jesus came into the world to save sinners” (1 Tim. 1:15).

**Quoteworthy**

“The rants [in the Middle East] are the manifestation of the insanity of anti-Semitic fervor by the masses on the streets of Cairo, Tunisia, Libya, Yemen and the rest of the Muslim world. In a recent rally in Tahrir Square, Cairo to support the return of the Spiritual leader of the Muslim Brotherhood—Sheik Yousef Qaradawi—the crowd estimated to be over two million chanted in Arabic ‘To Jerusalem we go, martyrs by the millions.’ To celebrate their freedom from [Egyptian President Hosni] Mubarak, the crowd wanted to show their joy by going on a Jew killing spree and not a peep by the liberal media. Apparently Nazism and Jew killing are only reportable by the liberal media if the Germans are the Nazis.”

From “Charlie Sheen Isn’t the Only One Who Is Delusional” by Keith Davies of the Walid Shoebat Foundation. The article, located on Andrew Breitbart’s BigPeace.com Web site, discusses the virulent anti-Semitism running rampant in the Middle East.

**The Filling of the Spirit**

Filling is a significant ministry of the Holy Spirit. It involves the Spirit’s empowering of people to do things they are incapable of doing by themselves.

For example, Spirit-filling empowered John the Baptist to “turn many of the children of Israel to the Lord their God” (Lk. 1:16) and be the forerunner of the Messiah “in the spirit and power of Elijah, to ‘turn the hearts of the fathers to the children,’ and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord” (v. 17).

He filled Elizabeth to make inspired statements concerning Mary and the fruit of her womb (vv. 41–43), Zacharias the priest to prophesy concerning the Messiah (vv. 67–79), and believers on the Day of Pentecost to speak languages they had never learned (Acts 2:4). He also filled the apostle Peter to speak boldly to antagonistic rulers and elders of Israel (4:8–12), the apostles to speak God’s Word with boldness (v. 31), and the apostle Paul to rebuke and inflict blindness on a sorcerer who tried to block his ministry (13:8–11). He filled Paul and Barnabas with joy when they were persecuted and expelled from Antioch in Pisidia because of their ministry (vv. 49–52).

Paul’s Ephesians 5:18 exhortation to believers, “do not be drunk with wine, in which is dissipation; but be filled with the Spirit,” presents a contrasting analogy. People filled with wine are prompted to do foolish things that they otherwise would not do. Believers filled with the Holy Spirit are empowered to do significant things that otherwise they could not do.
Faith Before the Flood

In Hebrews 11 a gallery of portraits is paraded before us, painted by the hand of God. Each portrait presents the unique faith of individuals who performed great exploits. These men and women believed the unseen. They trusted God’s promises; waited patiently for those promises to be fulfilled (often never receiving them); and refused to allow persecution, pain, prison, or peril to weaken their faith. Neither did they allow disappointment, depression, discouragement, distrust, or the threat of death to crush their devotion to God.

Having described the foundation of faith (Heb. 11:1–3), the chapter then moves us through periods of biblical history to present individuals of faith. Verses 4–7 present three men who lived before the patriarchal period. Although there is only one verse per person, the verses clearly explain why these people are singled out as examples for us to emulate.

Worshiping by Faith

First comes Abel: “By faith Abel offered to God a more excellent sacrifice than Cain, through which he obtained witness that he was righteous, God testifying of his gifts; and through it he being dead still speaks” (v. 4).

The story of faith does not begin with Adam and Eve, but with Abel in Genesis 4. Eve gave birth to two sons: Cain, then Abel. Both were born with a sin nature because of the sin natures of Adam and Eve. One can assume that both were provided with knowledge of God and knew of Adam and Eve’s fall. They would have been taught that, by sacrificing animals, God shed blood to provide skins to cover their nakedness (Gen. 3:21).

Genesis 3:21 also shows that people can only approach God if they have a proper covering (one provided by Him), and it reveals explicitly that the covering is not obtained through self-effort but through blood sacrifice. Scripture states (in reverse order of their births) that Abel was a shepherd and Cain was a farmer like his father (4:2).

“In the process of time,” Cain brought a fruit offering from the ground, and Abel brought a firstborn sheep from his flock (vv. 3–4). Abel’s sacrifice was “more excellent” than Cain’s (Heb. 11:4) in three ways: (1) It was a firstborn sheep, (2) it was a blood sacrifice offered by divine decree, and (3) it was presented in faith. On the other hand, Cain’s offering was “of the ground” (Gen. 4:3); there is no indication it was the first fruit, was the best of the fruit, or was presented by faith on any altar.

The Lord accepted Abel’s offering. Why? Because Abel offered it by faith, as was his duty, and presented it according to God’s revealed will. Keep in mind that biblical faith is always tied to God’s revealed will. Abel brought a blood sacrifice, the type of offering God required.

In contrast, Cain’s offering had no efficacy because it was not a blood sacrifice, nor was it offered in faith. Cain trusted in himself and approached God in his own way, rather than in the way God set forth. Thus God rejected Cain’s sacrifice (v. 5).

God told Cain, “If you do well, will you not be accepted? And if you do not do well, sin lies at the door” (v. 7). Rather than return with the proper offering, Cain seethed with anger toward God and eventually murdered Abel.

Abel, however, “obtained witness that he was righteous, God testifying of his gifts” (Heb. 11:4); that is, God received the gift and bore witness that it was correct. It was not Abel’s blood sacrifice that made him righteous but, rather, his faith in God (cf. Gen. 15:6). Even a blood sacrifice offered out of duty, not faith, would still be rejected. The proof of Abel’s faith was that he brought the right sacrifice in faith and complete obedience to the Lord.

Abel has been dead for centuries, but he still “speaks,” or witnesses, to us concerning his life of faith and the need of a blood sacrifice to please God. Abel’s witness is that he believed in God, offered the prescribed sacrifice, and was declared righteous and accepted by God because of his faith. What a portrait of faith for future generations to emulate.

Walking by Faith

The second portrait is of Enoch: “By faith Enoch was taken away so that he did not see death, ‘and was not found, because God had taken [translated] him’; for before he was taken he had this testimony, that he pleased God” (Heb. 11:5).

This is not Enoch from the line of sinful Cain (Gen. 4:17) but, rather, Enoch the son of Jared from Seth’s line (5:18). Enoch was a man of faith who walked in close communion and
fellowship with God. His character and conduct testified against the corrupt, godless age in which he lived. He was a prophet who preached that the Lord would come and judge the ungodly (Jude 14–15). Furthermore, he lived in total obedience to his Lord and “had this testimony, that he pleased God” (Heb. 11:5).

Enoch’s end was glorious: “He was not [he disappeared], for God took him” (Gen. 5:24); that is, “Enoch was taken away so that he did not see death” (Heb. 11:5). The word taken (Greek, metatithemi) means Enoch was “translated,” transported suddenly from Earth to heaven. His body was physically changed, and he is now in heaven with a glorified body.

Consequently, it would be impossible for Enoch to be one of the two witnesses in Revelation 11. His translation is a picture of living Christians being raptured to heaven when Christ comes for His church (1 Th. 4:17). Enoch’s removal prior to God’s universal judgment on the antediluvian age no doubt prefigures the church’s Rapture prior to the future Great Tribulation.

Before Enoch was translated, his character and obedience to God demonstrated that he was righteous. His generation knew of his faith because he had the “testimony, that he pleased God” (Heb. 11:5). Although the Genesis account does not use the word faith when speaking of Enoch, Hebrews calls him a man of “faith.” Enoch had to be a man of faith or he would not have pleased God.

Hebrews 11:6 reveals a universal principle about faith: “But without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him.” Thus individuals who come to God must first believe God “is”—that He exists—and that He eventually will reward those who diligently seek Him. What a testimony Enoch had—one all believers should manifest.

**Working by Faith**

The third portrait is of Noah: “By faith Noah, being divinely warned of things not yet seen, moved with godly fear, prepared an ark for the saving of his household, by which he condemned the world and became heir of the righteousness which is according to faith” (v. 7).

Noah’s spiritual qualities and faith are recorded in Genesis 6. He is described as a just man (literally, “justified”), perfect (literally, “blameless” or “having integrity”) in his generation. This does not mean Noah was without sin but that he stood complete in his faith. Noah worshiped God like Abel and walked with God like Enoch. Because of Noah’s faith, he “found grace [unmerited favor] in the eyes of the Lord” (v. 8).

Hebrews 11:7 records five facts concerning Noah’s faith:

1. Noah was “divinely warned of things not yet seen.” God told him rain would fall from heaven and flood the whole earth. He instructed Noah on how to prepare an ark so that he and his family could survive the coming judgment. It probably had never rained on Earth (see Genesis 2:5) until the flood. Noah did not argue with God but completely believed the revelation he had received.

2. God’s revelation produced “godly fear” (reverential awe) in Noah. He did not doubt God but, rather, was moved by faith to embrace what He had learned.

3. Noah “prepared [built and equipped] an ark for the saving of his household.” The ark was more like a huge ship made of gopherwood and measured 450 feet long, 75 feet wide, and 45 feet high. It had three levels, a window in the top, and one door in the side (Gen. 6:14–16); and it was large enough to carry 550 railroad cars of livestock cargo. It was not meant to sail, but float.

   Noah likely built the ark during the 120 years when God’s Spirit strove with his generation (v. 3). He had only his three sons to help. The ark’s purpose was to preserve life during the flood. Noah, his wife, their three sons and their wives, and various species of created life would be saved from death. By faith, Noah obediently built the ark on dry land, with no sea in sight, and probably endured daily scoffing, jeers, criticism, and insults from all who saw him. The people in Noah’s day were completely astonished when the flood came. They did not believe judgment was imminent until it swept them all away (Mt. 24:38–39).

4. Noah’s faith “condemned the world.” The word world refers to the ungodly men of Noah’s time. Noah’s faith in God, his obedience in preparing the ark, his godly conduct, and his preaching of righteousness condemned all those living around him (2 Pet. 2:5). Noah no doubt denounced wickedness and warned people they would face God’s imminent judgment unless they repented.

5. Noah “became heir of the righteousness which is according to faith.” Noah is the first person in the Bible to be called “perfect,” meaning righteous (Gen. 69). This term does not mean he was sinless. He was righteous on the basis of his faith in God and because of his commitment to do what God told him to do. Consequently, God imputed righteousness to him. Being an “heir of righteousness” meant he inherited eternal life.

Noah’s testimony was that he did “according to all that God commanded him, so he did” (6:22). Let it be said of us that we worship God like Abel; walk with God like Enoch; and, like Noah, do all God commands of us.

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*Quoteworthy*

“I’d rather have the slingshot of God than the sword of Goliath.”

—Adrian Rogers
Another New Testament scholar asserts that the word translated “well pleased” “is God’s decree of election of the Son, which includes His mission and His appointment to the kingly office of Messiah.” The fact that God made this statement concerning Jesus in conjunction with the Spirit of God descending on Him indicates that what transpired was related to the Isaiah 42:1 prophecy concerning the Messiah: “Behold! My Servant whom I uphold, My Elect One in whom My soul delights! I have put My Spirit upon Him; He will bring forth justice to the Gentiles.”

If a crowd from Israel was present when Jesus was baptized, if the descent of God’s Spirit on Him was visible to those people, if God’s declaration concerning Him was audible to them, and if they knew the Isaiah 42:1 prophecy, then God thereby publicly identified and presented Jesus to the nation as its divinely appointed, promised Messiah. That divine, public identification and presentation would have eliminated legitimate grounds for rejecting Jesus as Israel’s divinely appointed, promised Messiah. Later Jesus confirmed His divine election as the Messiah to a great multitude by quoting the Isaiah 42:1 prophecy and applying it to Himself (Mt. 12:14–18).

God the Father also expressed His agapao love for Jesus another time when He said, “This is My beloved Son, in whom I am well pleased” (17:5). After Jesus had ministered with His apostles for a significant period, He said, “Assuredly, I say to you, there are some standing here who shall not taste death till they see the Son of Man coming in His kingdom” (16:28).

Several days later He took Peter, James, and John “up on a high mountain by themselves” to give them a preview of His appearance when He will someday come from heaven in His Second Coming to establish God’s Messianic Kingdom rule on Earth (17:1). “He was transfigured before them. His face shone like the sun, and His clothes became as white as the light” (v. 2). A “bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, ‘This is My beloved Son, in whom I am well pleased. Hear Him!’” (v. 5). God the Father thereby assured these apostles that Jesus is the divinely appointed, promised Messiah who will establish God’s Messianic Kingdom on the earth.

This divine assurance was essential because the apostles anticipated that Jesus would establish God’s Messianic Kingdom in their lifetime (Acts 1:6). The fact that He ascended to heaven without establishing the Kingdom could have destroyed their belief in Him as Messiah. John the Baptist’s declaration of God’s agapao love of His Son. Among the many things John the Baptist told his disciples concerning Jesus were the following: “For He whom God has sent speaks the words of God, for God does not give the Spirit by measure. The Father loves the Son, and has given all things into His hand” (Jn. 3:34–35). This was John’s way of saying that God chose Jesus for a unique relationship with Him not granted to any other person.

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Jesus’ declarations of God’s agapao love of Him. There are six recorded instances in which Jesus declared that God the Father loved Him with agapao love (“a more reasoning attachment, of choice and selection” that continually implies “the notions of respect and reverence”).

First, when confronted by Pharisees, Jesus said, “Therefore My Father loves Me, because I lay down My life that I may
take it again. No one takes it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This command I have received from My Father” (10:17–18).

Second and third, Jesus told His apostles, “As the Father loved Me, I also have loved you; abide in My love. If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love” (15:9–10).

Fourth, in a prayer to God the Father on behalf of people who would believe on Him, Jesus prayed “that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me” (17:23).

Fifth, in that same prayer, Jesus also petitioned, “Father, I desire that they also whom You gave Me may be with Me where I am, that they may behold My glory which You have given Me; for You loved Me before the foundation of the world” (v. 24). God gave His Son His glory because the Father loved Him with agapao love in eternity past before the creation of the world.

Sixth, Jesus told God the Father He declared the Father’s name to those who believed in Him and would continue to declare it, so “that the love with which You loved Me may be in them, and I in them” (v. 26).

The apostle Paul’s declaration of God’s agapao love of His Son. Paul indicated that people who trust Jesus Christ for redemption through His blood, the forgiveness of sins, are delivered from “the power of darkness” and transferred “into the kingdom of the Son of His love” (Col. 1:13).

Jesus’ declaration of God’s phileo love of Him. Only one place in the New Testament expresses God’s phileo love of Jesus. The word phileo expresses what “is more instinctive, is more of the feelings or natural affections, implies more passion.” Jesus spoke of this type of love when His enemies sought to kill Him for healing a man on the Sabbath (Jn. 5:5–16). Jesus said to them, “My Father has been working until now, and I have been working” (v. 17). The statement incited His enemies all the more “because He not only broke the Sabbath, but also said that God was His Father, making Himself equal with God” (v. 18). Jesus responded by saying, “Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner. For the Father loves the Son, and shows Him all things that He Himself does; and He will show Him greater works than these, that you may marvel (vv. 19–20).

In this crisis situation Jesus used the word phileo instead of agapao for the Father’s love of Him. That fact may imply the following: Just as a parent who sees his child’s life threatened will experience more instinctively passionate feelings of natural affection for his child (instead of a more reasoning attachment of choice and selection), so God the Father experienced more instinctively passionate feelings of natural affection for His Son when Jesus was confronted with a crisis. Such passionate feelings can be instigated by concern for the welfare of the person who is loved.

God’s Agapao Love of Sinners

The apostle Paul wrote, “God demonstrates His own love toward us, in that while we were still sinners, Christ died for us” (Rom. 5:8). God’s agapao love for sinners is a more reasoning attachment of choice and selection that prompted Him to reconcile them to Himself “through the death of His Son” (v. 10). The apostle John expressed this same love of God for sinners in 1 John 4:9–10: “In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.”

God’s Phileo Love of Those Who Love His Son

The night before Jesus was crucified He warned His apostles He would leave them soon to return to the Father and that they would experience sorrow, be scattered, and have tribulation (16:16, 20, 32–33). In the face of this coming crisis, He assured them the Father Himself loved them with phileo love because they had loved Jesus with phileo love during His crisis (v. 27).

God’s Agapao Love of Those Who Love His Son

Jesus told His apostles, “He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him” (14:21). He also said, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him” (v. 23). All these words for “love” refer to agapao love.

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**Endnotes**

4. Trench, 41–42.
5. Ibid., 42.

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Israel Mourns Massacred Family

“What kind of monster butchers an infant?” American TV personality Glenn Beck asked his viewers recently, following the brutal massacre of five Israelis in the West Bank town of Itamar.

The answer is Palestinian terrorists who think killing Jews of any age—even infants—is their highest calling. Following the murders, “Palestinians were seen giving out candy to celebrate,” wrote author Phyllis Chesler. “Palestinian terrorists are baby killers par excellence,” she said.

Tens of thousands attended the funeral services for the Fogel family who were mercilessly butchered in their beds following a Shabbat party at their home on March 11. Israel Today reported, “The huge attendance brought traffic to a standstill,” as the nation mourned the deaths of Udi Fogel, 36; his wife, Ruth, 35; their sons Yoav, 11, and Eldad, 3; and their 3-month-old daughter, Hadas.

Terrorists slashed the throat of the 3-month-old and stabbed Eldad three times in the heart as he slept. They missed 6-year-old Roi, asleep on the couch; 2-year-old Shai, asleep in another room; and 12-year-old Tamar, who returned home from a friend’s house and discovered the massacre, according to news reports.

Israeli Prime Minister Benjamin Netanyahu called on the UN to condemn the attacks, which Fatah has claimed responsibility for. He also has directed Israel’s ambassador to the UN to file a protest. However, these actions are likely to fall on deaf ears.

The murders, among the most vicious in recent years, typically drew little sympathy from the liberal news media, including The New York Times. In its first piece about the crime, the Times tried to blame the Jews by characterizing the Samarian town as “home to some of Israel’s most radical settlers.”

The nightmare began around 10:30 P.M. when terrorists apparently scaled the security fence and entered the house through the living room picture window. Arutz-7 filed this report:

“[They] did not notice the 6-year-old boy sleeping on the couch and continued on to the bedroom where they slashed the throats of the father and newborn baby who were sleeping there. The mother came out of the bathroom and was stabbed on its threshold. The evidence shows that she tried to fight the terrorists. They then slashed the throat of the 11-year-old son who was reading in bed. They did not notice the 2-year-old asleep in his bed, but stabbed the 3-year-old three times in the heart. Then, they locked the door, exited through the window, and escaped.”

“Exactly two hours after the infiltration,” Arutz-7 reported, “there was another warning signal from the same spot on the [security] fence, as the terrorists left the way they had come. The 12-year-old daughter returned home at 12:30 A.M. and found the door locked. She asked a neighbor, Rabbi Yaakov Cohen, of the Itamar Yeshiva, to help her. He brought a weapon with him once he noticed tracks and mud near the house. The two woke up the 6-year-old sleeping in the living room by crawling through the window and when he opened the door, the rabbi returned to his home.

“When she entered the bedrooms, the young daughter saw the horrific blood-soaked scene and ran out of the house screaming.”

The children are now living with their grandparents. Said Chaim Fogel, Udi’s father: “We came to take the surviving grandchildren out of the Valley of Death. I don’t wish on anyone in the world the sight I saw. It is horrendous, beyond description, beyond comprehension.”

The 12-year-old survivor promised her relatives, “I will be strong and succeed in overcoming this. I understand the task that stands before me, and I will be a mother to my siblings,” reported Arutz-7.

The family previously lived in Gush Katif in Gaza, which Israel evacuated in 2005 in hopes of making peace with the Palestinians. ☠
CAMERA Urges Readers: Write to The NY Times

Yusuf al-Qaradawi waves to the crowd in Tahrir square in Cairo, Egypt (Khalil Hamra/AP Photos).

In February The New York Times ran two op-eds sympathetic to the Muslim Brotherhood and a news story favorable to the group’s leader, Yusuf al-Qaradawi. CAMERA says readers must demand the “full picture.”

The Times said of al-Qaradawi, “Democracy and pluralism [have] long [been] hallmarks of his writing and preaching. . . . He [urges] a civil government founded on principles of pluralism, democracy and freedom.” In the same article, however, we read, “But he has made exceptions for violence against Israel or the American forces in Iraq.”

“In fact,” writes CAMERA (Committee for Accuracy in Middle East Reporting in America), “Qaradawi is a virulent anti-Semite who has called on Allah to wipe out the Jewish people.” He defended the Iranian fatwa calling for the death of writer Salman Rushdie and promoted a “day of rage” against cartoons of Muhammad printed in Sweden and Denmark.

Al-Qaradawi also issued religious decrees encouraging suicide attacks against Israeli and American civilians, defended female genital mutilation, and affirmed Muslim teachings calling for death to homosexuals and for those who leave Islam and encourage others to do the same. He has been wanted by Israel for years and is banned from entering the United States and Great Britain. Al-Qaradawi also heads the Union of Good, an umbrella organization of more than 50 Islamic funds and foundations around the globe that channels money into Hamas institutions in Gaza.

In January 2009 al-Qaradawi called Hitler a “divine tool” sent to punish the Jewish people for their sins. He also called on Allah to “take this oppressive, Jewish, Zionist band of people. O Allah, do not spare a single one of them. O Allah, count their numbers, and kill them, down to the very last one.”

The Times also ran two op-eds by Muslim Brotherhood apologists Tariq Ramadan and Essam El-Errian. Newsweek journalists Mark Hosenball and Michael Isikoff have reported on connections between al-Qaida and leading Brotherhood figures.

CAMERA urges people to write to Times executive editor Bill Keller asking the paper to give readers “a more accurate view of the Muslim Brotherhood” and al-Qaradawi.

by Arutz-7, IsraelNationalNews.com

Each day we are given opportunities to glorify God. Using our time well, exercising the gifts the Holy Spirit has given us, and making wise use of our finances are a few of the many ways we can honor Him. Another way is by to making sure what the Lord has entrusted to us remains His when we no longer need it.

Sadly, if you have no legal will in force, the laws of your state will intercede and make a will for you when the time comes. Does your state know how you want your estate handled? Unfortunately, your desire to see the Lord’s work benefited is likely to go unfulfilled.

If you would like to have a will written but don’t know where to start, let us help. We would like to send you our informative brochure Making a Will That Works at no cost and without obligation. It is our way of helping you become a wise steward over all the Lord has entrusted to you. To receive Making a Will That Works, simply check the appropriate box on the envelope in this magazine; or write to Tom Geoghan at The Friends of Israel, P.O. Box 908, Bellmawr, NJ 08099.

OUR DEVELOPMENT TEAM

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This May it is 63 years since Israel became a state. I remember it well. Much time has passed, and I have grown much older. After everything I endured in my life, I am humbled and amazed that I am still alive.

I grew up in Poland and have been without parents since the age of 10. Either they were killed by the Germans in the Warsaw Ghetto or Treblinka during World War II, or they died from hunger. I do not know. Realizing the Nazis were going to invade Poland, my mother brought me to a Polish orphanage. I was very blond and did not look Jewish. She told me, “Be strong. You are no longer a child. You are a man.” And with those words, she left me. I never saw her again.

Soon the orphanage was disbanded, and I was alone. I had no money, no food, and nowhere to go. Often I was jealous of those who had died. But I remembered my mother’s words: Be strong. And they were enough to keep me going.

At one point I found work with a German farmer. He was extremely cruel and brutal. He did not know I was a Jew. Had he known, he would have butchered me. He also did not know I knew German. One day I overheard him ask his wife, “What would you say if I killed this Polish swine?”

She replied, “Fine. Do what you want.”

Then I remembered my mother’s words: Be strong. You are no longer a child. You are a man. Be strong! I ran away before he could kill me.

For six years I lived on the edge of death. When I arrived in Israel, I thought I would have rest. I wondered, How am I still alive? Why did I not die? Who was on my side, protecting me from all the dangers I faced in Europe?

In Israel, however, the situation was also dangerous. It was 1948. We were a mere half-million people. And when we declared our independence on May 14, eight Arab countries descended on us like the locusts, determined to destroy us.

And against whom were they fighting? Against people like me who had suffered through the nightmare of the Holocaust. This was not a nice welcome to Israel. No one received us with armfuls of roses. We went from the ship into the army. My job was with the strike-force, clearing minefields. I was told, “You have only one chance. You can make only one mistake. And if you make a mistake, you are no more.”
I was very careful. I never made a mistake. And I kept asking myself, “Who is on my side? Why am I not being blown up? Why am I not dead by now?” But no one could give me an answer.

One evening, on Israel’s first Independence Day, I was in Tel Aviv. An older lady approached me and gave me a Bible. “Read this, soldier,” she said, “so that you will know who is on our side.”

It was the first time in my life I ever opened a Bible. And this is what I read: “When my father and my mother forsake me, then the Lord will take care of me” (Ps. 27:10). I had finally received the answer to my question. The Lord was on my side.

I began to read the Bible. I have had many troubles in life, but the Bible has been my greatest comfort and showed me the way to redemption. So I came to know my Savior.

Why do I write all this? Because I never dreamed I would live long enough to grow old. I have a wonderful wife and a nice family of three sons, one daughter, and 16 grandchildren; and they all love the Lord and are active believers.

We started a congregation a number of years ago with a handful of people, and today we are almost 300. One of our sons is the pastor, and some of our grandchildren minister there in music. After the long via dolorosa that I passed through in the Holocaust, it is my greatest joy in life to see my family serve the Lord.

Yes, it is my greatest joy to see what the Lord has done for us. And today we are able to do for others who need our help. And I am thankful to The Friends of Israel Gospel Ministry, which has been with us from the beginning. As it is written, “Those who sow in tears shall reap in joy” (Ps. 126:5).

EDITOR’S NOTE: To read more about Zvi’s fascinating life, we recommend Zvi: The Miraculous Story of Triumph Over the Holocaust by Elwood McQuaid. It’s a book you’ll remember forever.