Moses the Law Giver and Messiah the Life Giver

By Charles Feinberg

Charles Feinberg:

The Messianic Hour is on the air. Oh Israel. Hear the word of the Lord.

[Musical Interlude]

Announcer:

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.

[Musical introduction]

Singer:

Far dearer than all that the world can impart
Was the message that came to my heart;
How that Jesus alone for my sin did atone
And Calvary covers it all.
Calvary covers it all,
My past with its sin and stain;
My guilt and despair Jesus took on him there,
And Calvary covers it all.

Charles Feinberg:

A piece of wood once bitterly complained because its owner kept whittling away at it and filling it with rifts and holes. But the master paid no attention to its objections. He seemed only to say: what I'm doing may seem as though I were destroying you, but soon you will see it is the making of you, not your destruction. I'm changing you from a worthless black stick of ebony into a lovely flute whose music will charm the souls of men. So too, God, the master craftsman, uses the knife, the file and the drill of trial upon us, for through these instruments we are made to produce tones of testimony that bless others, comfort the sorrowing and fit us to blend our sweet music with the orchestra of heaven. It is God's plan to make us like his own dear son who also was made perfect through sufferings. Take heart, tried and tested soul. Father knows what he is doing.

[Musical Interlude]
Many people today still think God is with them when they enjoy prosperity, yet mistakenly feel he has forsaken them when they're called to suffer affliction. A merchant was informed by his confidential secretary that his company was in serious financial difficulty. The employee said, "It's been a bad year, sir. There have been vast losses and few gains." The merchant saw that bankruptcy was imminent. When at last he spoke, his voice was low and steady. "No John, it's been a good year in spite of everything. Every one of those figures in the red represents hours of agonizing prayer on my part, experiences that have made me so spiritually rich that I cannot despair over any earthly losses. The future is bright, for the Lord has promised 'no good thing will he withhold from them that walk uprightly.'" The secretary looked at him for a moment and then said, "I want to tell you, it was your steadiness under the testing of the past year that has made me long to know Christ as you do. And so, the other night I received him as my Savior. I agree, sir, it has indeed been a good year." Both men had come to realize, in a wonderful new way, that the Lord is also the God of the valleys.

Singer:

What shall I give thee master,
Thou who didst die for me?
Shall I give less of what I possess,
Or shall I give all to thee?
Jesus my Lord and Savior,
Thou hast given all for me,
Thou didst leave thy home above
To die on Calvary
What shall I give thee master?
Thou hast given all for me;
Not just a part or half of my heart,
I will give all to thee.

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 Psalm 82, verse 6, "I have said, ye are gods and all of you are children of the most high." Now here is the New Testament fulfillment in the Messiah, in John's Gospel, the tenth chapter, verses 34 to 37, "Jesus answered them, 'Is it not written in your law "I said ye are gods"? If ye call them gods unto whom the word of God came and the scripture cannot be broken, say ye of him whom the father hath sanctified and sent into the world 'thou blasphemouset' because I said I'm the son of God? If I do not the works of my Father, believe me not."

[Musical interlude]

Charles Feinberg:

Our gracious God and our father, thou God of Abraham and of Isaac and of Jacob. The God of our Lord Jesus Christ the Messiah the Son of David, how we thank thee that thy word gives clear
testimony that apart from all that men can attain in their fondest dreams, Messiah the Lord was very God, a very God. The child born is the mighty God, the everlasting Father, the Prince of Peace. And so we thank thee, in this hour of broadcast, that we have not some man-made religion, not some human method of extricating man from his difficulty, but this is a divine plan of redemption, promised, performed and proclaimed and offered this hour through the blessed Savior who bore in his own body our sins upon Calvary's tree, redeeming us not with silver or with gold from our vain manner of life handed down from our fathers, but with precious blood as of a lamb without blemish and without spot; even the blood of our Lord Jesus Christ. Lord, may hearts that are burdened today, sorrowful, in despair, dejected, not knowing which way to turn, in turmoil and confusion, may the broadcast be used of thy spirit to show such ones with spiritual illumination that in Messiah, in the Savior Jesus of Nazareth, our Lord Jesus Christ, there are salvation and forgiveness, eternal life, blessing, heart-peace and satisfaction now and forever more. Granted, we pray, in Jesus' blessed name, amen.

[Musical interlude]

Charles Feinberg:

Heaven is a place. Some would have us believe that heaven is not a place, but a state of mind, not the home to which the Lord's people will go when they die, but that it's a present experience only. Well, the scriptures refute this suggestion. We read in Genesis, "an angel of the Lord called to Abraham out of heaven." In the Psalms you read the Lord's throne is in heaven. In Daniel read "Daniel blessed the God of heaven." In the Gospel of Matthew we read in the prayer our Lord
gave to the disciples, "Our father who art in heaven." And in John's Gospel he said "I go to prepare a place for you." In the Epistle to the Hebrews we read "for Christ is not entered into the holy places made with hands but into heaven itself, now to appear in the presence of God for us."

Friends, heaven is a place.

Singer:

Lead me gently home Father,
Lead me gently home.
When life's toils are ended
And parting days have come,
Sin no more shall tempt me
Ne'er from thee I'll roam,
If thou only lead me Father,
Lead me gently home.
Lead me gently home Father,
Lead me gently home Father,
Lest I fall upon the wayside,
Lead me gently home.

Charles Feinberg:
I'd like to think with you today, friends, on the theme "Moses the law giver and Messiah the life giver." There's no human name in all Israel which is more highly regarded or esteemed than that of Moses. He's called Rabbino, our rabbi, and the chief of the prophets. It's not difficult to realize why such honor has been given Moses because from him came the law which is the basis and heart and lifeblood of all Judaism. Yet the scriptures reveal that Moses wrote concerning a greater than himself—the Messiah. In fact, those features in which Moses excelled were but a foreshadowing of the greater one, the Messiah of Israel, the Lord Jesus Christ.

Moses prefigured the Messiah in three distinct particulars. First of all, he did so as Prophet. The Prophet in Israel always spoke in times of dark apostasy and departure from the will of God. He was a spokesman for God demand. He was the channel to convey the mind of God to men at specific times for definite purposes. No man took this honor or privilege upon himself. The Prophet was clearly and personally called of God to his high office. Moses had a unique prophetic ministry. We choose just two important passages to point this up. In Numbers 12:6-8 we read, "and he said hear now my words." This is God speaking to Miriam and Aaron. "If there be a prophet among you, I the Lord will make myself known to him in a vision. I will speak with him in a dream. My servant Moses is not so; he is faithful in all my house. With him will I speak mouth to mouth, even manifestly and not in dark speeches. And the form of the Lord shall he behold." This passage assigns a unique peculiar place to this great man of God Moses among the prophets of the Old Testament. At the end of the life of this honored servant of God, it's recorded in Deuteronomy the last chapter, Chapter 34, verses ten to twelve, "And there hath not arisen a prophet since in Israel likened to Moses whom the Lord knew face to face and all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh and to all his servants and to all his land and in all the mighty hand and in all the great terror which Moses wrought in
the sight of all Israel.” The prominent and pre-eminent Ministry of Moses is assured and confirmed by these words. He was truly a great, worthy prophet of God. The rabbis claim that Moses' prophetic vision was clearer than those who followed him as prophets. They went so far as to say, claiming that the law of Moses would remain even after the Messiah had come, they went so far as to say that the authority of the Messiah would not prevail against that of Moses. They said that before Israel's sin, Moses could not be approached even by Michael the Archangel or by Gabriel. Yet in Moses' own words he indicates he's merely the forerunner of an even greater prophet. He tells us in Deuteronomy 18, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, likened to me, and to him ye shall hearken. According to all that thou desireth of the Lord thy God in Horeb in the day of the assembly saying ‘Let me not hear again the voice of the Lord my God, neither let me see this great fire any more that I die not.’ And the Lord said unto me, ‘They have well said that which they have spoken. I will raise them up a prophet from among their brethren like unto thee, and I will put my words in his mouth and he shall speak unto them all that I shall command him and it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.’" This exalted prophet is the messiah of Israel, the Lord Jesus Christ. In the days of his earthly ministry the multitude said, "This is the prophet Jesus from Nazareth of Galilee." When he raised the dead to life on one occasion, we read "fear took hold on all and they glorified God saying 'a great prophet is arisen among us and God has visited his people.'” Those who accompanied with him in his ministry in Palestine and saw his mighty works spoke of him as Jesus the Nazarene who was a prophet mighty in deed and word before God and all the people. He set forth the person of God. The will of God, the love of God, the nature of God, as had never been done formally in the entire history of the world. Yes, and has never been, nor can
be duplicated since then. His prophetic ministry stands to this hour without parallel. Science, we know, is groping in the slime for the missing link for a supposed, an alleged organism which makes us one with the underworld, for the link which binds us to the beast, the newt, the worm. It has not found that link yet, but thank God, in Christ at the other end of the chain, we have the missing link binding us to the universe above, the heavenly, the divine, the eternal. He told out the message of God and His love to bring us through his death to the heart of the father. Let's look more diligently to the golden link at the top. And trouble ourselves less and less about that missing link at the bottom which they are looking for and have not yet found and will not find. The law giver of Israel pointed to the coming Messiah, the life giver, in the second place not only as prophet, but as priest. It may be wholly new to some that Moses is indicated in the scriptures as a priest. Well, we remember that Aaron was given the ministry of the priesthood together with his descendants. True, Moses was never consecrated to the priestly office, but he had the right of access, the right of entrance to the Tabernacle. It’s in Psalm 99, verse 6 that we read "Moses and Aaron among his priests, and Samuel among them that call upon his name." They called upon the Lord and He answered them. He exercised the priestly ministry of intercession. When he prayed for Israel, you remember after they sinned in the matter of the golden calf in Exodus 32, it was a very, very tense hour. It was a very dire hour, an hour fraught with the possibility of cataclysm and disaster, but the Messiah performed a full and complete high priestly ministry. He has a sworn priesthood after the order of Melchizedek. That's an eternal office, Psalm 110 Verse 4, tells us, as priest, the Messiah entered in with his own blood, once for all into the holiest of all- that's heaven--having obtained eternal redemption for us on Calvary, that which no earthly priest on earth, no earthly priest as long as he lived on earth could ever accomplish. He was wounded for our sins, he was bruised for our iniquities, he became the sin offering as well as
priest for the world. He gave himself for the sins of his people Israel and for the sins of all mankind. No mere human priest could have done this because God would never have accepted as satisfactory to meet his righteous and holy demands any human inadequate and insufficient presentation because all men are sinners, born sinners by nature, and they are sinners by practice as well.

In one of the back courts of the city of Paris, a fire broke out once in the dead of night and the houses were built so that the higher stories overhung the foundation. There was a father who was asleep with his children in the top garret. He was suddenly awakened by the flames and smoke coming into his room. He sprang out of bed and he vaulted to the window of the opposite house and then putting his feet firmly against the window sill he launched his body forward and grasped the window of the burning house. And then he shouted at the top of his voice to his eldest son, he said, "Now my boy, make haste, crawl over my body." That was done. The second child followed, the third one. And the fourth one, a little fellow, would only do so after much persuasion. He was afraid but he was passing over, just as he was passing over his father's body, he heard his father say "Quick, quick, quick! I can't hold out much longer." And as the voices of friends were heard announcing the safety of the little lad, that strong man relaxed his hold and with a heavy crash fell a lifeless corpse into that court below. So Jesus, the blessed Savior in his own sacred body, provided a bridge whereby we may cross the chasm between us and God. The way home, never forget it, is through the rent veil, the crucified flesh of our high priest, our Emmanuel. God with us and with us through thick and thin, through the worst needs we have, the need to be reconciled to God. And then, finally Messiah prefigures, Moses prefigures the Messiah, not only as prophet, not only as priest but finally as king. We have a remarkable passage in Deuteronomy 33: 4 and 5. You'll find these words there. "Moses commanded us a
law, an inheritance for the assembly of Jacob. And he was king in Jeshurun, when the heads of the people were gathered, all the tribes of Israel together." We know that most expositors take this of the Lord, that he was king in Israel rather than Moses, and of course that's certainly correct. But ultimately God is King not only in Israel but over all the universe. But in the days before kings ruled in Israel, Moses certainly occupied that place. He appointed judges, he decided upon the more difficult judicial matters himself as the judges did at the time of Joshua. And there’re a goodly number of passages that foretell that Messiah will be king in Israel, he will rule in the midst of his people in Jerusalem. Psalm 110 tells us "the rod of his strength, his royal scepter will go forth out of Jerusalem. He will rule in the midst of his enemies as David's son. He will rightly assume the duties of government on the Davidic throne. He will hold sway over all the earth." The world which is so accustomed to misrule and misgovernment and misleading will yet have the joy of witnessing him as King of Kings and Lord of Lords. This king Messiah will rescue and deliver Israel from every enemy and then place them in positions of honor in his kingdom. A King once said to a particular favorite of his, "Ask what you will and I'll give it to you." He thought "If I ask to be made a general, I shall readily obtain it. If I ask for half of the kingdom, he'll give it to me. I will ask for something to which all these things shall be added." So he said to the King "give me your daughter to wife." That made him heir to all the wealth, all the honors of the kingdom. So in choosing the Messiah we are made heirs, we are joint heirs to all the wealth and glory and blessing of the father's kingdom. Now no one would seek or should seek to detract one iota from the greatness, unique ministry of Moses as prophet, priest and king. But Moses the law giver could only bring condemnation through the giving of the law. You remember 3,000 were slain at the giving of the law at Sinai. On the other hand Jesus the Messiah, the life giver, brought life and immortality to light in the gospel, for 3,000 were saved
and brought to God at Pentecost. In his full prophetic ministry he reveals the will of God. Messiah in his priestly ministry bore our sins as our sin offering. In his coming kingly office he will rule as king of kings and Lord of Lords supreme over all. In order to have the benefits of the Messiah and his work, prophet, priest and king that he is, we must believe in Him, we must trust him, we must receive him as our very own, here and now.

Our father and our God, in the quiet of this moment, as we think of Messiah prefigured by Moses and how superior Messiah is, how able he is to save to the uttermost all who come unto thee by him. May Jewish hearts be drawn out in faith and receive him through the message and music and in the preached word we pray in Jesus' name Amen.

[Musical interlude]

Singer:

Would you live for Jesus and be always pure and good?
Would you walk with him within the narrow road?
Would you have him bear your burdens, carry all your load?
Let him have his way with thee.
His power can make you what you ought to be
His blood can cleanse your heart and make you free
His love can fill your soul and you will see
T'was best for him to have his way with thee.
Charles Feinberg:

Friends, since the beginning of the Messianic Hour, the dedicated purpose and vision have been to reach our Jewish friends with the truth concerning God's Son the Lord Jesus Christ. We found radio a most advantageous tool to reach those who would not otherwise attend any gospel service of any kind. Radio is one of the most inexpensive means of touching large segments of any population. In order to make possible these broadcasts, specifically to maintain their outreach, our staff members themselves have given generously. To carry the heavy load, they do need your help. Every gift received without deduction goes directly toward the specific ministry of reaching our Jewish people with the news of the Messiah our Savior. We would greatly appreciate your daily remembrance of this work in your prayers. And then in prayer as the Lord speaks to your heart, invest in reaching our Jewish people for Christ. Our mailing address is The Messianic Hour, Post Office Box 1102. Some have asked that we repeat it slowly. Post Office Box 1102 Whittier, California 90603. We trust when we hear from many of you who've been listening for some time and you've never written before, to hear from you would be an encouragement to everyone on the broadcast.

As soloist today was Dave Iffland, John Hess at the organ. Now this is Charles Feinberg thanking you for listening, for your faithful prayers, for your zealous witness on behalf of the lost sheep of the House of Israel. Listen again with your Jewish friends, your neighbors, all your friends, next week at the same time for the Messianic Hour.
Singer:

O Zion, haste, thy mission high fulfilling,
to tell to all the world that God is Light;
that He who made all nations is not willing
one soul should perish, lost in shades of night.
Publish glad tidings, tidings of peace,
tidings of Jesus, redemption, and release.