Redeeming Israel from Under the Depths

By Charles Feinberg

Charles Feinberg:
The messianic Hour is on the air. Oh Israel, hear the word of the Lord.

[Hymn Sung]

Charles Feinberg:
A hearty welcome friends on the broadcast of the messianic hour under the direction of
Dr. Charles Lee Feinberg, professor of Old Testament at Talbot Theological Seminary. This
program aims to foster love for God's ancient people, Israel, and to spread the truth of salvation
in the Messiah for blessing and inspiration. Stay tuned for the next half hour.

[Hymn sung]

Charles Feinberg:
Someone wrote in a magazine many years ago, "The reason so many people get very
little from their Bible study is somewhat akin to the reason why maple syrup is so high priced."
about 35 gallons of sap Has to be evaporated to make one gallon of syrup. And then a great
quantity has to be further boiled down if one wishes to make a cake of maple sugar. So too if
you're going to know the word, the word of God, you must realize that it's not a knowledge that
can be gained in laziness. There must be gallons of devotion evaporated with more gallons of yieldedness to the word before there can be true growth in the knowledge of the Scriptures. But when the end product is reached, it will be sweeter than honey in the honeycomb.

[Music]

Charles Feinberg:

On one of Paderewski's early tours of the United States, He played at San Jose California during the so-called Lenten season which is notably a bad time for concerts. Two students at Leland Stanford University had guaranteed him a fee of two thousand dollars to render the performance. To their dismay, the box office receipts totaled only sixteen hundred dollars. In great mental anguish, the students turned over the entire amount to Paderewski's secretary, saying that they were very sorry but it would be necessary for the renowned pianist to wait for the rest of his fee. The secretary passed the word along to the great artist but the arrangements did not suit him at all. He directed that the two students should pay all their expenses for the auditorium and advertising from the fund on hand and then deduct 20 percent of the gross receipts for themselves. The small remainder would then be his fee. While his warm understanding, his liberal attitude, and his concern for the two students had who had put on the concert greatly impressed them. They determined that if they could ever return the favor in some way or another they certainly would do so. Later when Paderewski's beloved Poland was in great need, one of these students, Herbert Hoover, Was instrumental in carrying on a great relief program In that land which was credited with saving many lives. The few hundred dollars
Paderewski had sown in liberality returned with the tide as bread resulting in thousands of his countrymen being rescued from starvation.

[Hymn]

Charles Feinberg:

Friends, it is not important what I say or what you say, but what saith the scripture. Hear the Old Testament prophecy in Zechariah, the ninth chapter and the ninth verse, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass". Now here is the New Testament fulfillment in the Messiah in John's Gospel, the twelfth chapter verses 12 to 16, "On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat theron; as it is written, fear not, daughter of Zion: behold, thy King cometh, sitting on an ass’s colt. These things understood not his disciples at the first; but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him".

[Music]
Our Gracious Father in heaven, how we thank thee that every particular prediction, every, foretelling, every prophecy concerning messiah that was to be fulfilled in his first Advent at his first coming, was so fulfilled and so realized with remarkable and amazing literalness, down to the very mode of his traveling into Jerusalem as he was proclaimed king. And not coming with pomp, and pride, and ostentation, and worldly display, and much boasting, he came in lowly, riding upon a humble Colt. The very emblem of peace. The emblem of non-aggression because he came as Prince of Peace, of whose government there would be peace for evermore. So our father, we thank thee that he has come to bring peace not only in the political realm, in the governmental realm, but he's come to give individual peace through the blood of his cross. For having reconciled us unto thee, having taken away that which displeased thee and separated us from thee. Lord We pray that Jewish hearts, as they listen to the broadcast this hour, may be drawn out in faith, in trust, in reception of his redeeming grace. May they receive from his hand this hour, pardon, and peace, and joy, everlasting life. We pray in Jesus name, amen.

[Music]

Charles Feinberg:

Clara Howell has given us a beautiful poem entitled, "Secret Service". If the shut-ins all united in one voice of common prayer, what a ceaseless shower of blessing would be falling everywhere. Though so weak and oftimes helpless, they can wield a mighty power, lifting up their soul's petition to the savior Hour by hour. They can importune the father from the secret place and then, in the quiet and the stillness, they can hear him speak to them. Never a soldier in
fierce conflict could a higher honor bring, than the shut in who's performing Secret Service for the king.

[Hymn]

Charles Feinberg:

Friends, among the beautiful portions in the book of Psalms is the 130th Psalm and I'd like to think with you today on the theme: redeeming Israel out of the depths, Psalm One hundred thirty. That Psalm reads in this way, "A song of ascents. Out of the depths have I cried unto thee, O Lord. Lord, hear my voice: let thine ears be attentive to the voice of my supplications. If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared. I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities." You'll notice this is called one of the songs of ascents; and such it really is for it proceeds from the depths of distress to the heights of hope. This Psalm has been called from the Latin 'De Prefunds', out of the depths. Luther called Psalm 32, Psalm 51, Psalm 130, and 143 Pauline Psalms because they teach forgiveness of sin by grace so directly and unmistakably.

Now this is the sixth of the so called penitential Psalms, Psalms that indicate distress over falling short over sin, and shortcoming before God. It's been suggested that the Psalmist speaks in verses one to six in the name of Israel, and in verses 7 and 8, to Israel. Now just as many of the Old Testament passages give pictures of the coming Messiah of Israel, There are many others
that picture for us the redemption He was going to bring in the fullness of time, in the hour that God had determined. This psalm, Psalm 130 is one of the latter passages; one that pictures the redemption that Messiah was going to bring when he came at God's appointed hour. Now the dominant notes in the psalm are those of prayer, verses 1 to 4, and then hope, verses 5 to 8.

First of all, we hear from the lips of the Psalmist, the cry to God in verses 1 and 2. It is out of the depths out of the extremity of distress and helplessness in self that the Psalmist pours out his heart to God. What a background. What a fit place. What a fit Recognition of one's own inability and extremity. It's been suggested that the psalm is referring to the Babylonian captivity, but apparently the reference is deeper than that. It's a figure of overwhelming trial where one is in tremendous depression. And when the Psalmist says he cried, the expression indicates a long, sustained experience of this kind. Like the prophet Jonah, in distress we can be brought to the place of crying unto God. And the three names for God are used in this psalm, a total of eight times, correspond to the number of verses in the psalm. When God is entreated to hear and be attentive. It's the language of importunate, entreatine, sustained prayer.

One night during the Revolutionary War, near a British camp not far from the Hudson River, a highland soldier was caught creeping stealthily back to his quarters out of the woods. He was taken before the commanding officer and immediately charged with holding communication with the enemy and for all they knew, selling secrets to the enemy. That poor Highlander pleaded, he had only gone into the woods to pray by himself. That was his only defense. The commanding officer was himself a Scottish gentleman and a Presbyterian, but he felt no tenderness for the culprit. He asked sternly, "have you been in the habit sir, of spending hours in private prayer?" "Yes sir". "Then down on your knees and pray now", Thundered the officer, "You've never before had so much need of it, Believe me". Expecting immediate death, the
soldier knelt and poured out his soul in a prayer that it was apt, and eloquent, and direct in its simplicity. One that could have been spoken only by a godly Christian. When he was done, the officer says, "you may go, I believe your story. If you had not been often at drill, you couldn't have got on so well at review". Oh friends, how distress rightly calls forth genuine, unstinting, unpretended, unfeigned prayer to God.

Now in the second part of the Psalm, the Psalmist sets forth clearly the character of God in verses 3 and 4. What was the actual cause of the distress of heart? That the distress is that of sin is evident from the confession of sin now made by the writer of the psalm. He pleads with God that if he were to mark antiquities, the picture being one of judicial proceedings. If the Lord were to take account, or to keep in memory iniquities, in order to exact punishment for them, then who could stand before the judge of all the earth and maintain his innocence? In a word, no man on earth is able to stand before God and maintain his own integrity when once it is God who places his charges. However, there is another side to the picture, it's a blessed one. We read there is forgiveness with God. The thought is that God does not mark iniquities because he's forgiving and he forgives not that men may think lightly or indifferently about sin and may gloss it over. Oh no, he forgives that they may glorify God in His grace and mercy. That they may give his name the honor he so richly deserves, as he repeatedly tells us he's doing this, not because of your worth or your merit, but for my name's sake for the very love of my name.

This forgiveness we read is with God. It's part and parcel warp and woof of his blessed nature. Loving reverence is to issue from God's forgiveness. First the Psalmist tells us that God is infinite holy. Then notice that he is infinitely merciful. And friends, Keep it in that order. That is the proper biblical order to see God infinitely holy. And then you can see in the same word of
God that he is infinitely merciful. God's plan of redemption in the Messiah takes into account these two vastly significant attributes of the very nature of God.

A missionary, we're told, was once preaching in a chapel to a crowd of idol-loving Hindus. He hadn't gotten far in his message, in his sermon, when he was interrupted by a strong native. He went behind that desk intending to knock him down with his stick, but happily that blow aimed at him fell on the missionary's shoulder instead of on his head. And it did him little, if any, injury. Well the congregation were very angry with that offender and they were smoldering in their anger. They seized him at the very moment he was trying to escape. "Now what shall I do with him?" said the missionary to the people. Some said, "Give him a good beating". "I can't do that", he said. Others shouted, "Send him to the judge, he will received two years hard labor on the road". Again the missionary said, "I can't follow your advice. I'll tell you why, my religion, my faith commands me to love my enemies and to do good to them who injure me". Then turning to the man he said, "I forgive you from my heart, but never forget that you owe your escape, your release from punishment to that Jesus, whom you persecuted in me". Well the effect of that scene on the Hindus was most impressive. They wondered at it and unable any longer to keep silence, they sprang up as one man to their feet, that whole congregation, and shouted, "Victory to Jesus Christ! Victory to Jesus Christ!" Only with God can infinite holiness, believe it, only with God can infinite holiness and infinite mercy be found blended and molded in perfect harmony.

And finally, the Psalmist expresses the confidence of Israel in God in verses 5 to 8. The proper attitude of soul is that of waiting on God. It's an earnest, it's a constant longing. God desires truth and genuineness we read in the inward parts. That means in the innermost recesses of our beings. It's imperative that we deal with God intensely and wholeheartedly, openly
without sham or pretense. The hope of the godly in every case is in the word that God has spoken. On the basis of God's promises is his mercy to be claimed. More than watchman wait for the morning does the devout soul look unto and wait for the Lord. The illusion may be to the night watch of the temple, or generally the watch that assembles keep during the night, is both an extended and earnest waiting. The confidence the Psalmist has in God, he knows, can be the portion of all Israel, is just as applicable today as well.

Notice the three things in the psalm indicated as with the Lord. With the Lord is forgiveness, with is loving-kindness, and with him is plenteous redemption. MICAH the Prophet expressed these truths in this beautiful way, "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger fore ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

When Paul the Apostle is setting forth God's forgiveness, loving kindness, and redemption for Israel, he says beautifully, "And so all Israel shall be saved: as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes."

From his own experience, mind you, the psalmist exhorts all Israel in the same manner to hope, to wait, to watch for God's redemption. And it is God alone, and emphatically he, who can redeem. Yes, and no other. This was fulfilled in the birth, in the work, in the ministry, in the death of the Lord Jesus Christ.
Sure confidence in this as the psalm closes. God will be true to himself and his love, and he will undoubtedly redeem Israel. An old man said once to a Christian lady, who was trying to comfort him and point out to him the way of salvation, "Don't tell me that I can be saved without doing anything". Well as he said that, a little boy about eleven years of age had been searching out a passage in his Bible, Touched the lady, and holding the bible open said, "Please read that to him". It was Romans 4:5. The lady read it. The man listened attentively, and after a little exclaimed, "It's a fact! God says it. 'To him that worketh not'". The word entered his soul with saving power. And then in the warmth of his gratitude, grasping the lady's hand he said, "I'll thank you all the days of my life". Jewish friend, the assurance of the Psalmist which he learned, can be yours too. He learned redemption from the depths of distress. You too can know and experience, right now, that God is in this specific and declared business of redeeming Israel out of the depths. With him are forgiveness, loving kindness, plenteous redemption. But you have to receive it by faith if you’re going to have it. Open your heart now and trust Him. Our Father in heaven, how we thank thee for the privilege, the opportunity of the broadcast. to tell not just from one mouth to one ear, but oh, to be able to tell to all who will hear By way of the airwaves through music, the message in song, and through the message of the preached word that there are forgiveness, and salvation, and redemption with thee. May Jewish hearts enter into it this hour and all who listen. We pray in Jesus name with Thanksgiving, Amen.

[Hymn]

Charles Feinberg:
Friends, since the very beginning of the messianic hour, now in its 20th year of broadcast, the dedicated and declared purpose and vision have been to reach our Jewish friends with the truth concerning God's blessed son, the Lord Jesus Christ. We have found radio a most advantageous tool to reach effectively those who would not otherwise attend any gospel service whatever.

Radio is one of the most inexpensive means of touching large segments of any population. In order to make possible these broadcasts, in order to maintain their outreach, our staff members themselves have given and do give generously. To carry the heavy load, they do need your help. Every gift received without deduction goes directly toward the specific ministry of reaching the Jewish people with the news of the Messiah, our savior. We would greatly appreciate your remembrance of this work in your daily prayers. Then as the Lord speaks to your heart when you're in prayer, invest in reaching our Jewish people for Christ.

Our mailing address is The Messianic Hour, post office box 1102, we repeat, the address is Box 1102, Whittier, California 90603 is the zip code. We trust we may hear from many of you. It would be an encouragement to everyone on the broadcast. Our soloist today was Dave [sp?], Tom Leonard at the organ. Now this is Charles Feinberg thanking you for listening, for your faithful prayers, for your zealous witness. On behalf of those to whom the Lord reminded us to take the Gospel first. Listen again next week with your Jewish friends and neighbors and all your friends at the same time for the messianic hour.

[Hymn]