

dvd nb


ISAIAH 53 THE SUFFERING SERVANT



Stylised lithograph from Antonio Ciseri's painting of Nikodim Ben Gurion and Joseph of Arimathea (men of the Sanhedrin) doing honour to the body of Jesus.
The original is held in the Guildhall Art Gallery, London.

WESTGATE PROPHETIC THEMES

BEN JOSEPH BEN DAVID

This is a genuine WBC production  authored by *Bob Coffey* and may not be reproduced or transmitted in any manner for financial profit

BEN JOSEPH

It has always to be borne in mind that although Jesus “who was called the Christ” was widely known and accepted in the first century Jewish community as Rabbi BEN JOSEPH. However the historical and literary evidence that he was the son of Joseph is unmistakably flawed. The narrative of the birth of Yeshua confirms that the well-known figure of Joseph the carpenter of Nazareth recognised that the baby Mary carried was not his if for no other reason but that he had no intimacy with the world famous virgin Mary. Luke, a leading Gentile researcher of the day, recorded for posterity the exact evidence and detail of the birth of Yeshua and the fact that his identification was truly with Mary Heli (for that was the virgin’s patronymic) but Matthew Levi tells us that after the angel of the LORD visited Joseph in a dream he engaged to be Jesus’ adoptive parent or *in loci parentis* father. Joseph is described by Levi as “a just man who wanted to break the engagement contract with Mary” to spare her embarrassment at the forthcoming Huppah ceremony. It was divine action in the shape of a visit from the angel of the LORD that deterred Joseph from such action. A leading priest of the time called *Symeon* who is believed to be the *son of Hillel* – one of Israel’s greatest ever teachers predicted when Jesus was brought before him by Joseph and Mary that “this child is set for the falling and rising again of many in Israel and for a sign that shall be spoken against”. Such a statement of his father would have made *Gamaliel, Symeon’s son and the leading rabbi of his day*, very cautious about condemning the followers of Jesus – and indeed the researches of Luke inform us that Gamaliel later successfully advised the Sanhedrin not to proceed further against the Christians after the resurrection with the sombre warning words “lest you be found to fight against God.”

Luke, the researcher to whom I have referred, confirms that Zacharias, a Levite and the father of the prophet John the Baptist along with his wife accepted Mary to their Ein Kerem home during the period before Mary’s marriage to Joseph. At the meeting of Zacharias’ wife and Mary the former exclaimed “You are blessed among women and blessed is the fruit of your womb. Whence is this to me that the mother of my Adonai should come to me?” Then Mary herself laid bare her heart in the words “My soul magnifies the Adonai and my spirit has rejoiced in Elohim my Yeshua. He that is mighty has done great things to me and Qadosh is his name.” *For the interested reader there are 177 verses of intensely interesting material on this subject in Luke’s account and distinct reference to three separate angelic visits along with a most significant appearance of the entire host of heaven’s angels singing over the fields of Bethlehem at the birth of Yeshua and witness also to direct divine activity through the Holy Ghost. In Matthew Levi’s 48 verse account there are two separate references to the appearance of “the angel of the LORD”*

In consequence of the detailed divine activity attendant at the conception and birth of Yeshua I ask that the reader satisfy himself on the origins of JESUS and critique for himself or herself the case of the supposed BEN JOSEPH who through his maternal line as BEN DAVID is a valid claimant to Davidic dynastic right on the human side.

The genealogical line provides its own formal evidence and runs back to Zerubabbel and back to David and Salmon the husband of Ruth to Judah and Tamar and then further back to Sarah and Abraham. [Luke "Acts" 3 22-34]. Jewish evidence of that line was destroyed by Roman incendiaries at the destruction of the temple but Luke's exact account along with that of Matthew Levi is preserved from the family records that Mary and Joseph held.

ISAIAH THE PROPHET

The approach of this paper to the evidence for JESUS AS MESSIAH does not centre on his birth but on his death as the "suffering one" predicted by the prophet of God, Isaiah. The evidence is corroborated by two later references – the first is a prophecy of Messiah that only JESUS could fulfil – no future claimant can now do so. That itself will be of interest to read. The second piece of evidence is a prophecy of Zechariah which, I believe, no other than JESUS will ever now be positioned to fulfil since for two reasons – because Roman crucifixion is a thing of the past and secondly because one who will come from heaven with marks precisely reminiscent of crucifixion as predicted by Zechariah cannot readily be found outside of JESUS.

The influence of Isaiah the famed 8th century BC Jewish prophet stretched beyond the time of Cyrus who overwhelmed Babylon in 539 and onwards to Qumran where the Essenes continued to make copies of his scrolls. He is, of course, most famous for predicting much about Meshiach that Yeshua BEN DAVID fulfilled. The father of Isaiah was Amoz and learned rabbis believe Amoz was the brother of king Amaziah, which makes Isaiah a kinsman of the royals of his time. Going on to the literature of the Christian era Isaiah is referred to 412 times in the writings of the followers of Yeshua BEN JOSEPH in the New Testament and the famous depiction of "the suffering one" in the Hebrew scroll and in Chapter 53 of the Old Testament scriptures is referred to no less than 38 times in the writing above.

ISAIAH'S SCROLL IS THE OLDEST MANUSCRIPT WE HAVE

The oldest known Greek manuscripts of the complete bible date back to the 4th and 5th centuries of our era whereas the oldest Hebrew manuscripts go back to 900 AD – or they did until 1947. In that year at Ain Fashka a Bedouin boy threw a stone into a partially collapsed cave as he searched for a lost goat. He heard a ringing sound and climbed in to find a number of crushed jars with scroll ends sticking out of them. His Bedouin friends gathered them up and sold them to a Syrian Convent who then turned them over to the American school of Oriental Research. This fascinating discovery in the rain free area of the Dead Sea yielded well preserved documents 1000 years older than any others known to exist. When deciphered these scrolls read word for word as does our current *Book of Isaiah* in the bible. The parchment found was 24 feet long and consisted of sheets 15 inches by 10 inches sewed together and it was in ancient Hebrew script.

THE TELL-TALE REFERENCE OF ISAIAH THE PROPHET

Isaiah who himself was sawn asunder paints a glowing story in his scroll of the “suffering one” at the centre of history and in the last written visions of the longest living follower of Jesus he is called God’s “beloved lamb” 29 times and the visions describe him as “worthy” of the worship of heaven itself. Rabbi YESHUA BEN JOSEPH himself made the first claim to be Israel’s Meshiach and substantiated it by unique life-giving miracles and by presenting as Meshiach at the exact date Daniel referred to and not least by rising from the dead to the gross discomfort of Jewish leadership of the day. Writers who were taught by YESHUA BEN JOSEPH have made full use of the statements of the 7th century BC prophet’s writings within *their massive body of anecdotal evidence* which can be researched in the New Testament – and the statements or references they make ostensibly support the Messianic claim of their Master.

THE DANGER SHARED BY JEW AND CHRISTIAN

In the days of the holocaust many just evangelical Christians like Pastor Niemoller suffered at the hands of the Nazi Third Reich alongside brave and grossly treated Jewish families millions of which died by what must go down as the gravest miscarriage of justice in modern time. In much the same way during the enormities of Nero’s persecutions all who followed a *religio illicata* like Judaism or Christianity were in grave danger. Mercifully Jews suffered less because they had connections at the highest levels of society into the period just prior to Nero.

The followers of Yeshua BEN JOSEPH (as JESUS was commonly known) were prepared to confess their association with JESUS though that often meant certain death. Against the threat of death and the nauseating sick jokes that they suffered “the people of the way” as they were called never ceded their devotion to JESUS. I turn now to some of the statements they left us on the person of Yeshua BEN JOSEPH.

MATTHEW LEVI

(1) Matthew describes the suffering one as **King-Messiah** [*Ben David-proven by a 42 generation genealogical extrapolation*]. He is further detailed as the “Nazarene” or “branch” of Isaiah’s prophecy, as a “bearer of infirmity”, a “son of God”, a “son of Man”, a “silent lamb”, a “betrayed one”, and finally the “re-builder of the temple” in the sense of one who can revive his own body once it is destroyed.

PETER THE BIG FISHERMAN SLAIN BY THE ROMANS

(2) Peter, who repented his denial of BEN JOSEPH spoke of him as “the rejected **ox-like suffering** son of man”, “the son of the Blessed” and “the coming Meshiach”, rightful king of Israel. In a letter he wrote to the Jewish-Christian Diaspora he graced the “suffering one” with the title “Lord” and thought of the “wounded healer” as “the shepherd and overseer” who lives beyond his death, the best example of “non-

retaliatory kindness” and quite unapologetically termed him the scapegoat “bearer of sin”.

LUKE THE FIRST CHRISTIAN HISTORIAN

(3) The Gentile doctor, Luke, was the constant companion of the learned Paul of Tarsus whom Gamaliel trained at Jerusalem. His research affirms that “the suffering one” is the messiah foretold by all the prophets, and “the Christ who had to suffer”, “the fountain of the message of forgiveness”, “**the Man** identified with transgressors”, “the crucified intercessor”, and remarkably “*the one* who was **constituted or appointed** in the place of transgressors”.

(4) In his second 28 chapter long history of the early Christians entitled *The Acts of the Apostles* Luke, who was a Greek physician, identified “the suffering one” as *the object of messianic prophecy* and nothing less than *the world’s saviour* to whom people like Stephen that Paul stoned to death bravely gave witness – declaring [as his face shone like an angel] in Paul’s ears as he died “I see the “**son of man** standing at the right hand of God”

JOHN THE COUSIN OF JESUS EXILED BY THE ROMANS IN PATMOS

(5) In the *Good News of Jesus* written by Jesus’ cousin John – his constant intimate 9 outstanding miracles performed by Jesus are recorded – including the “Raising to life of the man called Lazarus” [*Eleazar*– “*God helps*”] whom other writers refer to as having title at the time *to about one-third of the housing of Jerusalem*. This is not unlikely since hordes of Jerusalem commoners came to his funeral and witnessed his raising again to life! In one of three later letters cousin John wrote of *the suffering one* as the *sinless sin-bearer*. In later years this intimate of BEN JOSEPH that we know as John the apostle cared for Jesus’ mother and even brought her to reside near him in Ephesus. He lived to a great age and was exiled to salt-mines in the island called Patmos. There in Patmos the suffering one *appeared* to John as he promised [*John 21.23*] while walking with him in Galilee after his resurrection and before he ascended to El Shaddai . The “risen suffering one” explained there and then on Patmos the entire outworking of modern history including the battle of Armageddon – which is written up in his *Apocalypse*. In this *Apocalypse* the suffering one is called in Greek [the language of the Apocalypse] “the lamb” *apviov* no less than 29 times, and is finally seen in the vision of the book returning to Mt. Zion after the trials of later ages precisely as the prophet Zechariah predicted.

PAUL WHO WAS BEHEADED NEAR OSTIUM

(6) Paul, who converted to follow BEN JOSEPH after the latter appeared to him dramatically on his way to Damascus to persecute the first Christians at Antioch, wrote to the capitol of the Roman empire of the time about “the suffering one” whom he called “*Meshiach crucified*”, “the **Risen Saviour**” and “the single-handed **Redeemer**”

whose atoning death, it is argued, fulfils all the intention of *Passover*. Paul also wrote to the intellectuals of Corinth and presents Meshiach Ben Joseph as *Our Passover*.

THE ANONYMOUS LETTER THAT EXAMINES THE CASE FOR JESUS AS GODS ETERNAL HIGHPRIEST AND SACRIFICE ROLLED INTO ONE

(7) Finally in Hebrews 9.28 the once for all atoning sin bearer is viewed as **Returning** to bring salvation to the Hebrew people as Meshiach Ben David.

These *references* are to be found in the following New Testament settings:

Matthew Levi 2.23, 8.17, 26. 24, 24.63 24. 67, 27.12, 27.14 &27. 38 -8... Mark 9.12, 14.61-2,

15.4-5 -3...Luke 22.37, 23.33, 23.34, 24.27, 24.46 5 ...Acts 8.32-33, 10.43 2...John 1.29, 12.38

2...Paul's letter to the Romans 4.25, 5.19, 10.16 3...Paul's First letter to Corinth 5.7, 15.3

2...General letter to the Hebrew Diaspora 9.28 1...John's first letter 3.5 1... Peters first letter 1.11,

2.24(3 references in one quote), 2.22, 2.23, 2.25, 7...Apocalypse 5.6, 5.12, 13.8, 14.5 4

..... 38 IN ALL

THE INCREDIBLE PROPHECY OF ISAIAH EXAMINED

The bold wording below is an English rendering I myself have made precisely reflecting the Masoretic text of Ben Asher which itself was copied from the same family of Spanish MSS used by Shemuel Ben Jacob to produce the No.782 Norzi codex. The text I refer to is known as Or 2626-8 and is held in the British Museum. It is a beautiful illuminated Sephardic manuscript of the 1482 Hebrew Bible. **The italicised font** represents my comments or Midrashim. I do apologise for my running commentary style which promiscuously merges text that learned Jewish readers would call the Kethibh and Qere but I defend myself by arguing that the distinct fonts used adequately separate the two. The narrative on the "suffering one" in Isaiah occupies only 12 verses of text but constitutes a very remarkable prophecy. It is on record that the treasurer of the Queen of Ethiopia circa 30-35 AD acquired a copy of the Torah and read this chapter but could not make head nor tail of it until it was explained to him in the light of the(then) recent death and resurrection of Yeshua BEN JOSEPH.

TWELVE UNFORGETTABLE VERSES

PROPOSE AN UNMISTAKABLE SOLUTION TO THE IDENTITY OF MESHIACH

1. Who has perfectly supported or trusted or "built upon"(*Hebrew Hiphil tense*) **what we have heard and understood and to whom has the forearm or strength for war of the Living Lord been uncovered-made naked** *We are first introduced to a servant. He rolls up His sleeves. Before he went to the cross Jesus rolled up his sleeves laid aside his robe and washed the feet of all his disciples. He put the capstone to a life of serving sick deranged and disenfranchised people. His apprenticeship as a carpenter at Nazareth saw him make "yokes" which were reputed to be the best and as*

Justyn Martyr mentioned to his Jewish friend Trypho Jesus lived to the motto "THOROUGH"

2. He will grow up as a sucker of an old tree (Hebrew *qmy*) belonging to the face of God and as a root (Hebrew *vr*) often used of the "lowest", "the controversial") out of the sun-baked white ground. No especial delineation of feature and no outstanding honour belongs to Him and when we make ourselves look at Him it is not a sight we take pleasure in. *Here we have a Davidic root and the link with heaven set together and yet there is no evidence in the looks of Jesus of Nazareth that set him apart. The major clue to his being was his speech which was unerring together with his own challenge "Which of you accuses me of sin?" All servants are plain and Jesus was a true man and a plain man. He lived largely incognito. He warned the three who knew him best when once he appeared in his natural glory (By TRANSFIGURATION on Mount Hermon) not to speak to any man of his true identity until he had risen from the dead.*

3. Despised for who He was and declined or forsaken of men He was a heroic man of pain of body and sorrow of soul (Hebrew *bak*) and acquainted in body and mind with exhaustion or calamity or grief (Hebrew *hlh*) and it was as if we veiled our faces from Him. Despised for who He was and we did not value Him or reckon to Him what belongs to Him.

Jesus is said to be special in being able to bear suffering. Peter observed that throughout his crucifixion experience Jesus of Nazareth did not revile those who reviled him. Servants often have heavy roles and suffer exhaustion. In this Jesus was outstanding. In Samaria, in Gethsemane and at Calvary to quote but a few cases, he lived to the edge of physical endurance.

4. Surely He lifted the burden of our exhaustion, calamity or grief. He bore for those last months (as a mother a child in the womb) in His heart our sorrow of soul and pain of body and we imputed or reckoned to Him "meddling" or "being smitten by calamity"; "having been smitten of God by a plague as a leper would be" and brought low. *This is precisely predictive of the current religious assessment of Jesus of Nazareth in his day. He was thought to be meddling in matters where He had supposedly no right. Few except his disciples at first conceived he might be who he said he was and claimed he was before Pilate – the son of God. Nemesis apparently overtook Him. What if that apparent nemesis was divine sovereign kindness to provide himself as a lamb for our sins? He was brought low. Indeed He was brought low but was it for our sakes and was it his avowed purpose? The irony was his body could never be found – his tomb was empty – and as he predicted after three days he built his body in resurrection into a temple that would never be cast down. After 40 days he ascended to heaven and promised to return but not till the end of the age.*

5. He was pierced through (Hebrew *lj*) for our falling away or breaking the covenant (Hebrew *[vp]*); He was broken in spirit (Hebrew *akd*) for our iniquity (Hebrew *ml*) – taking what is not mine in a depraved or barefaced way – as Joseph's cup – Genesis 44.16 or cohabiting Exodus 21.10 – as in Ezekiel 21.30 "The

crime of the end" or one without recovery – due final judgement) Did the servant interpose His precious life-blood to deal with the utter extremity of providing a scape-goat and a Passover for man? **The chastening or discipline of our peace** (our total welfare – even yours dear reader) **was on Him and by His striped blows** (Hebrew *rbj*) **we find healing for ourselves** The uncanny precision of this Hebrew prophecy given by Adonai to Isaiah details what Roman flogging would do to the servant even before its very invention. Rome was founded 752 BC. Isaiah wrote circa 790-740. The "stripes" may be taken not alone as marks deep in the skin like **joining rivers** but may be taken as "joining that which is thrown down" in crucifixion and re-built in resurrection 3 days later.. So the WOUNDS are ghastly rivers of blood on the body but they would presently build the body of Christ's disciples into a mighty movement by the gift of the Holy Spirit at the first Pentecost – the Jewish feast of ingathering.

6. All we like a flock will go astray or wander (The word is used for "apostasy") – each man turning his face his own way but the Living Lord performed the "end of sin" to strike Him– to slay Him– to meet on Him or Himself. The "going astray" of the nation and people that the suffering one came to save is starkly predicted. The completion of the servant's task notwithstanding brings with it a better hope – that when Israel turns back Messiah will return and in company with many Gentiles the chosen people whom Moshe directed to "a prophet like himself" will find JESUS of Nazareth to have a shepherd's heart and all the look of EL ROEH

7. He allowed Himself to be driven or harassed (Heb Niphal reflexive *vgn*) and **He allowed himself to be humbled or oppressed** (Heb Niphal *hn*) and **He did not open His mouth. As a lamb having been caused to run like water** (Hebrew *lby*) **to the executioner and like a ewe or ewe lamb before her shearers is mute dumb or silent** (Heb *mla*) **so He will not open His mouth** The precision of the prophet makes the procession to Calvary like a river. One can imagine the people lining the route as the banks and the Christ being pressed along as the water of life going to the place where in the shedding of His blood a living fountain would be opened up for uncleanness. Jesus' utter silence before Herod and his diffidence to make any defence before Pilate and his one word riposte to Caiaphas fulfils this prophecy precisely.

8. From detention or the assembly of people at festival (Hebrew *rx*) **and from judgement he was taken.** Here is the predicted timing and illegality of it all – at Passover a judgement was given on the Son of God by the then Sanhedrin. How shameful! Rules for holy observance were cast to the side in the frenzied rush to prosecute Jesus. **Who will continually speak or celebrate or meditate on this divine thing** (Hebrew *jyc*) **"the circuit of His life" "His thirty plus years", "the century He lived in", "his genetic origin"?** (Hebrew *rw*) **for He cut Himself off or axed Himself or excluded Himself from earth of the living ones – for the covenant breach or sin of my people He cut Himself off – for their sake.** The vicarious and wholly intentional action of Jesus was to "die for the people". Jesus said "The son of man must be crucified and rise again the third day". Those around Jesus were well aware that against advice "he set his face like a flint to go to Jerusalem". His life purpose was to provide atonement (Hebrew *rpk*). Caiaphas, the high priest of the day,

himself said of Jesus “Now consider that it is expedient for us that one man should die for the people and that the whole nation perish not”(John 11.50 and 18.14). Who, then, was left that appreciated what he did? Isaiah in 8.16 answers his own question – the disciples!

9. He will give the unrighteous or fraudulent His sepulchre. He will give to the rich in the house of His death because He had done no violence and there was no betrayal in His mouth This appears to be a statement which is fulfilled in two ways. (1) The tomb of Christ would for a time fall into the hands of the temple guard who collapsed like dead men when the angel stood at the tomb as the Lord's guard after Jesus arose. When they awoke these guards fled and told their story but were paid “hush money” to promote the fraud that “his disciples stole the body”. This also the LORD foresaw and disarmed the disinformation by prophecy. (2) The second exact fulfillment is that a leading righteous Jew by the name of Joseph of Arimathea who stood up honestly in the sanhedrin to oppose the contrived plan to kill Jesus and Joseph provided the one he believed to be BEN DAVID with his own garden tomb which is still available to view and I myself have inspected it in detail. Joseph and another Sanhedrinist, Nikodeim Ben Gurion, probably an ancient ancestor of Joseph Ben Gurion, provided burial clothes and 100 pounds of myrrh and aloes for Jesus' burial.

10. And the Lord is willing or inclines to continually smite Him with stripes crushing His spirit He makes Himself sick...(cf Micah 6.13 where God makes Himself sick by striking others – clearly in awesome crucifixion He turned to making Himself sick for them! The Hebrew $\text{y} \text{h} \text{h}$ Hiphil has the reflexive meaning) because You will place His soul or physical life as an offering – that by which one contracts guilt (Numbers 5.7-8) (Hebrew mva)

The placing of the life of Messiah is described by the Hebrew verb mnc which means “to constitute” “lay as a foundation” and “name Him” – also “to pledge” “to treasure for the future” and “to prepare” This is the counsel of the divine will in eternity past. Thus the act of the death of Christ though the result of agent provocateurs both Gentile and Jewish was the grand design of our maker to issue a pardon to the sinner who receives His provision of himself as a lamb exactly as Abraham said when he saw the future provision on Mount Moriah. Abram said to Isaac “God will provide himself a lamb”. Incidentally, the “place of the skull” where Yeshua was crucified is like the temple area part of the ancient scarp of Mount Moriah which was bi-sected by the present road that circles the old city's northern boundary past the Damascus gate.

...He will see seed, lengthen His days and the "pleasure" of the Lord will finish well or be successful in His hand

Yeshua BEN JOSEPH was unmarried. He had no natural family. His desire was for seed of another kind – disciples who would share his kingdom so that in turn from all the world he would gather the largest family ever built and a brotherhood of love who share his eternal salvation. We should not mistake this humble person Yeshua for a misguided idealist – he reminded his judges that they would see him returning one day in glory and whilst dying confidently advised the crucified thief beside him who asked to be included in his kingdom “You shall be with me in Paradise.” He met with his

disciples many times after he rose from the dead and his constant message was “It behoved Christ to suffer and to rise from the dead the third day that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem.”

11. He shall see prophetically ahead beyond the travail vexation and exhaustion of his soul, and rest. By His personal acquaintance my righteous servant will perfectly accomplish (Hiphil of qydx) the JUSTIFICATION belonging to great numbers of people and He will carry the "heavy burden" of their depraved defrauding sins (Hebrew 1bs "to bear penalties others deserve – cf. Lamentation 5.7 "Our fathers sinned and we bear their punishment") The pivotal teaching of Habakkuk the prophet was picked up and expounded by Paul the apostle in Romans chapter 5 and then again highlighted by the reforming priest Martin Luther. It became the chief article of modern Christianity. In a word it means that you can forget everything else in religion if you do not have “standing” with God through the merits of one who took your place as God’s lamb in the Passover that eclipses the rescue from Egypt for it is the rescue of the eternal souls of mankind. If God provided his son for the salvation of the world and we set aside that provision we forfeit the only rights we have and throw away our eternal security. We act like Esau who sold his birthright for a mess of pottage.

12. For this reason I will continually divide evenly the booty that is His in the house of the great and he will divide the booty with those who become strong. (cf Jeremiah 38.2 "His life shall be a booty")

Those who understand warfare and economics will realise that “profit” is vital to investment and “spoil” or booty” is the prize of warfare. What is here being stated is that the death of Christ will yield history’s most massive bonanza of good. Along with it comes the bringing to God of multiple millions of people of many nations who share the joy of being forgiven. They realise the power of a new life by the Holy Spirit of God entering their souls to confirm in them new life and endeavour after holiness. This is the experiential side of the benefits from the death of the “suffering one”. Together with this is an intimacy in prayer with the living ascended Lord who is termed by Paul our Great High-Priest. And beyond all of these is the glory and joy of being part of his invisible kingdom which will become visible and worldwide at his return. This last is the ultimate gain that Yeshua BEN JOSEPH BEN DAVID envisaged when he went to Jerusalem to give his life for others. Today the signs he himself gave as recorded in Matthew 24, Mark 13, Luke 21 and the Apocalypse of John show the immanence of his return and call us to cast our lot with the Christ of God in a day when “multitudes are in the valley of decision” and the pre-liminary coming of Yeshua to take those who have received him as Saviour to heaven before unprecedented trials which the prophets term “Jacob’s trouble” strike the earth. Subsequently with the armies of heaven he shall come to rule this earth for the golden era and Israel shall be the first totally responsive nation and thereupon he shall judge the nations as a shepherd separates sheep from goats amid them all and centre his empire on Jerusalem

[vcy mvb ml v

Bob Coffey WESTGATE 2011