

T

ext copyright © 2000-2014 by TOV Rose

All rights reserved. This book or any portion thereof may not be reproduced or used in any manner whatsoever without the express written permission of the publisher except for the use of brief quotations and in a book review.

Printed in the United States of America First, 2014
ISBN-13: 978-1496143457

ISBN-10: 1496143450

Library of Congress Catalogue-in-Publication Data Available Library of Congress Control Number On File

The Entertainment Industry Chaplains PO BOX 22231
Saint Paul MN 55122

CONTENTS

[The Baptism of John 5](#)

John's Father 5

The Parallels and Counterpoints Between Abraham & Zechariah, Sarah &
Elizabeth, John & Jesus 9

[Isaac & Jesus 10](#)

[The Baptism of Pagans 12](#)

[The Direction of Judgment 13](#)

[Why is this significant? 14](#)

The Baptism of John 17

[John & Jesus/Abraham & Melchezidek 19](#)

[Why Are We Called the Children of Abraham? 27](#)

[The Promised Heir of Abraham 28](#)

[The Father of Faith and His Children 28](#)

[The Significance of Jesus' Baptism for Us 32](#)

The Baptism of John vs. The Baptism is Jesus 34

Exactly who was John? 34

[Compared to the Relationship between Jesus Christ and his Bride the Church 35](#)

[Event in Jewish Wedding 35](#)

[Application to us as Christians 35](#)

[Scripture References 35](#)

[Additional Verses and Notes: 40](#)

[About Tov Rose 50](#)

[Speaking Topics 50](#)

The Baptism of John

By Tov Rose

Why was John considered a prophet and what does this have to do with Baptism?

There are many misconceptions about Baptism of the believer. Some teach that Baptism is simply an outward expression of the internal spiritual commitment. Others teach that it is a requirement, a sacrament. While all of these may be true, there is a background story that is rarely taught, understood and mostly unknown to most pastors.

You may have heard that John's baptism was for repentance alone, and this is true. However, what is missing from this simple description is the purpose and history of that specific form of baptism John was practicing and the authority, which he carried in Israel.

John's Father

You might be familiar with his father's story in Luke 1:5 "There was in the days of Herod, the king of Judaea, a certain priest named Zechariah, *of the course of Abia*: and his wife was of the daughters of Aaron, and her name was Elisabeth."

There are some very important points expressed in this rather short verse!

1. The name and location of the king give us the general time period
2. It specifically notes that Zechariah was a priest, which is an inherited office from father to son
3. The Course of Aviah is mentioned, which tells us specifically what time of year Zechariah was required to serve as priest in the Temple and for how long.
4. His wife is listed as also being a daughter of Aaron (Zechariah had to be a son of Aaron, or he couldn't be a priest).

The next verse states something very unusual in scripture, "6And they were both righteous before God, walking in all the commandments and ordinances of the walking in all the commandments and ordinances of the 18 that they were good trees producing good fruit at a time when the High Priesthood was literally bought and paid for, or appointed by the pagan king.

In Luke 1:8-10 it further says, "Now while he was serving as priest before God

when his division was on duty,⁹ according to the custom of the priesthood, he was chosen by lot to enter the temple of the Lord and burn incense.¹⁰ And the whole multitudes of the people were praying outside at the hour of incense.”

Combined with Luke 1:5, this tells us specifically which day of the year Zechariah was in the Temple: The Day of Atonement (Yom Kippur). It was the one day of the year that the High Priest of Israel entered the Holy of Holies in the Temple to offer the sin sacrifice for all of the people of Israel. Zechariah was preparing the Holy of Holies, filling it with Incense prior to the High Priest’s entering in!

Yet there is even more to the story...

In those days the High Priest was appointed as a political office. Another way of saying this is that God did not recognize the political office as being legitimate, because he was not selected in the way prescribed by God in the Bible. How can I say this? What I mean is that there was an appointed High Priest, and then there was the one who was supposed to have been God’s High Priest.

If the succession for the High Priest office was unclear it was the tradition to cast lots (throw the dice), to see whom God wanted to take the office. The disciples of Jesus followed the same tradition in Acts 1:15-26 in choosing a replacement for Judas who had betrayed Jesus to the illegitimate High Priest.

According to Luke 1:8-10 this is precisely what happened with Zechariah: He was chosen by lot. To put this another way, if the Illegitimate High Priest died in the presence of God, Zechariah was runner up to take his place and offer the sacrifice in the Holy of Holies before God. Or, to put it yet another way, Zechariah was chosen by God to be the ***Legitimate High Priest of Israel***. This is confirmed by the simple fact of an Angel actually showing up and speaking to him about his future son, the future legitimate High Priest of Israel— John the Baptist.

And in case you didn’t know it, there were three doors or gates, curtains into the Tabernacle in the wilderness. Some Bible teachers draw a parallel between the purpose of these doors and the words of Jesus in John 14:6, “I am the Way, the Truth and the Life, no one come to the Father except through me”:

1. The First one was the Only Way into the

Tabernacle complex

2. The Second gate was the entrance into the Holy Place where the table of showbread, the eternal light and the altar of incense were kept 3. The Third gate led into the Holy of Holies, where the presence of the eternal God, with Eternal Life dwelled.

So, you could say that Zechariah had entered “The Way” and was considered righteous along with his wife. He had also passed through the second door, “The Truth” and was considered blameless. Now he was standing before the door we could call, “The Life.” Zechariah was told that his son would prepare the Way of the Lord, which is exactly what his “fruit” (his son), later did according to Mark 1:3, “The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight!” In other words, John would prepare a people to enter the first gate, “The Way” which would later be revealed to be belief in the person of Jesus.

Until John as the Legitimate High Priest of Israel, baptized Jesus, no man or woman ever born was able to enter through the that final gate we’re calling here, “The Life,” except for the High Priest of Israel—and that was once per year on the Day of Atonement. Once baptized and then anointed (the Holy Spirit descending as a dove, Luke 3:22), Jesus was the only person in history authorized to enter that door without the fear and very real threat of death.

But there is more...

The Parallels and Counterpoints Between Abraham & Zechariah, Sarah & Elizabeth, John & Jesus

Abraham & Sarah were old and unable to have children. The first child they did have was the one through whom the promise of redemption would ultimately come. Zechariah & Elizabeth’s were likewise unable to have children, but when they finally did that son was to be the one by whom Messiah would be revealed to the world. Abraham was tasked to pass a test of faith by offering his son Isaac to God as a sacrifice (Genesis 22). Isaac was spared death by Abraham’s faith. Sarah laughed at the idea of having a son as an old woman. Elizabeth hid from sight at her pregnancy and John was filled with the Spirit of Life from conception. Elizabeth was also filled with the Spirit of God upon the arrival of Mary, mother of Jesus to her home.

John, inheritor of his father's Priestly Office and runnerup to the High Priest, had the authority of the High Priest's office, but more than that, he was also a *Prophet*. As Jesus stated it, "For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he." (Luke 7:28)

What Jesus was explaining is that John is an Old Testament Prophet and in fact the very last of those *Prophets*, yet the greatest of all of them. The phrase Jesus used can also mean that the power and authority of all the Old Testament Prophets from Enoch to Elijah, David to Zechariah and Daniel to Malachi was upon John! This is why Jesus could say, "And if you are willing to accept it, he is the Elijah who was to come." (Matthew 11:14)

Jesus took this a step further; stating that even so, "even the least in the Kingdom of God is greater than he." Meaning that believers in Jesus, who follow Messiah through the door known as "The Life" are greater than John!

Isaac & Jesus

As mentioned previously, Isaac the son of Abraham nearly died at the hand of his father, Abraham in Genesis 22:

⁶ And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

⁷ And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

⁸ And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

⁹ And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

¹⁰ And Abraham stretched forth his hand, and took the knife to slay his son.

¹¹ And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I.

¹² And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

¹³ And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

¹⁴ And Abraham called the name of that place Jehovahjireh: as it is said to this day, In the mount of the LORD it shall be seen.

¹⁵ And the angel of the LORD called unto Abraham out of heaven the second time, ¹⁷That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

¹⁶ And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

¹⁸ And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. (KJV)

Isaac was spared, but God always intended someone to take his place. Jesus was a direct descendent of Abraham through King David, on his mother's side. The father of Jesus is God himself, Abraham's best friend. This would be the same God who orchestrated the promise of Genesis 22, which means that one day, God would provide a way for the promise to ultimately come to fruition. This meant that someone was going to have to be sacrificed on Mount Moriah.

Before that could happen that someone, Jesus, had to be anointed in such a way that he could take Isaac's place as the firstborn son of Abraham. And guess what? That's what John did!

What was the baptism of John? What was it specifically that he was doing at the Jordan River?

The Baptism of Pagans

In contemporary Judaic religious tradition of the day, those pagans (non-Jewish people), who wished to convert to Judaism would have had to go through a very specific ritual of Baptism. Moreover, this was the very form of baptism that John was *using to baptize Jewish people*—which is one of the things that made him a *Prophet*.

In order to understand what John was doing you need a little more background.

The Direction of Judgment

First, the place judgment was considered to be in the direction of East. For example, when Israel was carried away captive to Babylon they went in the direction of East. When Adam & Eve sinned against God and were cast out of the Garden, it was in the direction of East. Going east into captivity is not considered a good thing, while coming Westward and entering into the Land of Promise is considered a *very* good thing!

The Baptism that John practiced was and is still known as the Baptism of Repentance. However, most Christians think of it as the repentance from sin, but it is more than that—It is repentance from Pagan anti-God practices! Here is how this form of baptism worked:

1. If a non-Jewish person wanted to follow God, they had to prove their repentance from their pagan ways by going to the East side of the River Jordan. They would stand on the East side of the river, which represented the Pagan Side of the River, the side *without God*.
2. When they were ready, they moved to the center of the river where a priest waited for them. Once in the middle of the river the priest asked them to proclaim all of the pagan things they were renouncing, which included their lifestyle, family, friends *and their very name*.
3. Once they completed, the previously the nonJewish person went through a death and dying experience by being “buried.” The priest would cause them to lie down back-first into the water as a sign of dying to their old life. When they rose up out of the water again they were no longer considered a pagan! They were considered “born” into a new life—one as a member of the Commonwealth of Israel.
4. Now, risen from the dead, this person with their new life was proclaimed a

first generation descendent of Abraham and given a new name, “So-and-so, the Son of Abraham” or “So-and-so, Daughter of Abraham.”

Don’t let go of this last point, it is important for what comes next...

Why is this significant?

Jesus did not need to go through this ritual of conversion from paganism to the religion of Israel, but he did so anyway. When his cousin John protested, Jesus explained, that it had to happen this way:

13 Then Jesus came from Galilee to the Jordan to be baptized by John. 14 But John tried to deter him, saying, “I need to be baptized by you, and do you come to me?”

15 Jesus replied, “Let it be so now; it is proper for us to do this to fulfill all righteousness.” Then John consented.

16 As soon as Jesus was baptized, he went up out of the water. At that moment heaven was opened, and he saw the Spirit of God descending like a dove and alighting on him.

17 And a voice from heaven said, “This is my Son, whom I love; with him I am well pleased.” Matthew 3:13-17 (NIV)

As in Genesis 22, God speaks audibly so that those gathered can hear and understand the words.

Here are some other important points to consider:

1. Jesus was sinless. He did not need to go through this Baptism at all, but by humbling himself to do so anyway as a sinless man, it authorized him to take on the role and responsibility of the First Born Son. The Son of Righteousness, who did what was right even to his own hurt (Proverbs 11:19; 2 Peter 1:19).

2. When Jesus “died” in the River Jordan, he died the death of a Martyr, someone who did not need to die for his own sins and pagan ways, but someone who was righteous dying for the pagan ways of others. Thus spiritually, he was “reborn” into that anointing which would allow him to physically take on the sins of all humanity so that he could physically die and be risen from the dead at a later time. This later death would take place on Mount Moriah (aka: The Temple Mount), where Isaac the son of Abraham was nearly sacrificed.

3. When Jesus rose up out of the water he was given a new name. We do not know what that name is, only he knows it (Revelation 19:12). What we do know is that he was immediately, according to the tradition given a new name, “Soand-so, The Firstborn Son of Abraham.”

Only this time, Jesus the sinless man in fact became the replacement for Isaac as the firstborn son Abraham! By going through the ritual of pagan baptism...

Jesus was literally anointed to die as a *righteous man* in Isaac's place. This is why the Spirit of God descended in bodily form and God the Father's own voice was heard for the first time in the History of the planet. It was a momentous occasion, the Father was, "...well pleased."

In this baptism, Jesus took on Abraham's Calling (Hebrews 11:8), and was given Abraham's inheritance as his first-born son. Specifically: all of those from every nation on earth who believe on *Jesus* in faith. It might also be of note that Jesus acted with greater faith than Abraham and Isaac in that Jesus allowed himself to die, believing in faith that His Father would raise him up again from the dead! (James 2:23) Thus again, proving himself the righteous first-born heir of God's Promise to Abraham (Hebrews 6:13-7:28, 11:17; Psalm 110:4; Genesis 15).

The Baptism of John

Jesus' disciples marked the Baptism of John as significant and important. Only someone who had been with them since the Baptism of John was allowed to be considered a replacement for Judas who betrayed Jesus (Acts 1:21-23).

Acts 19:

1 And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, **2**He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. **3**And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. **4**Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. **5**When they heard *this*, they were baptized in the name of the Lord Jesus. **6**And when Paul had laid *his* hands upon them, the Holy Ghost came on

them; and they spake with tongues, and prophesied. [7](#) And all the men were about twelve.

The Baptism of John was experienced by Jesus himself. In the moment it happened the authority and power of a High Priest was transferred to Jesus. In other words, John was replaced by one greater than himself—his cousin, Jesus. But more than that, because Jesus was the only and first truly righteous man to ever exist, John's baptism of Jesus bestowed upon Jesus the eternal priestly office of the Melchizedek priesthood—a priesthood greater than the sacrifices of blood of bulls and of goats (Hebrews 9:13, 6:13-7:28, 11; Psalm 110:4).

[5](#) So also Christ did not glorify himself in becoming high priest, but the one who glorified him was God, who said to him, ***“You are my Son! Today I have fathered you,”*** [6](#) as also in another place God says, ***“You are a priest forever in the order of Melchizedek.”*** [7](#) During his earthly life Christ offered both requests and supplications, with loud cries and tears, to the one who was able to save him from death and he was heard because of his devotion (Hebrews 5:5-7, underscoring mine).

John himself had told Jesus that he needed to be baptized by Jesus. Showing that John knew there was something of greater significance to come from Jesus' baptism, than from his own. Notice this also: The Baptism with which the Apostles baptized was not the baptism of John!

In fact, John mentioned specifically that his baptism was insufficient and that a greater baptism was to follow: [11](#) I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

[12](#) Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. (Matthew 3)

John & Jesus/Abraham & Melchizedek

You could say that John's position and relationship to “Melchizedek” was different or reversed to that of Abraham. In Hebrews 7 Verses 4-10

The author of Hebrews wishes us to view Melchizedek as a kind of literary prototype of Messiah in verses 1-3.

1. Both are a king and priest at the same time;
2. Both appeared to have an eternal priesthood;
3. Both are characterized by peace and righteousness;
4. Both will carry out their ministry from Jerusalem.

Now, in verses 4-10, the author of Hebrews wishes to draw some conclusions from Abram's response to Melchizedek, as recorded in Genesis 14. The author now focuses on Abraham's response to Melchizedek. Specifically, he wishes to dwell on the fact that Abraham offered a tithe of the spoils to Melchizedek. The Hebrews author does not do this as a fund-raising device for churches; he does this because of what Abraham's tithe revealed about the relationship of these two men—Abraham and Melchizedek. He does this to prove that Melchizedek and His antitype, Jesus, are vastly superior to Abraham and Abraham's future offspring, Aaron.

Abraham was said to have offered a tithe to Melchizedek. This implies that Abraham looked on Melchizedek as his superior. Notice that John also looked on Jesus as his superior. It is true that Aaron's descendants also receive tithes from other descendants of Abraham (verse 5). But the one who collected a tithe in Genesis 14 (Melchizedek) was not one of Abraham's descendants. Note importantly that Melchizedek was not even Jewish. This Melchizedek received tithes from Abraham, the one to whom God had made such great and amazing promises (verse 6). How easy it would be for a Jewish person to think of Abraham as being superior to Melchizedek, but neither David (Psalm 110), nor the author of Hebrews sees it this way. Both Genesis 14 and Psalm 110:4 make the point that Melchizedek was superior to Abraham, and to his descendant, Aaron.

How is it that Aaron (and John his descendent, the rightful High Priest), can be said to be subordinate (inferior?) to Melchizedek? Our author reasons that, in a sense, Aaron was in Abraham's loins when he gave a tithe to Melchizedek. Thus, not only Abraham but Aaron as well gave a tithe to Melchizedek, thus acknowledging Melchizedek's superiority to them. The greater (Melchizedek) blesses the lesser (Abraham). The lesser (Abraham) pays a tithe to the greater (Melchizedek). The priesthood of Jesus – of the order of Melchizedek – is greater than that of Aaron. That is the point our Hebrews author is seeking to prove, and in his mind, he has accomplished his task.

Now look at the relationship between John and Jesus (the New Melchizedek).

John does not tithe to Jesus, but instead is asked by Jesus to put Jesus through the ritual of Baptism for Pagans. John (the Aaron –high priest) is in essence, ministering to Jesus.

The First Melkizedek was a “Minister of the Most High God” but not Jewish. The Second Melkizedek, Jesus, went to the “Pagan side of Jordan” so that He could both represent both Jews and Gentiles (Pagans), as their rightful High Priest and King.

The author of Hebrews goes on to explain in the same chapter that the priesthood of Jesus is greater than the Aaronic priesthood because His prototype (Melchizedek) blessed Abraham (Aaron’s forefather) and because Abraham offered a tithe to Melchizedek. The implications of this will be spelled out as the next chapters of Hebrews unfold. For now, let’s focus on some of the lessons we can learn from the texts we’ve looked at already.

First, God’s covenant promises are sure and certain. But just how can they be fulfilled? We have seen that Abraham’s “seed,” the promised Messiah, will be both king and priest. He is the “King of righteousness.” But how can a “righteous king” bless an unrighteous people? He can do so because He is also a “high priest of the order of Melchizedek.” As our Great High Priest, He offered Himself as a sacrifice for our sins. And as our High Priest, He also continues to make intercession for us, helping us in our time of need. In this way, He fulfills His covenant promise to Abraham and his “descendants” (which includes everyone who trusts in Jesus).

Second, Hebrews helps us to understand the concept of federal leadership. In Romans 5, Paul wrote:

12 So then, just as sin entered the world through one man and death through sin, and so death spread to all people because all sinned – 13 for before the law was given, sin was in the world, but there is no accounting for sin when there is no law. 14 Yet death reigned from Adam until Moses even over those who did not sin in the same way that Adam (who is a type of the coming one) transgressed. 15 But the gracious gift is not like the transgression. For if the many died through the transgression of the one man, how much more did the grace of God and the gift by the grace of the one man Jesus Christ multiply to the many! 16 And the gift is not like the one who sinned. For judgment, resulting from the one

transgression, led to condemnation, but the gracious gift from the many failures led to justification. 17 For if, by the transgression of the one man, death reigned through the one, how much more will those who receive the abundance of grace and of the gift of righteousness reign in life through the one, Jesus Christ! 18 Consequently, just as condemnation for all people came through one transgression, so too through the one righteous act came righteousness leading to life for all people. 19 For just as through the disobedience of the one man many were made sinners, so also through the obedience of one man many will be made righteous (Romans 5:12-19).

Time will not permit a full explanation of this great text, but we should be able to see what Paul is saying here. Adam's sin somehow brought condemnation upon all men. We are all sinners because Adam sinned. The good news is that Jesus' sacrificial *baptism*, death, burial, and resurrection makes all those who are "in Him" righteous. Messiah is able to reverse the effects of Adam's sin, by first taking the place of Abraham's first born son, Isaac, thus making himself the direct heir of Abraham and all of God's promises to Abraham. But how is it that we become participants in Adam's sin or in Christ's saving work? We become participants by federal leadership: Just as Aaron was in Abraham when he offered a tithe to Melchizedek, we were "in Adam" when he sinned. All those who trust in Jesus for the forgiveness of their sins were likewise "in Jesus" when He was baptized, died and rose again. Thus, we are freed from sin and are new creations in Jesus. The federal leadership we see in Romans 5 has been illustrated for us in Hebrews 7 and Romans 6:¹

¹ Copyright © 2008 by Robert L. Deffinbaugh. This is the edited manuscript of Lesson 16 in the series, *Near to the Heart of God – A Study of the Book of Hebrews*, prepared by Robert L. Deffinbaugh on October 26, 2008. Anyone is at liberty to use this lesson for educational purposes only, with or without credit.

1 What shall we say then? Shall we continue in sin, that grace may abound? **2** God forbid. How shall we, that are dead to sin, live any longer therein? **3** Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? **4** Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. **5** For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of his resurrection: **6** Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin. **7** For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him: **9**Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. **10**For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. **11**Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. (Romans 6)

Third, we can see the Hebrews author's use of Psalm 110 in interpreting and applying Genesis 14. While we dare not attempt to interpret the Scriptures exactly as our author has (he was divinely inspired), but we can see that we should employ Scripture to interpret other Scripture. The Scriptures are our best tool for interpreting any text of Scripture. I believe that we can also be stimulated to study our Bibles more thoroughly because we see again and again that the Scriptures contain much more than meets the eye at a casual reading.

Fourth, we see from our texts that both Melchizedek and Messiah are both righteous kings and priests. While this was prohibited by the Law of Moses, it can and does occur under the New Covenant. Jesus is our Great High Priest and our King. So also we see this from Psalm 110. But we should also keep in mind that we, the body of believers, are a **“kingdom of priests,”** and we will **“reign with Him.”**⁷ We need to consider how we should exercise our role as a **“kingdom of priests”**⁸ now, and in eternity.

Fifth, as descendants of Abraham through the baptism of Jesus, we should be a blessing to others. It is through faith in Jesus that we are included in His baptism and that we are thus considered children of Abraham. Abraham was a blessing to many. He freed the captives, including Lot. He brought prosperity to his allies in battle. And, of course, he would be that father of Isaac, whose **“seed”** (Jesus) would be a blessing through His kingly and priestly work on our behalf. We need to actively seek ways in which we may be a blessing to others. First and foremost, we will bless men by pointing them to Jesus as the source of forgiveness from sin and of eternal life.

⁵ He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith? ⁶ Even as Abraham believed God, and it was accounted to him for righteousness.
{accounted: or, imputed}

⁷ Know ye therefore that they which are of faith, the same are the children of Abraham. ⁸ And the scripture, foreseeing that God would justify the heathen

through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

⁹ So then they which be of faith are blessed with faithful Abraham.

¹⁰ For as many as are of the works of the law are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. ¹¹ But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

¹² And the law is not of faith: but, The man that doeth them shall live in them.

¹³ Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

¹⁴ That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

¹⁵ Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto. {covenant: or, testament}

¹⁶ Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.

¹⁷ And this I say, *that* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

¹⁸ For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

¹⁹ Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator. ²⁰ Now a mediator is not *a mediator* of one, but God is one.

(Gal 3:5-20 KJV)

Why Are We Called the Children of Abraham? Abraham was justified by his faith. So his children in faith were also justified by faith. In the New Testament, people who were circumcised were not the only children of Abraham anymore, but he became the father of all the people who will be justified by faith. And this is the fulfillment of the promise that God gave to Abraham in Genesis. The promise that all the people who believe in Jesus will receive inheritance from Him is the grace of God that He gave to Abraham and his descendants. Not by law or works but only by faith. We will be part of the promise only by believing

in the Son of God.

“He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.”

- Romans 4:11-12

The Promised Heir of Abraham

When God gave this promise to Abraham about the promised heir, he had no child. Even when he grew older, he did not have a child through his wife, Sarah. Even though he was called “the father of many nations” he had no child. But not only that he did not doubt the promise but his faith grew stronger and he kept believing in the fulfillment of the promise. This is his faith that justified him and it is a good example for us.

“For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith.”

- Romans 4:13

The Father of Faith and His Children

Abraham our father of the faith is the example for our faith. So Paul wrote about him and his justification, not only for his sake but for us, too. We will be justified by faith like Abraham was as long as we believe in the one sent by God as heir to Abraham’s promises: Jesus. This is why Jesus was baptized, died and was resurrected fulfilling the promise.

“But the words “it was counted to him” were not written for his sake alone, but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord...”

- Romans 4:23-24

28Now we, brethren, as Isaac was, are the children of promise.” - Galatians 4:28

Sixth, we learn from Abraham that nothing can happen that will prevent the fulfillment of God’s covenant promises to His people. Neither Abraham’s sin (in lying about his wife Sarah, calling her his sister – Genesis 12, 20), nor his

weakness (too old to bear a child), nor his enemies (like Chedorlaomer) could prevent God from fulfilling His promises (Hebrews 6:18-20).

Seventh, we need to give God the glory for the victories He gives to us. We do this in giving the glory to God in worship, and in public praise before men, and in giving to God. As Abraham did, so should we.

Eighth, we should also practice separation from those wicked people who would appear to be a source of blessing to us. If our blessings come from God, then we need to look to God for those blessings. We don't need to cut corners, legally or ethically, and we don't need to enter into alliances with those whose trust and whose values are contrary to God and His purposes.

Ninth (and finally), we need to apply what we have learned in one experience with God to the other areas of our life. I am thinking here of what we read immediately after Abram's encounter with Melchizedek:

1 After these things the word of the Lord came to Abram in a vision: "Fear not, Abram! I am your shield and the one who will reward you in great abundance."
2 But Abram said, "O sovereign Lord, what will you give me since I continue to be childless, and my heir is Eliezer of Damascus?" 3 Abram added, "Since you have not given me a descendant, then look, one born in my house will be my heir!" 4 But look, the word of the Lord came to him: "This man will not be your heir, but instead a son who comes from your own body will be your heir." 5 The Lord took him outside and said, "Gaze into the sky and count the stars – if you are able to count them!" Then he said to him, "So will your descendants be." 6 Abram believed the Lord, and the Lord considered his response of faith as proof of genuine loyalty (Genesis 15:1-6).

It seems as though Abram may have had some second thoughts when he had time to reflect on his situation. He refused the spoils of war the king of Sodom offered. He saved his nephew Lot, but he was still childless. How could he possibly be the exalted father that his name suggested? What if Chedorlaomer and his colleagues decided to return to fight again? Our Lord's words to Abram were gentle and gracious (in them he found mercy and grace in his time of need – see Hebrews 4:16). God simply assured Abram that He was faithful. As he had blessed Abram in battle, so He would bless him with a son. God who had proven Himself faithful would fulfill all of His promises.

And so Abram believed in God, and on the basis of his faith (and the future work of Jesus, his descendant), God declared him to be righteous. It is the same today. God declares men to be righteous on the basis of their faith in the High Priestly work of the Messiah, Jesus Christ. We are not saved by striving, but by believing in God's promises, and specifically in the work of the Lord Jesus on the cross of Calvary. Have you trusted in Him? That is the most important thing you can ever do.

The Significance of Jesus' Baptism for Us

The Baptism of John is what made Jesus officially the First-Born son of Father Abraham at the age of 30. This is the biblical age that a priest could begin service in the Temple (Numbers 4:3). When we are then baptized into this baptism following Jesus' example, we then also become the firstborn sons and daughters of Abraham. This is why New Testament authors make such a big deal about the significance of our relationship to Abraham through Jesus²! It is the only way we can be called children of Abraham by faith—the baptism of Jesus—*not* the Baptism of John.

John the Baptist specifically taught that merely being of Abraham's seed was no guarantee of salvation (Matthew 3:1-9). The promise in Genesis is considered to have been fulfilled through Abraham's Seed, Jesus. It is also a consequence of this promise that Christianity is open to people of all races and not limited to Jews.

Thus Jesus is the First-Born from the dead (Revelation 1:5),

“15 Who is the image of the invisible God, the firstborn of every creature:
16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

² Acts 7:2
Acts 13:26
Romans 3:1-4:25
James 2:18-26
Matthew 8:11
Luke 1:35
Galatians 3:14, 16, 25, 29 James 2:23
1 Peter 3:6

17 And he is before all things, and by him all things consist.

18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. {in...: or, among all}

19 For it pleased the Father that in him should all fullness dwell;

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. {having...: or, making}" (Col 1:15-20 KJV)

The Baptism of John vs. The Baptism is Jesus

There is one issue (among several) that is going to come up that has not been addressed, that is, "Is there more than one Baptism?"

The answer is, "Yes" **Exactly who was John?**

In his own words, John was actually Jesus' "Best Man," as in the person who stands with the Groom at a Jewish Wedding Ceremony. Where does he state this? **John 3:29**

"The one who has the bride is the bridegroom. **The friend of the bridegroom, who stands and hears him** (*The Best Man*), rejoices greatly at the bridegroom's voice. Therefore **this joy of mine** is now complete."

Why is this important? Maybe we need to do a short study on the Jewish Wedding in order to comprehend the significance of this statement and how it applies to John's Baptism to which Jesus submitted Himself.

Look at the chart on the following pages and notice how Jesus fulfills the Jewish Tradition of Marriage, along with supporting verses. There is much I can say about the Jewish Marriage, but for the sake of this study, look at the Chart's sections Number 1, Number 7 and Number 8.

Compared to the Relationship between Jesus Christ and his Bride the Church³
Event in Jewish Wedding

1. The Beginning: The groom's father made and approved choice of the bride.

Application to us as Christians

Christ is the bridegroom. Church is the bride. The Father makes and approves the choice. John the Baptist shows himself as best man.

2. The Groom's

Promise: a. Made a covenant or contract promise. b. Drink the cup of wine to seal the covenant. c. Groom pays a price to show he is serious. d. Groom's speech of promise to his bride that he would come to claim her soon. God made a new covenant with Israel to replace one He made with Abraham. Jesus drank cup of redemption at Passover. Jesus paid the price for us on the cross. Jesus promises to come and take His bride, the church, away to be with Him.

3. Groom Prepares a Place for His

Bride: Groom prepares a bridal chamber where they stay for seven days. Jesus tells us that He does not know when He will come; only His Father knows. We must be alert and ready! For,

Scripture References

John 10:28 John 3:29

Jeremiah 31:31

Matthew 26:27-29, 1 Corinthians 6:20

John 14:2-3

Mark 13:32-33 days. He works on it until it pleases his father. Then he may go after his bride.

He is preparing our place now. Be alert: Don't worship idols. Be ready: Do all He asks while you're here. Develop an active prayer life. Offer yourself in ministry opportunity. Keep ourselves from doubt and failure.

³ From the book *I am My Beloved's* by Robert Probert available from Sherea Press, Publishing, 795 Via Lata; Colton, CA 92324, 1992.

4. The Bride

Waits: While the groom builds the new home, the bride waits and wears a veil. This shows she belongs only to the groom. She prepares for her wedding by making blankets, etc. She also shows gratitude to her family for raising her and she mends hurt relationships. No matter what, she had to be ready because he would come at night. We must do His will in our daily lives. We must be committed to our ministries at home and church. We must heal wounded relationships and express our agape love to each other. We must exhort! Jesus tells us that He will come like a thief. So, we

must be living "His Love" at all times. The church, too, is veiled. The world is not sure who the church is. When we go, it will know.

5. The

Bridesmaids: Unmarried friends who attend the bride and provide light for the groom who comes at night. We prepare the bride in our ministry to each other. We groom her. We must be ready in our service and not run out of power or conviction as the bridesmaids did.
2 Corinthians 11:2

Luke 19:13 1
Corinthians 13:1
Luke 12:40
Matthew 25:1-13

6. The Bridegroom Comes:

The groomsmen would run ahead of the groom and shout that he was coming. While the father's head was turned, the groom would steal the bride. The wedding party then went back to the groom's house to meet the guests. The angel, Gabriel, will blow the trumpet of God, and Jesus will come like a thief to snatch away His Bride. When we arrive in Heaven, a host of people will be waiting for us.

7. The Baptism

The bride would next partake of a Mikveh, or cleansing bath. Mikveh is the same word used for baptism. To this day in Conservative and Orthodox Judaism a bride cannot marry without a Mikveh. In Orthodox tradition six water jars are used to hold the water that is used prior to each bath, and each jar is supposed to be destroyed after use. The Mikveh, or baptism that Jesus provided for His bride was baptism in the Holy Spirit. On one occasion, while He was eating with them, He gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For John baptized with water, but in a few days you will be baptized with the Holy Spirit."
the Holy Spirit."

17

Acts 1:4
John 2:1-11

8. The Bridal

Chamber: The bride and groom enter the bridal chamber where the marriage is consummated. The party waits outside until the groom tells the As John the Baptist was filled with joy when he saw Jesus, so we too shall be filled when we join Jesus in the heavenly bridal chamber. Some liken those 7 days in the

John 3:29

Revelation 19:7-8 best man that it is consummated. Then, the guests rejoice for 7 days.
chamber to the 7 year tribulation period
which we will spend not in agony on earth, but in bliss in heaven. Then we will return as the wife, not the Bride.

9. Married Life

Begins: New couple goes to the father's home to begin married life.
We too, will go to the
Father's house for the
Marriage Feast of The
Lamb, then go with Revelation 20:16 Christ in His reign in His
kingdom here on earth
for 1,000 years.

Summary of the Marriage Chart: The natural result of the love relationship between two people is a deepening knowledge and understanding of one another, and so it is in our love relationship with the Lord Jesus.

Now that you've read through the Chart and looked up the relevant verses, ask these simple questions that few people ever ask,

- 1) *"Why would I only want to be baptized with the Baptism of the Best Man?"*
- 2) *"Don't I want to also be baptized with the Baptism of Jesus?"*

Additional Verses and Notes:

Mark 16:16 **He that believeth and is baptized shall be saved; but he that believeth not shall be damned.**

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts 8:12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. :13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. :14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: :15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost: :16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. {in water via Gods Authority})

:17 Then laid they their hands on them, and they received the Holy Ghost.

So, in Acts 8 we see two types of baptism:

1. Water baptism and
2. Holy Spirit Baptism.

In their case they received water baptism first. But not in all cases will it be in that order. There is no scripture that proves which must be done first. You must receive both. Some receive water baptism first and others the Holy Ghost first. But both are instructed!

We also see another account of water baptism in Acts 8:

Acts 8:35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

:36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

:37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

:38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

Here is an account of some people having received the baptism of the Holy Ghost first and then received water baptism afterwards:

Acts 10:44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

:45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

:46 For they heard them speak with tongues, and magnify God. Then answered Peter,

:47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? :48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Baptized with the Holy Ghost? Is that scriptural?

Acts 11:16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

Some More Scriptures for Water Baptism and Holy Ghost Baptism:

Acts 22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

1 Cor. 1:13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

:14 I thank God that I baptized none of you, but Crispus and Gaius;

:15 Lest any should say that I had baptized in mine own name.

:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

The 1 Cor. 1 Scriptures plainly show that Paul, Crispus and Gaius did baptize people. However some people might say that Paul said in verse 17 that he wasn't called to baptize. However, please do not miss the point that he did baptize!

Please see Wesley Commentary: "1Co 1:17 For God did not send me to baptize - That was not my chief errand: those of inferior rank and abilities could do it: though all the apostles were sent to baptize also, Mat_28:19"

Matt. 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Then we have these other passages concerning the Baptism of Jesus as practiced by the Apostles: Mark 16:16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Acts 2:38 Then Peter said unto

them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts 8:12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

:13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

:14 Now when the apostles which were at Jerusalem heard that Samaria had

received the word of God, they sent unto them Peter and John:

:15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

:16 (For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. {in water via Gods Authority})

:17 Then laid they their hands on them, and they received the Holy Ghost.

So, in Acts 8 we see two types of baptism: 1. Water baptism and 2. Holy Ghost baptism. In the Acts 8 they received water baptism first. But not in all cases will it be in that order. There is no scripture that proves which Baptism must be done first. You must receive both. Some receive water baptism first and others the Holy Ghost baptism first. But both are instructed!

We also see another account of water baptism in Acts 8:

Acts 8:35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

:36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

:37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

:38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

Here is an account of some people having received the baptism of the Holy Ghost first and then received water baptism afterwards:

Acts 10:44 While Peter yet spake these words, the Holy Spirit fell on all them which heard the word.

:45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

:46 For they heard them speak with tongues, and magnify God. Then answered Peter,

:47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? :48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Baptized with the Holy Ghost? Is that scriptural?

Acts 11:16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

Some More Scriptures for Water Baptism of John and Holy Ghost Baptism:
Acts 22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

1 Cor. 1:13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

:14 I thank God that I baptized none of you, but Crispus and Gaius;

:15 Lest any should say that I had baptized in mine own name.

:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

:17 For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

The 1 Cor. 1 Scriptures plainly show that Paul, Crispus and Gaius did baptize people. However some people might say that Paul said in verse 17 that he wasn't called to baptize. However, please do not miss the point that he did baptize! Please see Wesley Commentary: "1Co 1:17 For God did not send me to baptize - That was not my chief errand: those of inferior rank and abilities could do it: though all the apostles were sent to baptize also, Mat_28:19"

Matt. 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

The Following verses are a sampling of important verses that should not be ignored concerning Abraham and our relationship to Abraham through Jesus:

Acts 7:2

Acts 13:26

Romans 3:1-4:25

James 2:18-26

Matthew 8:11

Luke 1:35

Galatians 3:14, 16, 25, 29

James 2:23 1 Peter 3:6

About Tov Rose

Speaking Topics



Tōv is a versatile and dynamic speaker, known for his ability to engage people, and the quality, breadth, and depth of the content of his Speaking, Workshops and Writing. He teaches from his life experiences and via research-based knowledge and application. He freely shares life experiences and lessons in an effort to connect with people and point them to hope and healing.

The following is only a small sampling of the topics his is prepared to cover.

Looking for a Topic not covered? Goto:

www.TovRose.com

WHY MEN MATTER 1 hour length

It's tough being a man and a father today. It feels like you give and work and struggle, but there's never enough of you to go around. The pressures are unrelenting. And yet, you are so important that you are nearly irreplaceable in the lives of your children. Fatherhood is a privilege and with that privilege comes the power to impact lives. Exercised responsibly for good, that power can lead to huge blessings on you and your family.

Privilege, power, responsibility, sacrifice--they're all part of the same package. They all belong to a father. So be a man. Stand tall. Give your children an example of healthy Biblical masculinity that will survive down through the generations.

MESSIAH IN THE PASSOVER

1 hour standard

11/4 to 11/2 hours with communion

11/2 hour with Sample Foods & Communion

21/2 hours or more Banquet It was no coincidence that Jesus chose the Passover now celebrated as communion, the Lord's supper; for the story of the Passover lamb, Jesus the Messiah could best communicate the course he would be taking over the confusing hours that were to follow. During the Passover/Easter season, representatives of Tōv Rose is available to speak to your group or church. The "Messiah in the Passover" demonstration is ideal for any Sunday, but a demonstration that includes your communion service is especially meaningful. Passover banquets are appropriate all year, but are very popular during the Passover/Easter season. Many churches find that a banquet works well on a Friday or Saturday.

FALL FEASTS OF ISRAEL

1-hour to 90-minutes length

This can be presented in one or a series of messages that explain how the Messiah is related to the following Jewish feasts:

Rosh Hashanah (Feast of Trumpets), which celebrates the beginning of the Jewish Civil year.

Yom Kippur (Day of Atonement), which is considered the holiest day of the Jewish year.

Sukkot (Feast of Tabernacles/Booths), which recalls 40 years of wandering in the wilderness, living in tents (booths) and worshiping in a portable tabernacle.

MESSIAH IN THE OLD TESTAMENT 45-minutes to 1 hour length

This is a sermon outlining the major prophecies in the Old Testament, which predicted the coming of Messiah. It is a faith-building message that explores the plan of salvation in the Old Testament and helps Christians to better understand their Jewish neighbors.

FUTURE OF ISRAEL

45-minutes to 1 hour length

God's plan for the Jewish people is presented through the exposition of various Old and New Testament texts. We also preach a message on the future of Gentiles and their role in the redemption of Israel. A combination of these messages makes a wonderful series that is well suited for either a Sunday morning or evening service.

THE CHURCH AND THE JEWISH PEOPLE 45-minutes to 1 hour length

This sermon is rooted and grounded in Romans chapters 9 through 11, and examines the relationship that exists between Israel and the Church. Why it important for Churches and non-Jewish Christians to understand that they are Jewish evangelism.

UNDERSTANDING THE TIMES 45-minutes to 1 hour length

The Israeli/Palestinian Conflict, Wars & Rumors of War, is America coming to an end? What is happening in our world, and what should be our response and perspective?

T ōv is intimately acquainted with America's history, history in the Mid-East, our national security threats, our most serious outside threats- radical Islam and virulent Hindusim in Government, and what to watch for in the future.

An expert Bible prophecy teacher, his biblical worldview helps him address with clarity the unique complexities in Israel, the Middle East, with Russia, China and Europe, and provides an understanding of how events will unfold in the days ahead.

THE REVELATION OF JESUS 45-minutes to 1 hour length

("...which God gave unto him, to show unto his servants things which must shortly come to pass."

Revelation 1:1)

A prophetic teaching combining Bible text and current events to consider the possibility that we are very near the end of the End Times.

PERSONAL TESTIMONY 45-minutes to 1 hour length

Tōv and many of our staff are Jewish believers in Jesus. Regardless of background, each of our volunteer Chaplains has a vibrant testimony, which will encourage your church.

CHAPEL SERVICES

45-minutes to 1 hour length

In addition to ministering in the local churches and conferences, Tōv also partners with schools and seminaries, and many on our volunteer Chaplain staff are available to come bring various presentations. You can schedule a speaker for a chapel service, a class or perhaps be part of your missions' emphasis fair and conference. This would be a great opportunity for the students to learn more about Entertainment & Jewish missions and how they can participate in [short-term ministry](#) in Israel, New York City, south Florida, Los Angeles, and many more places in the North America and around the world.

FAITH & THE ENTERTAINMENT INDUSTRY 45-minutes to 1 hour length

The history of Christians in the Entertainment Industry, ministering and making a difference, and why their return is so needed right now.

THE GOD OF THE HEBREW BIBLE 45-minutes to 1 hour length

Therefore my people shall know my name; therefore in that day I am the One who is speaking, 'Here I am'. Isaiah 52:6

Tōv's research began with a simple question based on the statement made by Jesus, "All things have been committed to me by my Father. No one knows the Son except the Father, and no one knows the Father except the Son and those to whom the Son chooses to reveal him." (Matthew 11:27 KJV). Tōv says, "If no one has known God the Father, then who have my Jewish ancestors worshiped?"

This sermon exposes the secrets of "The Emmaus Road Revelation," and promises to challenge believers to step out from behind the skirts of Jesus to "approach the throne of grace boldly" (Hebrews 4:16): The Throne of GOD, Our Father.

Looking for a Topic not covered? Go to www.TovRose.com