

Israel's Messenger

Spring 2016

Publishing Salvation to Zion - Isaiah 52:7
A ministry of Jewish Awareness Ministries

FATHER

GOD

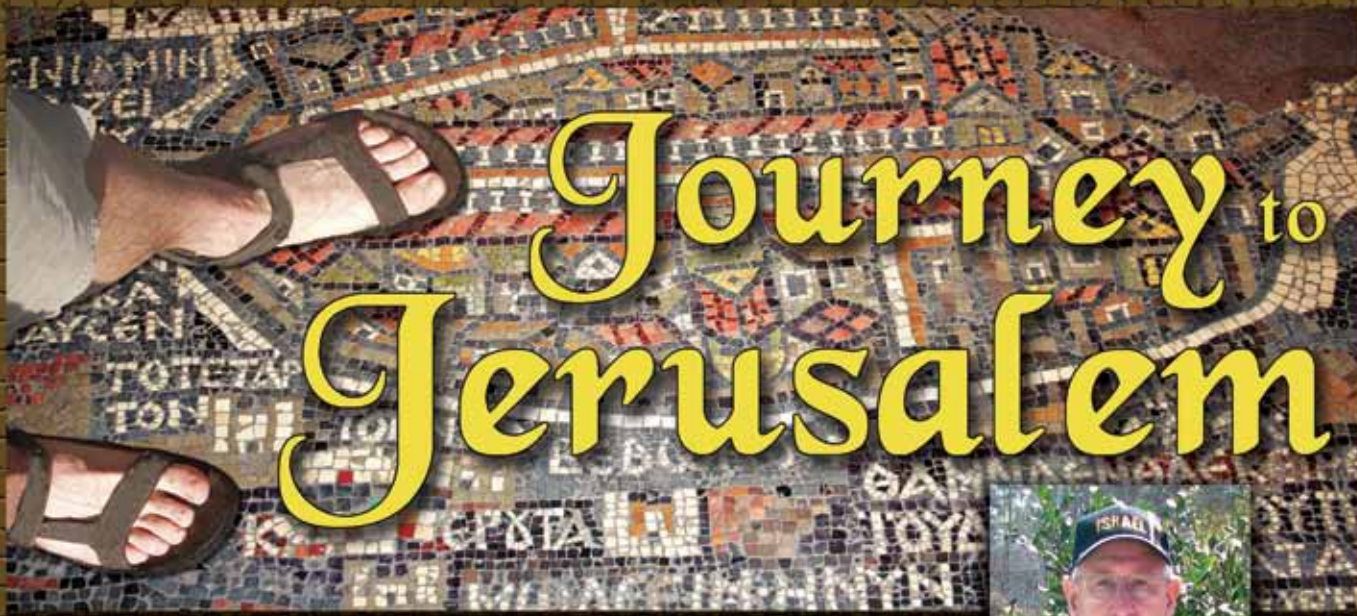
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SPEAKERS:

Rev. Mark Robinson:

Rev. Robinson is the Executive Director of *Jewish Awareness Ministries*.

Dr. Doug Bookman:

Dr. Doug Bookman is a professor at Shepherd's Theological Seminary in Cary, NC.

Dr. Hanna Shahin:

Dr. Hanna Shahin is the founder and director of Endure International and is also adjunct Professor at Lebanon Baptist Seminary, the Middle East regional home of Luther Rice Seminary.

MISSION STATEMENT

Israel's Messenger is a quarterly publication of *Jewish Awareness Ministries*, a Christian ministry proclaiming the Messiah to Jew and Gentile, preaching the Word of God, and praying for Israel.

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There is perhaps no more debated and contested issue in religious circles than the issue of the Deity of the Messiah and the Tri-unity of God. The Scripture speaks to both these truths. The cover depicts the focus of this issue. We briefly examine the biblical basis for both the Deity of the Messiah and the Tri-unity of God from both the Old Testament (Tenach) and the New Testament.



From the Director's Desk

SPRING 2016

Dear Reader,

2016 is now over a month old. The start of this year saw tremors in the financial markets; saber rattling by the nation of Iran that has no fear of an emaciated U.S.A. under the administration of Barack Obama; continual attacks by Islamic Jihadists; the “brain dead” denial of Islamic jihadism by our liberal and progressive elites; the refusal by most in our society to understand that Islam is actually a political/religious movement and not just a religion; the test of a hydrogen/atomic bomb by the mad man leader in North Korea; and nations continually scape-goating Israel and shunning her as their anti-Semitic beliefs are revealed.

From Thursday, March 17, 2016 in the evening through Saturday, March 19, 2016 to noon, Jewish Awareness Ministries is hosting a prophecy conference at our headquarters. 2016 could be a cataclysmic year in many ways. The speakers at the conference will be looking at our world, Israel, Islam, and what the Bible has to say about the future. For those planning on attending from out of the area registration is a must. We are almost at capacity but have a few spots remaining for registered guests. Contact us to reserve your spot for this very timely conference.

It is my pleasure to introduce you to two new families serving with Jewish Awareness Ministries. Shaul and P'nina Hadar serve in Israel and Fernando and Laura Naranjo serve in Cuenca, Ecuador. I am excited about their serving our Messiah through Jewish Awareness Ministries. They are seasoned workers

in Jewish ministry. You can learn more about them and their ministry to Jew and Gentile on page 5.

This issue of *Israel's Messenger* focuses on two extremely important subjects – the Deity of the Messiah and the Tri-unity of God. These topics are intrinsically tied together as the deity of Messiah, as well as the biblical teaching on God the Father and God the Holy Spirit, demand, ultimately, a triune God. There are no more important subjects in the word of God than these. Although these articles are brief, these should give you a good start on cementing these truths in your heart and mind.

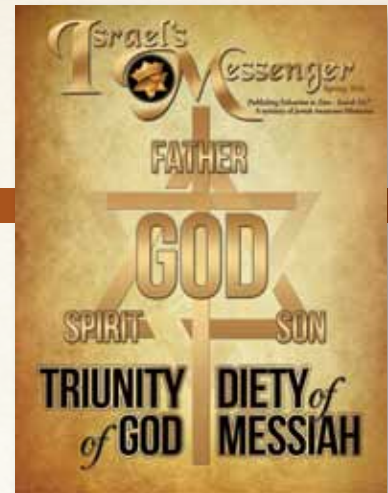
Dan Bergman takes us into the *Tenach*, the O.T., and looks at 6 verses that challenge us about the deity of the Messiah. There are others that teach this truth, but Dan's article will encourage you in the faith.

Ken Symes has contributed an article on the Deity of the Messiah in the N.T. Ken looks at Messiah's deity through the testimony of Paul, the Apostle John, and finally, Jesus. All three of these men testified of the deity of Messiah.

I have penned the article on the Tri-unity of God in the O.T. There are many passages that lead us to the conclusion that God is a plurality-in-unity, and that the plurality is, ultimately, three persons, thus, a triune God.

Ken Overby has written the article on the Tri-unity of God in the N.T. He builds on the foundation of what is revealed in the *Tenach*. Many cults attack the Trinity in their teachings. Ken explains some of their errors and clearly demonstrates the New Testament writers revealed a Triune God.

The “Shadows of the Tribulation” article in this issue has been written by



Jan Markel of Olive Tree Ministries. Jan has given us permission to share her article on 18 of the top prophetic developments from 2015. I think you will find her article insightful.

Moshe and Shoshana Gold share in their *Apples of Gold* column about an ongoing contact that developed while Moshe was in the hospital in the Haifa area. Although Moshe's stroke has precluded him from doing many of the things in ministry he did previous to the stroke, he has continued to share his faith in Jesus. It is also a blessing to report that Moshe continues to improve in his road to recovery.

The *Eretz Israel* column examines the important location of the Valley of Megiddo. Most Christians think of the final battle of Armageddon when Megiddo is mentioned. Keith Megilligan brings the importance of this valley to our readers.

Our next *Journey to Jerusalem* tour will be 11 days leaving the U.S. on Tuesday, September 20, 2016 and returning on Friday, September 30, 2016. The price is \$3,690 from Raleigh and most domestic cities in the U.S. Everything is included except lunches. Contact us for a brochure with all the details of the tour or access the tour brochure at our website, www.jewishawareness.org. It will be a blessing to have you with us. 🕊

In Messiah,
Mark Robinson

Jewish Awareness Ministries Welcomes Two Families

Naranjo Family

The Lord has recently led Fernando and Laura Naranjo to join with Jewish Awareness Ministries. God has blessed them with seven precious children – Sara, Gabriela, Melissa, Katelynn, Matthew, Amanda and Vanessa. They have been serving the Lord in Ecuador since 1998.



Fernando grew up in a strong Roman Catholic home in Cuenca, Ecuador. As a young adult, however, he felt empty and lost. In 1990 he met a group of American Bible college students who were in Ecuador doing missionary work. They faithfully shared God's Word with him, and he realized that he'd finally found the Truth his heart had been searching for – a personal relationship with Jesus Christ. As he grew in the Lord, he had a great passion to share his new love for Jesus with everyone he knew. God moved in his heart in a very powerful way and called him to be a preacher for Him using His Word in Romans 10:13-14, *"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?"*

Laura was a part of that group of college students. Their mutual love for the Lord and for the Ecuadorian people united them as their friendship grew into a deeper relationship, and they were married in 1992. Seeking to avoid intercultural conflicts in their marriage, they purposed to implement biblical principles and sought to pursue the culture of the Bible.

As Fernando studied Hebrew culture and language, long-buried childhood memories began to surface of some of his family's traditions and customs. He also stumbled upon an account of three ships filled with Jewish families that fled Spain during the Inquisition and landed in Ecuador. Those families subsequently made their way up the Andes Mountains to the area around present-day Cuenca. With all of these "findings" swirling in his mind, he decided to take a DNA test, which proved positively that he has a Sephardim Hebrew background in the family tree. Fernando is so grateful to God for saving him and revealing to him that he is one of His "remnant," the believing Jews referred to in Romans 11:5, *"Even so then at this present time also there is a remnant according to the election of grace."*

Their heart's desire is to continue serving the Lord and reaching Jew and Gentile for Him in Ecuador. Romans 10:12, the verse right before the ones God used to call Fernando into spreading His Word, says, *"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him."* How they praise God for the richness of His mercy and grace for all!

Fernando can be contacted through Jewish Awareness Ministries. Lord willing, he will be in the U.S. later this year raising additional support. If your church would like to have Fernando come for a Sunday or a mission's conference please contact us.

Hadar Family

Jewish Awareness Ministries is pleased to introduce Shaul and P'nina Hadar, our newest personnel. They have been serving in Israel for over 25 years.

Shaul and P'nina come from very diverse backgrounds but have come to realize their backgrounds have been designed and directed by God for ministry to His chosen people.

Shaul comes from a Russian background. He and his siblings, five of them, were the first generation out of Russia, the Soviet Union at that time. His father was in the Russian army during WWII as a fighter pilot and having been shot down became a POW of the Germans the last year of the war. Upon release after the war, he chose not to return to Communist Russia and eventually settled in Austria, where he was led to *Yeshua*, and he met Shaul's mother whom he married. Shaul's mother's family, also Russian, moved to Austria from the war-torn Ukraine for a better life. She came to *Yeshua* in her early teens. After moving around in a few European states, they left for a job in Argentina and 4 out of 5 of their children were born in Argentina. Eleven years later the family moved to California.

Shaul received *Yeshua* as a young teen. At home the spoken language was Russian and he thanks God for that since now, in Israel, at least 1 in 5 citizens have a Russian background or roots!

P'nina and her family lived in Salt Lake City, Utah. Her parents never put their faith in *Yeshua*. Growing up she, with her 5 sisters, were allowed to explore the religions around them including Mormonism. She became Mormon as her friends were all involved in Mormonism. She thanks God for the truth that came to her through the avenue of a faithful little Baptist Mission Church. Whereas she attended a few times with a sister to show them where they were wrong, God had different plans and spoke to her through the Awana program at the church and the patience of the pastor. It was through the ministry of this church that she received *Yeshua* as her Lord and Savior. Her background in Mormonism taught her lessons related to the difficulty of ministry they now have in Israel - Jewish people, like Mormons, for the most part are not looking or seeking after God as they think they have found him.

Shaul and P'nina met in Bible College and soon after married. God touched their hearts with the spiritual need in the land of Israel. Here is a place where Jesus himself walked and talked and preached 2000 years ago, but with so very few true believers. Here is the place where we find the largest gathering of Jewish people, yet so few believe in Him - statistically less than 1/2 of 1% out of 6.4 million! God has given them a verse upon his calling on their lives: *"Son of man, I have made thee a watchman unto the house of Israel: therefore, hear the word at my mouth, and give them warning from me"*. Ezekiel 3:17

Shaul and P'nina have been in Israel since 1987. They have seen people accept *Yeshua*, seen people grow and become encouraged in *Yeshua*, and seen Jewish believers excited to share their faith. Pray for them as they minister in the land of the Bible - Israel.





Deity of Messiah in the Old Testament

By Rev. Dan Bergman

It was like any other Monday night at Bible College. After eating dinner, I attended “Mission Prayer Band” (a student-led weekly seminar focusing on missions). This particular night, Dr. Henry Benach was the speaker. He is Jewish – and believes that Jesus is the promised Messiah.

As a young man, Dr. Benach was confronted with the reality of how Jesus was the fulfillment of Hebrew prophecy regarding the Messiah. Henry, excited, told his Jewish mother of his new faith. She was not happy. She was probably taught the error that when a Jew accepts Jesus, that person ceases to be Jewish and becomes a Gentile. She warned him not to tell his father. Henry could not keep silent - he shared his faith in Jesus with his father.

I will never forget the look of sorrow on Henry’s face as he told the group of students his father’s response: “I will never believe that Jesus is God.”

Henry then informed us, almost in the same breath, “Three days later he died.”

This gripped me. This struck me. This was huge. Why did Henry’s father respond that way? Do other Jews carry that same sentiment? How could I communicate the truth that Jesus is God to a Jewish person? In this article, I will endeavor to answer these questions. You may be surprised by the simplicity and clarity of the answers you will find in the Jewish Scriptures to some of the most important questions about Jesus.

WAS HE GOING TO BE JUST A MAN?

The popular Jewish opinion regarding the deity of the Messiah is summed up well by JewFAQ.org

“*Mashiach* (Messiah) will be a great political leader descended from King

David...often referred to as ‘*mashiach ben David*’ (*mashiach*, son of David). He will be well-versed in Jewish law, and observant of its commandment...be a charismatic leader, inspiring others to follow his example...be a great military leader, who will win battles for Israel. He will be a great judge, who makes righteous decisions. **But above all, he will be a human being, not a god, demi-god or other supernatural being.** It has been said that in every generation, a person is born with the potential to be the *mashiach*. (bold emphasis added) If the time is right for the messianic age within that person’s lifetime, then that person will be the *mashiach*. But if that person dies before he completes the mission of the *mashiach*, then that person is not the *mashiach*.”

The pages of Scripture, however, tell us a different story.

Immanuel

עִמָּנוּ אֵל

(God with us)
Isaiah 7:14

The book of Isaiah is filled with prophecies about the Messiah. Some of these are readily identifiable, others are embedded in Isaiah’s historical context. That is the way it is with all Messianic prophecy, and with prophecy in general, whether it appears in the Torah, the Writings, or the Prophets. The ancient rabbis found at least 16 Messianic prophecies in chapters 7 to 12 of the book of Isaiah. All of these rabbinically acknowledged Messianic references are part of the scriptural context for Isaiah 7:14.

“*Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*”

Within this amazing prophecy which the ancient rabbis considered messianic, we find the Son of a miraculous birth would be called literally, “*With us – God.*”

El-Gibor, Aviad

אֵל גִּבּוֹר, אֲבִיעֵד

(Mighty God, Everlasting Father)
Isaiah 9:6

Near the dawn of the 10th century (it is believed), a rabbinic commentary, known as “*Midrash*,” on the book of Deuteronomy was penned. Within the annotations to Deuteronomy 2:4, we find a hypothetical conversation between Jacob and Esau. Jacob says “I have yet to supply the Messiah, of whom it is said: “*Unto us a child is born.*”

This “*child*” is the “*son*” of Isaiah 9:6. Even though he is born, he is “*God with us*”. He is the Mighty God, and his existence did not begin with his birth. He is the *Everlasting Father!* This thought leads us into our next verse.

M’kedem, Mi-may Olam

מִקְדָּם מִיָּמֵי עוֹלָם

(From of Old, From Everlasting)
Micah 5:2

Whose “*goings forth*” are from “*of old*”? This phrase is difficult for the opponents of Messiah’s deity to explain away. This is someone who existed before his birth. The phrase that follows is impossible to interpret unless we accept that this baby born in Bethlehem is God, “*from everlasting.*”

Who is from eternity past? Only One - God.

Jehovah Tzidkenu יהוה צדקנו

(THE LORD OUR RIGHTEOUSNESS)

Jeremiah 23:5-6

In the prophetic words of Jeremiah, one of the Messiah's names would be "THE LORD OUR RIGHTEOUSNESS." This is an incredible passage for two reasons. First, God's personal name, Jehovah, is actually the Messiah's name! This interpretation was held by many of the ancient rabbis.² One such example is from *Midrash Thillim* 21:2 "God nameth also the king Messiah with His own name."

Secondly, the Messiah is described as being "OUR RIGHTEOUSNESS." The Messiah, who is Israel's righteousness, is Jehovah in human flesh!

These verses become even more ground breaking when we consider Psalm 83:18, "That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth."

Speaking of the Messiah, whose name is also "the BRANCH", the prophet Zechariah writes that the Messiah will not only build the Temple of the LORD, but will also bear the glory of the LORD.³

This development in prophecy can also be puzzling when compared with two passages from Isaiah, "I am the LORD: that is my name: And my glory will I not give to another," Isaiah 42:8, and, "For mine own sake, even for mine own sake, will I do it: For how should my name be polluted? And I will not give my glory unto another," Isaiah 48:11.

Both of these passages in conjunction with Jeremiah's proclamation about God's name, and Zechariah's passage about God's glory, can lead us to no other conclusion than that the Messiah will be God Himself.

V'hibitu elai et asher dakaru

והביטו אלי את
אשר דקרו

(And they shall look upon ME
whom they have pierced)

Zechariah 12:10

Zechariah 12 begins with an introduction of who is speaking in verse 1, and reaffirms in verse 4 - it is the LORD. When we arrive at verse 10, the LORD (Jehovah) is still speaking. This is the God of Israel, Creator of all. He says, referring to the last days (known as the Tribulation Period) when all nations are gathered together against Jerusalem, that He will seek to destroy all of the nations that come against her. He will pour out His Spirit upon Israel as He physically appears to them. Then He says this:

"And they shall look upon me whom they have pierced, And they shall mourn for him, as one mourneth for his only son, And shall be in bitterness for him, as one that is in bitterness for his firstborn"
Zechariah 12:10.

The Talmud is direct in affirming that the ancient rabbis considered this a messianic prophecy. In the section called *Sukkah 52a* the verse in Zechariah 12:10 is paraphrased: "They will look upon me, the Messiah, who they have pierced." The rabbis went so far as to literally insert the word "Messiah" into the text!

Years ago, I spoke to a Jewish person about this very passage. I showed him how the pierced one is none other than the LORD Himself. I then asked the question "How can God be pierced?"

He did not have an answer. I told him that this is speaking of the Messiah - Jesus, who is the LORD in human flesh, and that His being pierced is referring to His death on the cross for the sin of Jew and Gentile alike.

V'amdu reglaiv ועמדו רגליו

(And His feet shall stand)

Zechariah 14:1-4

Another passage referring to Messiah's coming to destroy Israel's enemies in the last days is found in Zechariah 14. Here it speaks of the LORD (Jehovah) fighting against those nations. In verse 4 it says that His (God's) feet shall stand upon the Mount of Olives. How can God have feet? They are the nail pierced feet of the Messiah, which were pierced for your sin, and for mine.

CONCLUSION

Bible believing Christians believe in one God! The Scripture teaches that God took on flesh, became a man, the Messiah, and died for the sins of Jew and Gentile. Hear the words of the LORD through Isaiah:

"...there is no God else beside me; a just God and a Saviour; there is none beside me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isaiah 45:21b, 22

The Messiah must be God. No other can have God's name! No other is perfectly righteous! No other has power to save!

If Jesus is not God, then he is not the Messiah. And He is not the Savior.

BUT, Jesus is God, Messiah, and Savior according to the Scriptures!!! 🕊

Endnotes

1. Devarim Rabbah 2:4
2. Midrash Mishle 19:21; Midrash Echa 1:51
3. Zechariah 3:8; 6:12-13



Deity of Messiah in the New Testament

By Rev. Ken Symes

The Jewish understanding of the Messiah, developed after the time of Jesus, is there are two Messiahs: Messiah ben Joseph and Messiah ben David. The Hebrew Scriptures are clear that there is one Messiah but two “works” – to suffer and then to reign. The interesting thing is that the Hebrew Scriptures also clearly teach that the “two” Messiahs in Jewish thought are actually two “works” of one Messiah and this is possible only because Messiah is “the mighty God,” Isaiah 9:6.

The deity of Messiah is taught in a number of Old Testament passages, but we shall turn to the New Testament to determine what it teaches on the issue of the Deity of the Messiah. As we consider the testimony of Paul, a great scholar and Pharisee; of John, the Apostle, writer of the fourth Gospel and three letters; and of Jesus Himself, we shall see that the New Testament evidence builds on the Old Testament evidence that Messiah is uniquely God!

THE TESTIMONY OF PAUL

Paul, himself a Jew, who at one point in his life persecuted the Church, when he became a believer also became a teacher who consistently expressed his belief in the deity of Jesus. While in Miletus Paul sent for the elders of the Churches in Ephesus and, among other things, said to them: “*For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with His own blood.*” (Acts 20:27-28). Herein Paul recognizes that Jesus is God as he states that the blood shed to purchase the church is the blood of God. In writing to Titus he said: “*Looking*

for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” (Titus 2:13-14). He further stated to Timothy: “*And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*” (I Timothy 3:16).

Paul also recognized Jesus as eternal, existing before the creation, who was a participant in the act of creation. Note his words: Speaking of the Lord, “*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: And he is before all things, and by him all things consist.*” (Colossians 1:16-17).

Take time to read Hebrews 1:1-12 where the author, in describing the Messiah (the Lord Jesus), gives us at least six proofs of His Deity. In verse 1-2a He is described as God’s Son. He is secondly described as “*heir of all things.*” He is identified as the Creator in verse 2 which proves His pre-existence. In verse 3 He is described as the brightness of God’s glory, and identifying Him with the very essence of God (“*the express image of his person*”). He is further identified in this verse as the one who accomplished man’s redemption which could be done only by a perfect sacrifice showing that God did for us what we could not do for ourselves. He occupies the highest position in all of God’s creation as He is seated at the right hand of God the Father. Revelation 22:1 makes clear that there is only one throne upon which God the Lamb is seated.

Paul’s testimony is that he clearly believed and taught the Deity of the Messiah.

THE TESTIMONY OF JOHN THE APOSTLE

To me the greatest Christmas story is found in John 1:1-14. In verse one we are informed that from the very beginning the “word” existed and that it is not only with God but is God. Surely this great truth could not be more simply and clearly stated. Based on this foundational truth John goes on to tell us that the “word” existed before creation and then informs us in verse ten that by the “word” all things were created. But the key to understanding what John was seeking to share is found in verse 14 where he writes that: “*The word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*”

John understood that Jesus did not become God’s Son when He was born, but that He was always God’s Son from before the beginning of time. John’s testimony is clear. He believed that Jesus was God incarnate.

THE TESTIMONY OF JESUS

The real issue is how Jesus saw himself. Did He understand and believe that he was God? So many times, in talking with people, they have said to me that Jesus never said that he was God. Let us see what the Scriptures say as to how Jesus saw himself.

In John 8 Jesus, with His disciples, was traveling from Judea to Galilee. While passing through Samaria, when they neared the city of Sychar he stopped at a well while his disciples went into the city to buy food. Jesus engaged a Samaritan woman in conversation which

Continued on page 9



Tri-Unity of God in the Old Testament

by Rev. Mark Robinson

The class discussion had taken an interesting twist. I was in a program pursuing a master's degree in Judaic Studies, and the professor was an orthodox Rabbi with an earned doctorate in Semitic languages. He was engaged in an intense debate with a student affiliated with the Hasidic Lubavitch movement. The argument centered on the first words of Genesis 1, "In the beginning God created..." The professor stated that the grammar of this verse demanded that we understand God as a plurality in unity; however, it was not well received by the Lubavitch student, and for the next 15 minutes he argued with the professor. At one point the student said, "You are giving our enemies ammunition for [belief in] the Trinity." The professor responded that he did not believe in the Trinity but was simply sharing what the grammar demanded we understand concerning this verse.

At the conclusion of the discussion, the Lubavitch student agreed with the professor - the grammar indeed demands that we understand God as a plurality in unity. Nevertheless, he

facetiously added, "I don't see three anyway; I only see two."

Does the Bible teach that there is one God? If there is only one God, how are we to understand the nature of this God? Does the Christian concept of the Trinity have pagan or biblical origins? These questions can only be answered by a careful consideration of an objective source - the Bible.

Like the Lubavitch student, we are influenced by our traditions and preconceptions, but let's analyze what the Jewish Scriptures teach about the nature of God, put aside all our presuppositions, and allow God to speak to us through His infallible Word.

PLURALITY IN UNITY

Many passages from the Jewish Scriptures teach the same truth that the professor was arguing for in Genesis 1:1 - that the person of God is a plurality in unity. Dozens of other verses in the Jewish Bible provide strong support for this belief through both grammar and content.

Continued on page 10

Continued from page 8

led to an opportunity to witness to her. She raised the issue of the coming Messiah to which Jesus responded: "I that speaketh unto thee am he." (John 4:26).

Note also how Jesus responded to some Jews who sought to castigate him for healing a man on the Sabbath. He simply answered them saying: "My Father worketh hitherto, and I work." (John 5:17). On the surface it does not appear that He was saying that He was God. But notice how the Jews responded: "Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that God was his Father, making himself equal with God." (John 5:18).

There is a similar incident recorded in John 10:30-33 where Jesus is accused of making himself equal with God. But his statement recorded in John 12:44-45 is much clearer. "He that believeth on me, believeth not on me, but on him who sent me. And he that seeth me seeth him that sent me." Again, there is a similar incident recorded in John 14:7-10 where it is clear that Jesus is stating that He and the

Father are one. Jesus saw Himself as deity.

As recorded in Exodus 3:13ff when God sent Moses to his people and they asked him by what name is this God to be known, God said: "I AM THAT I AM: Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." In John 8:53-58 speaking to the people in the Temple the issue of His relationship to Abraham came up and Jesus responded: "Verily, verily I say unto you, Before Abraham was I am." This was a clear statement by Jesus of His Deity and was so taken by the Jews because they immediately attempted to stone Him.


There are similar incidents found in Matthew 11:27; 22:42-45. But notice in Matthew 26:63-65 what He said when he was asked if he was the Christ, the Son of God. He replied: "Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Here, He did clearly testify to being the true Messiah, the Son of God.

And in verse 65 it is so understood by the high priest and all who were there present who proceeded to clamor for His death.

The testimony of Jesus is clear. He understood that He was the Messiah, the Lamb of God, the Savior of the world, and God in a human body.

CONCLUSIONS

See the conclusion of this matter as it is given us in I John 5:4-5. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

To be saved it is essential that one believe in Jesus. But which Jesus do you believe in? Except that you recognize the Jesus who is the true Son of God, God who became flesh as was prophesied by the Hebrew prophets, you cannot be saved. That is true because only a perfect man could make a perfect sacrifice, the exchange of life principle, to satisfy a perfect righteous God. Which Jesus are you following? 

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The very first verse of the Bible, introduces us to the concept of God as a plurality in unity, which is ascertained in the initial three words of the Hebrew. "*Bereshith bara Elohim...*" ("In the beginning God created"). *Elohim* is a plural word, but the context of the passage determines how it is translated in the Hebrew Scriptures. When it is used to speak of the One true God, it is translated "God," as in Genesis 1:1. When *Elohim* is used to speak of false deities, such as Exodus 20:3, it is translated "gods." The verb in this verse is *bara*. Grammatically, the noun and the verb should agree, but in this instance they do not. *Elohim* is plural, and *bara* is singular. How are we to understand this apparent discrepancy? Are we to translate *Elohim* as "gods"? No, because there is only one God, and in Genesis 1:1 *Elohim* is correctly translated as "God." The only explanation is that God is a plurality in unity, which is the argument the professor used during the discussion of this verse in class.

Genesis 1:26 clearly indicates the concept that God is a plurality in unity as seen in the translation into the English language: "*And God said, Let us make man in our image, after our likeness...*" The plural personal pronouns "us" and "our"¹ are used in conjunction with the singular nouns "image" and "likeness," so we would expect this verse to read, "*Let us make man in our images, after our likenesses,*" but such is not the case. The conclusion must be that the speaker, God, is speaking to the same One, in essence, as Himself - God. The use of plural pronouns with singular nouns demands that we understand God as a plurality in unity.

Deuteronomy 6:4 is probably the most familiar verse in the Hebrew Scriptures to Jewish people. Although many of them could not give the Scriptural reference, they are referring to this passage when they say that God is one. This verse is commonly called the "*Sh'ma*."

*"Sh'ma, Yisrael, Jehovah Elohenu Jehovah echad."
"Hear, O Israel, the Lord our God the Lord is One."*

The word for "one" (*echad*), helps us understand the nature of God. In the Hebrew Scriptures, *echad* is sometimes used in the sense of an absolute one, but at other times in the sense of a compound unity.² For example, in Genesis 1:5 God said, "... *And the evening and the morning were the first (echad) day.*" Two things - evening and morning - make up one day; a compound unity. Genesis 2:24 uses the term *echad* in the same way. In speaking of a man and a woman uniting in marriage, it says, "... *and they shall be one flesh.*" Two people - man and woman - become one. Ezra 2:64 says, "*The whole congregation together was forty and two thousand, three hundred and threescore.*" The Hebrew word *echad* is translated "together" in English. In this text, the word *echad* is used as a compound unity of 42,360 people in one congregation.³

There are other Hebrew words which could have been used to better communicate an absolute singularity. *Yachid* is

primarily used to mean an *absolute one*. For example, in Genesis 22:2 God commanded Abraham, "*Take now thy son, thine only son Isaac...*" This use of *yachid* (only), in adjective form, speaks of Isaac to the exclusion of all others.

If God had wanted to communicate an absolute one in Deuteronomy 6:4, the better word would have been *yachid*. Instead, He chose the word *echad*. We can conclude from this that, rather than speaking against a plurality in unity, it actually gives further weight to this belief. Thus, this most familiar verse, in concert with dozens of other passages, makes a strong case for the nature of God as a plurality in unity.

Genesis 19:24 confronts readers with an occurrence common throughout the Hebrew Scriptures: apparently multiple LORDS (Jehovahs).⁴ Understanding the context of Genesis 18 and 19 is necessary.

Abraham hosted three men (18:2), one of whom was Jehovah (18:1, 13, 22). The other two men were angels (19:1) who eventually went to Sodom and Gomorrah (18:22), leaving Abraham standing with the LORD (Jehovah). The LORD had promised to go down to Sodom and Gomorrah (18:20-21). In chapter 19:17-25, we have the record of the removal of Lot and some of his family from Sodom and Gomorrah. In verses 17 and 18 Lot speaks to "them." This would be the angels, and possibly Jehovah. In verses 21 - 25, there is only one individual speaking to Lot who is clearly the LORD. He has left Abraham and is now in the presence of Lot. Genesis 19:24 says, "... *the LORD rained upon Sodom and Gomorrah brimstone and fire from the LORD out of heaven.*" The LORD (Jehovah) on earth, in the presence of Lot, rained down fire and brimstone from the LORD (Jehovah) in heaven. Clearly, two Jehovahs are mentioned in this verse, so how can we reconcile this passage with the teaching that there is just one God? The only possible way is to understand that God is a plurality in unity.

Psalm 110:1 presents the same dilemma as the passage in Genesis 19. David, the writer of this passage, was the king of Israel. As king, he was the highest human authority in Israel. The only authority over him was God. David wrote, "*The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*" The first "LORD" is *Jehovah*; the second "Lord" is *Adonai*, which means *master*. David was saying, "*God (LORD) said unto my God (Lord).*" As in Genesis 19:24, the problem is to reconcile this teaching of two Gods with the biblical truth of only one God. Again, the only way to do this is to understand that God is a plurality in unity within the Godhead.

THE TRI-UNITY OF GOD

If a plurality in unity can plainly be seen in Scripture, the next question must be, "How many entities make up this plurality?" Several passages in the Jewish Bible address this issue. We will examine one such passages from the Book of Isaiah.

Isaiah 48:12-16 is probably the clearest teaching in the

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Tri-Unity of God in the New Testament

By Rev. Ken Overby

Although Rabbinic Judaism is an anti-Trinitarian theology, Christians are more familiar with the door knocking, self-proclaimed “Witnesses” that show up in a trio but don’t believe in the Holy “Trio”. I had first hand exposure to effectively dealing with “Jehovah’s Witnesses” through the ministry of a wonderful couple in the church where I was on staff in South Florida. Their ex-cult members support group sought to lead disenfranchised cult members to Christ. I had the privilege of baptizing five former Jehovah’s Witnesses from the outreach ministry of this couple. One man had retired from serving as an Elder at Watchtower headquarters. I learned that he had been baptized by this organization in the name of the, “Father, the Son and the holy spirit directed organization.” When I baptized him he gave a testimony of

his faith in the Lord Jesus Christ and concluded by saying, “I am free from the slavery of that organization!” It was glorious to baptize Him “in the name of the Father, and of the Son and of the Holy Spirit.” This organization emphasized the absence of the word “Trinity” in the Bible. “Search as you may, you will not find one scripture that uses the word Trinity. Was it a teaching of Jesus and His disciples? If so it should have appeared fully formed in the first century of our Common Era.”¹ They lead many “low information” believers to the simplistic conclusion that since the term “Trinity” is not in the Bible, then there must not be a Trinity. Therefore, nothing that Trinitarians believe is true. Jehovah’s Witnesses say Jesus is the son of God just like you have a son with your characteristics but they deny that Jesus IS God. This modern heresy was originally

known as Arianism after its fourth-century founder Arius, a “Christian” presbyter in Alexandria, Egypt (AD 250–336). The “Witnesses” believe that Jesus is just a created being. The organization is “spirit guided.” Jehovah alone is God.

Rabbinic Judaism also holds to only One God. “Hear, O Israel: The LORD our God is one LORD,” Deuteronomy 6:4. Jewish people are ignorant as to the compound unity of God in that passage as well as the existence of other scriptures about the tri-unity of God.

Dr. Robert Morey identifies another anti-Trinitarian group. He quotes a Unitarian teacher by the name of Chadwick as saying, “The Doctrine of the Trinity was not developed until the Council of Nice, (Nicaea) 325”², therefore concluding that the Trinity was “invented” by that Council. Is it any wonder that anti-Trinitarians

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Hebrew Scriptures that the plurality in unity is three, or a Tri-unity. In verse 12 the speaker says, “*I am he; I am the first, I also am the last.*” Who are the first and the last? Isaiah 44:6 identifies Him as “*the LORD*” (Jehovah). This verse can also be used in the same way as in some of the previously mentioned passages. It speaks of “*the LORD, the King of Israel, and his redeemer, the LORD of hosts*” - two LORDS (Jehovahs) in one verse. To reconcile this with a belief in one God is to embrace the concept of a plurality in unity.

The speaker in Isaiah 48:13-15 is the same speaker as in Isaiah 48:12. In the first part of verse 16 He says, “*Come ye near unto me, hear ye this: I have not spoken in secret from the beginning; from the time that it was, there am I.*” The second part of verse 16 says, “*and now the Lord GOD, and his Spirit, hath sent me.*” The “*me*” in this passage is the One who has been speaking throughout, whom we have identified as Jehovah God. Verse 17 identifies Him as “*the LORD, thy Redeemer, the Holy One of Israel.*”

There are two distinct Jehovahs presented in these verses: the “*LORD God*” and the “*me*” (“*the LORD, thy Redeemer, the Holy One of Israel*”). Including the Spirit, mentioned in verse 16, three

persons of the Godhead are named. Again, to reconcile this passage with the truth of one God, we must believe in a plurality in unity, which this passage defines as three in one.

A FINAL THOUGHT

It is difficult to put aside preconceptions and consider something entirely different from what we have been taught. This is especially true when it comes to religious issues; however, we should believe God before men and traditions. Will you give further consideration to what the Bible - God’s Word - says about the Tri-unity and related subjects, such as Jesus’ claims to be the Messiah and God? It is vitally important to do so. ✎

End Notes

1. Some other uses of plural personal pronouns referring to God are Genesis 3:22, 11:7; and Isaiah 6:8.
2. Dr. David Cooper argues that the fundamental idea of *echad* is that of a compound unity and that it came to be used to express an absolute one in the Hebrew Scriptures. Thus, he says, the context determines our understanding of this word. (*The God of Israel, Messianic Series No. 1*, David Cooper, pp. 20-32).
3. Some other instances of *echad* speaking of a compound unity are found in Numbers 13:23 (“one cluster”); Jeremiah 32:38-39 (“one heart & one way”); and Ezekiel 37:17 (“one stick”).
4. Some other passages in which this concept can be found are Psalms 45:6-7; Zechariah 2:8-9; and Malachi 3:1.

cannot find in the Bible what they don't expect it to teach?

Jewish scholars would not research the New Testament as an inspired, much less Jewish, text. The presuppositions of most gentile cults include only a Father God who created a son to be a teacher, prophet. Their failure to acknowledge the passages containing all three members of the Godhead that birthed the theological term "Trinity" is at best, negligence. If a theological truth is no-where to be found in the canon of scripture it is unethical to infer it. Yet their so called "translations" have teachings with no textual origin in any of the New Testament manuscripts. The early Church Councils had to refute such heresies as Arianism that denied the deity of Christ with a term that best symbolized the more than thirty New Testament verses mentioning all three members of the Godhead. The coinage of the term "Trinity" was a necessary matter of doctrinal description and definition. Dr. Morey rightly reminds us, "Let it not be forgotten that, when the Christian Church is forced by heretics to be more precise in its understanding and definition of a particular doctrine, this does not mean that the doctrine was not part of her beliefs from the beginning."³

Long before those cults came along, the Jewish leadership of the first century severely reacted to Jesus' claims of preexistence and equality with God. Their objection was two-fold. A man cannot be God. Secondly, since God is One, how can Jesus also be God?

Two of these interchanges are seminal texts to understand Jesus' proclamation of His eternality and His unity with God. "Jesus said unto them, I proceeded forth and came from God. Verily, verily, I say unto you, **Before Abraham was, I am.** Then took they up stones to cast at him," John 8:42,58-59. He also proclaimed "My Father, which gave them me, is greater than all; and

no man is able to pluck them out of my Father's hand. **I and my Father are one.** Then the Jews took up stones again to stone him," (bold added). Their reason - "... for blasphemy; and because that thou, being a man, makest thyself God," John 10:28-33.

Concerning the latter example, Dr. Robert Morey points out the significance of the Greek Grammar. "The Greek word *ἓν* "one" is not the word we would expect to find. Since two masculine persons are in view, we would expect to find masculine *εἷς*. This would mean that Jesus and the Father are one person." If so the claim could have been that Jesus was just an alias for Jehovah. "But the word *ἓν* is neuter and in this passage means that Jesus was saying, I and the Father are one and the same thing, ie: nature."⁴ Jesus is an individually distinct personage, yet entirely God in His nature. There is both distinction and identification in the words "I and my Father" and "one".

Other passages distinguish the individuality of each person of the Godhead. "the name of the Father, and of the Son, and of the Holy Ghost," Matthew 28:19. The "same Spirit... the same Lord... the same God," 1 Corinthians 12:4-6. The oneness of the Spirit with God the Father can clearly be seen in Acts 5:3-4, "Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost... thou hast not lied unto men, but unto God." Hebrews 1:3 emphasizes Jesus as the manifestation of an invisible God, "Who being the brightness of his glory, and the express image of his person." Colossians 1:15 states, "Who [Jesus] is the image of the invisible God." And, Hebrews 1:8 teaches that Jesus is the Son who is God in the flesh, "But unto the Son he saith, Thy throne, O God, is for ever and ever."

The Father is the invisible fullness of God. "No man hath seen God at any time," John 1:18. The Son is the manifest fullness of God, "And the Word was made flesh, and dwelt among us," John 1:14. And, "For it pleased the Father

that in him should all fullness dwell," Colossians 1:19. The Holy Spirit is the indwelling fullness of the triune God, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God... the things of God knoweth no man, but the Spirit of God. But we have the mind of Christ," 1 Corinthians 2:10-12,16.

Jesus made the Tri-unity central to the authority of the Great Commission in Matthew 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 Spirit." The Tri-unity is the source of the Church's unity. "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all," Ephesians 4:4-6. The Tri-unity is essential to our sanctification and preservation. "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen," Jude 1:25. The Triune God will receive all glory. "And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen," Revelation 1:6.

Morey properly concludes, "The inspired authors of the New Testament believed that God was Father, Son, and Holy Spirit. They appealed to Them in prayer and worshiped Them. "God is Three in One and One in Three at the same time."⁵ Bible believing Christians, for centuries, have expressed this truth using the term Trinity, or perhaps better expressed, Tri-Unity. ☩

Endnotes

1 Watchtower Magazine, Nov. 1, 1991 p. 21

2 *Trinity in the New Testament*, Dr. Robert Morey, World Publishing, 1996, p. 434,435

3 *Ibid.*, p. 436

4 *Ibid.*, p. 445

5 *Ibid.*, p. 447

ERETZ ISRAEL

ארץ ישראל

God's Testing Ground of Faith

THE VALLEY OF MEGIDDO

by Dr. Keith Megilligan

Do believe that God took a bit of pleasure in making this section of Israel! By most any definition, a valley is a geographical (or topographical) depression bordered by surrounding hills. In the case of Megiddo, simplicity is traded for creativity. Rather than a single depression bordered by two hills, God combined a triangle with a single depression and made an arrowhead! If you look at the accompanying map, you will see the highlighted arrowhead with the shaft of the arrowhead tilted downward toward the Jordan Valley and the point of the arrowhead pointed to the Mediterranean Sea. As you can tell, it has a NW to SE orientation with the "tip" at sea level and the shaft ending below sea level. These variables add to the creativity as well as an interesting history of this great plain.



It is also a major intersection for traffic moving through the Land. If you can guard the major passes (i.e. Megiddo), you can control who travels through the country and/or tax them as they go. Further, because the VM is spread out with optimal vantage points of observation from most of the hillsides, it is a choice battle field. It is reported that Napoleon remarked (as he viewed this region) that it is the greatest battlefield in the world. A general would have no problem seeing and ordering the maneuvering of his troops in this vast valley. Which leads to a somewhat obvious biblical observation.

Given the fact that numerous biblical battles were fought in this region and at least one more prophetic battle is to be pitched here, Armageddon comes to mind. The word itself is a composite word: taken from

The Valley of Megiddo (VM) is also known as the Plain of Esdraelon and even the Plain or Valley of Jezreel. In each case, the nomenclature is related to a geographical location at various "junctures" around the valley. VM is, of course, named for the major archaeological find located on the southern edge of the arrowhead: Tel Megiddo. This monumental tel has significant historic and prophetic notoriety. Esdraelon/Jezreel is located at the head of the arrow shaft which opens into the Harod Valley. Once again, Jezreel and En Harod are a couple of significant OT sites. Actually, the entire VM is surrounded by important biblical sites! More about these will be discussed later.

Broadly, the VM is bordered by the Samaritan hill country to the southeast (known as the Shephelah of Carmel); the Carmel range from southeast to northwest (the Mediterranean Sea); the lower Galilee hills to the northwest; the hills around Moreh to the northeast and the mountains of Gilboa along the southern edge of the shaft.

The VM is also known as the breadbasket of Israel. A hard freeze is rarely experienced. Further, crops can be grown year round with the accessibility of abundant irrigation supporting the above average rainfall compared to southern Israel. The soil is incredibly rich having received the erosive deposits of the surrounding hills.

the Hebrew inscription for hill or mountain (har) plus the tel of Megiddo = Armageddon. Megiddo does indeed sit as an elevated tel overlooking the VM from the south. Its location marks the main traffic entrance/exit to/from the valley. Hence the reason for its large occupation and heavily fortified position by (among many others) Solomon (1 Kings 4:12, 9:15). Some of the battles fought in this region are: Judges 14, Deborah and Barak; 1 Kings 18, Elijah and the prophets of Baal; Judges 6-9, Gideon and company. David, Saul and Jonathan were also engaged in battle with the Philistines in and around Gilboa (1 Samuel 28-31; 2 Samuel 1). Ahab and Jezebel learned a few things from the Lord and Elijah in and around Jezreel (1 Kings 18, 21).

The most intriguing passages for biblical Christians regarding this site are Zechariah 12 and Revelation 16. While the details of these passages exceed the scope of this article, the prophetic implications are almost staggering. The effect of this battle to end all battles is almost beyond comprehension. The mourning demonstrated in Jerusalem/Israel will be palpable. The troops engaged in battle will be both human and demonic. The impact of God's judgment will be staggering. Biblicists know who wins! Nonetheless, this is one time that Napoleon will get it right and Satan will get it wrong! 🕊



by Moshe and Shoshona Gold

Eliyah is a RN who works at the hospital (Beit Balev), where Moshe was a patient for a year and a half. Eliyah is a Russian. His name in English would be Elijah, which in Hebrew means “my God is the LORD.” He came to Israel as a young boy together with his family. His grandfather was Jewish, and he was their way to make *Aliyah* (means “to go up” and is used for the term for Jewish people who immigrate to Israel from countries around the world).

In Russia, he was raised Russian Orthodox, and was baptized into the church as a baby. This was done according to the tradition of his father. However, growing up in Israel, he became very agnostic. When we first met he had already heard from Shoshana that we were believers in Jesus. So, at the first opportunity and not wanting to be witnessed to, he informed me that he was an atheist. I took this as a challenge and was not deterred from speaking to him about the gospel, praying my way through it. He would come to me at night and during his free time in order to engage me in conversation.

All this time Shoshana was also freely witnessing to him. After several months he sheepishly admitted to me that he was agnostic, not an atheist. He said, “I believe there is a source of power at the center of the universe, and I am looking for a connection to that source.” I told him that God, this power, loves him and was using me as an instrument to call to him. He agreed with me that this was possible and wanted to know how as a Jewish man I could believe that Jesus was the Messiah.

So, feeling the leading of the Lord, I began witnessing to him about the reality of God, because... *“without faith it is impossible to please Him, for he who comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him,”* Hebrews 11:6. We talked about God’s creation scenario vs Evolution.

**“...without faith
it is impossible to
please Him, for he
who comes to God
must believe that
He is, and that He
is a rewarder of
those who diligently
seek Him,”**

HEBREWS 11:6

At the end of this conversation he conceded that the Big Bang Theory was actually God creating something from nothing.

After some discussion about sin and God’s sovereignty, we spoke of the flood and of Noah. This was hard for him to receive but in the end, and thanks to Creation Research, he had no choice but to accept that there was a world-wide flood. On another occasion we then turned our attention to Shem’s descendent Abraham and God’s choice of him. This was well received by Eliyah as he was familiar with this story. He even knew the story of the sacrifice of Isaac. Later on we spoke of the time that the nation of Israel would spend in Egypt, and how God promised to take them out of there.

It happened around Passover time that the discussion turned to Moses and Aaron and how God

used them to deliver His people Israel. We followed the Exodus through Deuteronomy and stopped at Chapter 18 where Moses proclaims that God would raise up another who is like him, and that the people of Israel were to listen and obey him. Our discussion then turned to King David and God promising that he would never lack an heir to sit on the throne.

The conversation moved towards prophecy, specifically concerning the Messiah. He would be born in Bethlehem in the territory of Judah, Micah 5:2. His character would be equal to God, Isaiah 9:6. He would be the Man of Peace from the tribe of Judah, Genesis 49:10.

This entire conversation lasted about one year, during which time the three of us became friends. Even though I am no longer in the hospital, we have remained in contact and plan to get together in the future. Join us in prayer for Eliyah to come to a saving knowledge of Messiah Jesus. 🕊

Shadows of the Tribulation

by Jan Markell - Olive Tree Ministries, www.olivetreeviews.org

Things are not falling apart -- they are falling into place. If Jesus chastised the Pharisees for not knowing the signs of His first coming, why would we not be expected to be aware of today's apocalyptic signs? Here are some of the top prophetic developments of 2015.

1. Israel's worsening isolation. (Zechariah 12:3) The Left in America under Barack Obama abandoned her some years ago. With the defeat of Canada's Stephen Harper, Israel was left only with some evangelical Christians spread around the world. She has no superpower backing.
2. The "days of Noah" are back. (Matthew 24:37) Everyone is doing what is right in their own eyes. (Judges 17:6) Lawlessness is the order of the day. Evil is glorified. The White House was adorned with the colors of the homosexual rainbow and Hillary Clinton has a campaign ad with homosexuals engaged in debauchery as she celebrates their actions.
3. The disillusionment with today's politician is setting the stage for a "man with a plan" who will not be a politician but who will have the answer to all the world's problems. We don't know his name. We know his title is Antichrist. He may be the only one who can stabilize the ISIS crisis being planned for a naive Western world.
4. The rise of strong delusion. (II Thessalonians 2:10-12). Simply put, God sends a strong delusion to those who choose not to believe the gospel of Jesus Christ. Those who take delight in mocking and rejecting Him, He will condemn, confuse their thinking, and cause them to believe fables. And they do! Islam is good and peaceful; guns are evil; climate change is more dangerous than jihadists; Israel is the bad guy and the Palestinians are the new heroes in the church today; ISIS isn't Islam; Muslim refugees are peaceful and will help the Western world. This is an "Alice-in-Wonderland" world. Christians don't fit. The Mad Hatter rules.
5. The further decline of America. She is not in the Bible in the end-times. Russia and Iran are the primary players in the Mideast now. America's influence for good is vanishing under Barack Obama. America will blend into global government.
6. America is being given over to paganism. A few months ago the Hindu goddess Kali appeared on the Empire State Building in New York City. Twenty years ago this was unthinkable. It is now cool.
7. Israel is being prepared for the Antichrist. She is surrounded by enemies. She has Hezbollah, ISIS, Russia and Syria to the north and East and Hamas to the south in Gaza. Iran boasts daily that she will dump nukes on Israel. At some point she will call to these threats and call on the Antichrist to make a peace treaty -- particularly in light of the loss of American support.
8. Gog is now on the move. If Gog is Russia, Vladimir Putin has rebuilt her from the days when Ronald Reagan reined her in. Russia is advancing in many places. All the Gog-Magog nations are aligning and are in the news: Iran, Russia, Turkey, Libya, and more. Prominent Bible-players are moving around as though they were on a chess board. See Ezekiel 38-39.
9. Israel has been bombing the suburbs of Damascus taking out concealed weapons. The Bible foretells a time when Damascus will become a ruinous heap. (Isaiah 35:1)
10. Christians are mocked as never before and Jews are fleeing to Israel at a pace not seen since post WW2. (Matthew 10:22) Only Islam is glorified, honored, and protected. In the Iraq/Syria region, a Christian is slaughtered every 5 minutes, yet few show any concern. Christianity is being erased from the region of its birth. All of this intensified in 2015.
11. The technology giants want to suppress the truth and marginalize Christians. From YouTube, to Google, to Facebook, to Twitter, and more, the gospel message is censored and evil is glorified. They are preparing the way for "Mark of the Beast" technology. This was on overdrive in 2015. This ministry came under the gun and was censored more than once. Stories reveal that Windows 10 actually spies on emails, credit cards, and more.
12. There was a cry for a global religion from Pope Francis to the Parliament of World Religions in Utah in late 2015. If the world is ever to be one, religions also must be united. Pope Francis revealed himself to be an apocalyptic figure in 2015. We cannot "pin the tail of the False Prophet" on him quite yet, but even conservative Catholics are troubled by this Jesuit Pope. In fact, this Pope represents Marxism, environmentalism, the new world order, global government, sustainable development, the Jesuit agenda, unity of faiths, a global constitution, a global court, and a departure from Catholic traditions. He is surely a harbinger of a global religion.
13. Globalism went on overdrive thanks to Barack Obama, the United Nations, Pope Francis, and a consortium of worldwide Leftists. John Lennon, who "imagined" all of this decades ago, would be proud!
14. The push to make cash illegal intensified in 2015. The move to a cashless society won't happen overnight. Instead, it is being implemented very slowly and systematically in a series of incremental steps. All over the planet, governments are starting to place restrictions on the use of cash for security reasons.
15. Israel's Temple Mount has been a focal point for turmoil this year. With stage-setting for fulfillment of Bible prophecy during this Church Age winding up, it should be of no surprise that there has been tension on Mount Moriah. That may be the most contested 35 acres on the planet.
16. This was the year Bible prophecy was mocked and attacked more than ever! Believers in our "blessed hope" were called "End-time Eddies and Esthers." While this has always existed, now more and more prominent teachers are telling us not to waste our time on doom and gloom.
17. Liberal, Godless Europe imploded. Leaders like Germany's Angela Merkel lost their minds, put their people at huge risk as terrorists took advantage of the "refugee" situation, and have made Europe a time bomb. The Antichrist will take advantage of this as well.
18. This was the year evangelicals began accepting the gay agenda and some asserted that Allah and Jehovah are the same. The voices from the religious Left encouraged this. The great end-time falling away has much of the church going over a cliff with results that cannot be rectified. Finding a solid church became a believer's biggest challenge in 2015. ☩

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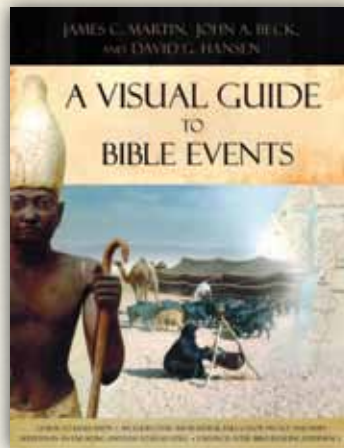
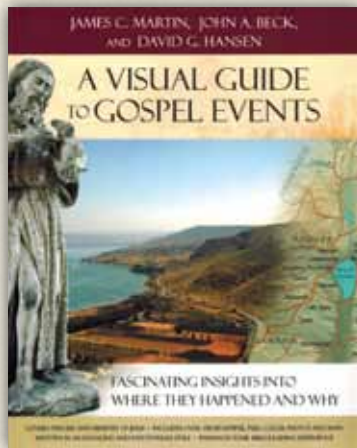
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