

Israel's Messenger



Winter 2016

Publishing Salvation to Zion - Isaiah 52:7

A Ministry of Jewish Awareness Ministries

NAMES OF GOD

אלהים
Elohim

יהוה
Yehovah

יהושua
Yeshua

הקדוש
Hakadosh

אדנאי
Adonai

עמנואל
Immanuel

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The cover artwork was done by Dan Bergman. The 6 names of God in this issue are some of the "names of God" that "envelope and describe" the God of Israel.



From the Director's Desk

WINTER 2016

Shalom in the name of Messiah!

Thirty-two of us returned from our recent *Journey to Jerusalem* tour to Israel. God blessed us with great weather, wonderful fellowship, delicious food, excellent accommodations, a knowledgeable guide, and great devotions at many of the biblical sites we visited. From Dan to Beersheba: visiting Caesarea, Capernaum, Mt. of Beatitudes, Tel Dan, Caesarea Philippi, a boat-ride on the Sea of Galilee, En Gedi, Masada, Dead Sea, Beer Sheba, Tel Azeka, Shepherd's fields in Bethlehem, many locations in Jerusalem, a visit to the Garden Tomb and seeing the empty Tomb, as well as many more locations, the Bible came alive! Every day we not only read the Bible, but "saw" the Bible as we visited locations where the Scriptures were lived out.

You can't appreciate a *Journey to Jerusalem* and the impact it has on a Bible believing Christian until you have done it. Yes, there is a lot of walking. Yes, some of the days are long. Yes, falafel in pita bread is different from a hamburger. Yes, the plane ride is long. **BUT**, these things pale in comparison to the blessings you experience and the impact it has on your spiritual life in the days ahead.

Next year's tour is scheduled from Oct. 17 – 27, 2017. We have limited room on our tours as we only use one bus. Join us next year! It will be a trip of your lifetime! Contact us for a brochure and registration form.

This issue of *Israel's Messenger* focuses on some of the names of God. In biblical days a name oftentimes was reflective of a person's character. This is certainly the case with the names of God. Each name tells us something about Him. There are 6 articles looking at different names of God.

Adonai – Rev. Mark Robinson
Elohim – Moshe Gold
HaKadosh – Rev. Ken Symes
Immanuel – Dr. Keith Megilligan
Jehovah – Rev. Dan Bergman
Y'shua – Rev. Mark Robinson

Don't miss reading and studying each of these names of God. They will enrich your understanding of Him and should deepen your love of Him.

I have written the *Shadows of the Tribulation* article this month. Next year is the 50th anniversary of the unification of Jerusalem in 1967. 50 years is a Jubilee year. This is not to understand that next year is the actual biblical Jubilee year. One of the difficulties in establishing the actual biblical Jubilee year is that we don't have accurate calendars going back to the time of Abraham. One of the errors of prophecy sensationalists like Jonathan Cahn is their ignoring the lack of an accurate calendar. David James in an article titled, "THE MYSTERY OF THE SHEMITAH: Is it real?", on the *Alliance for Biblical Integrity* website, <http://www.biblicalintegrity.org/2014/09/19/mystery-of-the-shemitah/> says this about the calendar:

"Even less certain is the timing of the Jubilee year, which was a special Shemitah year that occurred after seven of the seven-year Sabbath cycles, i.e., in the 50th year. Furthermore, there is no consensus among the rabbis as to whether the Jubilee year was concurrent with the 49th year or whether it was after the 49th year and concurrent with the first year of the next seven-year cycle. To complicate things further, some have suggested that the Jubilee was an intercalary year (a year that is inserted into the calendar), such that the Jubilee cycles were 50 years each. If this is true, which the Jewish Encyclopedia indicates is the majority view among the rabbis, then the seven-year cycle would move later by one year for every 50 years. And besides all this,



there are questions concerning exactly when the Jubilee year was suspended (as it is no longer observed).

Taken together, this means that it is virtually impossible to know for certain if the Shemitah years are being reckoned according to God's calendar."

So, when I mention 1967 - 2017, I am referring to 50 years (the length of a Jubilee), and not that 2017 is a Jubilee year. When there was a biblical Jubilee year the land went back to its owner. Read my thoughts on what this MIGHT, not will, mean in my *Shadows of the Tribulation* article. I think you will find it interesting.

Moshe and Shoshana Gold share something that happened during their ministry in Israel concerning two congregations in their *Apples of Gold* column. They write about how they handled some sin issues they were confronted with in a church in Israel. Church problems can happen anywhere God's people assemble. Satan and/or the flesh regularly gets in the way of His righteous purpose.

Finally, Keith Megilligan has written an article for the *Eretz Israel* column about the Central Hill Country. This area is where many of the biblical events took place and contains the area the world calls "the west bank." Biblically, the west bank is Judea and Samaria. He will help you understand and appreciate God's holy land even more.

May God's blessing be yours in 2017 as you know and serve Him! 🕊

In Messiah,
Mark Robinson

Adonai אֲדֹנָי

"For thou art my hope, O Lord GOD: Thou art my trust from my youth." Psalm 71:5

Elohim אֱלֹהִים

"For I am God, and there is none else; I am God, and there is none like me" Isaiah 46:9

Hakadosh הַקְּדוֹשׁ

"For the LORD is our defence; and the Holy One of Israel is our king." Psalm 89:18

Immanuel עִמָּנוּ אֵל

"Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isaiah 7:14

Jehovah יְהוָה

"Trust ye in the LORD for ever: For in the LORD JEHOVAH is everlasting strength" Isaiah 26:4

Yeshua יֵשׁוּעַ

"Thou shalt call His name JESUS, for He shall save His people from their sins." Matthew 1:21



Adonai

by Rev. Mark Robinson

“For the LORD your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward.”

Deuteronomy 10:17

Adonai is the plural of *Adon* and means *master, ruler* or *lord*. It speaks of (having) authority or rule. In the Jewish Bible it is used, at times, of other entities such as man, Genesis 18:12. But, it is used hundreds of times speaking of Jehovah. For example:

“O LORD [Jehovah] our Lord [Adon], how excellent is thy name in all the earth! who hast set thy glory above the heavens.”

Psalms 8:1

The use of this word for God speaks of His authority in the earth, the heavens, and over all of creation. He is the *master* of all. Consider the following.

Lord of all lords: Deuteronomy 10:17

Lord of heaven: Daniel 5:23 (this is in Aramaic, not Hebrew)

Lord of the earth: Joshua 3:11; Psalm 97:5

Lord of David: Psalm 110:1

Lord of hosts: Isaiah 10:16

There are two messianic psalms that should be considered in their use of *Adon*. The first is Psalm 110:1.

“The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.”

The writer of Psalm 110 is David. He is the king of Israel, the highest human authority in Israel. The only

Lord (authority) of the king of Israel is God since Israel is a theocracy. In this verse, *Jehovah* (LORD) speaks to David’s (my) master (Lord). Since the only *authority* or *master* of the king is God, what we have in this verse is God (Jehovah) speaking unto God (David’s authority, who is God).

Jesus’ challenge of the Pharisees with this verse is insightful and clear (Matthew 22:41-46).

“While the Pharisees were gathered together, Jesus asked them, Saying, What think ye of Christ? whose son is he? They say unto him, The Son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.”

The first question posed to the Pharisees is whose son is the Messiah? They correctly answered David’s son. Jesus then asked them why David would call his son Lord, quoting Psalm 110:1. He then asked them, “if he is David’s Lord, how is he also his son?”

The Pharisees were not able to answer Jesus because they had a preconceived idea of the Messiah. And, their preconceived idea didn’t fit the biblical criteria. The Messiah is the son of David, speaking of his humanity. But, to be David’s *Lord* (master or authority), the Messiah must also be God. The Messiah is the God/Man. God who took on flesh.

The second Psalm is Psalm 45. Verse one of this psalm addresses the king: *“I speak of the things which I have made touching the king.”* The

second verse tells us that *“Thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee forever.”* This king is unique among all men.


It is verses six and seven that sets this king apart from all other kings of Israel and the world.

“Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.”

This king, although human and “*fairer than all [other] men*,” is also God! And, God has anointed him (God)! This one, who is God, is the anointed One, Messiah, of God.

Verse eleven tells us, *“for he is thy Lord (Adon); and worship thou him.”* This anointed One is the ruler and He is to be worshipped. God has anointed God, appointed Him as the King, and He is the ruler of all, and to be worshipped!

When Jesus is referred to as the Lord Jesus Christ, Jesus is the name alone that saves, Acts 4:12. Christ is the English word that means Messiah and Jesus is the promised Messiah of Israel. When Jesus is referred to as Lord this speaks of his authority (and ultimately His deity), as Jesus, himself, challenged *“And why call ye me, Lord, Lord, and do not the things which I say?”* Luke 6:46.

Adon often refers to *Jehovah* in the Old Testament. When Jesus is called *Lord* in the New Testament, He is being spoken of as the *Adon* of the Old Testament, *Jehovah* the King of Israel! Should not we who call Jesus Lord do what He says, since He is *Jehovah Adon*? 

Elohim

by Moshe Gold



According to *The Theological Wordbook of the Old Testament*, the Hebrew word *Elohim* is the most used name translated into English as God. This noun, used in the plural, is consistently associated with singular verbs, adjectives and pronouns. As the Rabbis attest, it defines the plurality of majesty within the Godhead. Furthermore, among the Semitic languages, Hebrew is the only one where the plural form occurs. In Genesis 1:2 and verse 26 this word appears for the first time.

Elohim is the subject of all divine activity revealed to man, and also is the object of all true reverence and godly fear that comes from man. Often *Elohim* is used in conjunction with the most personal name of God, *Yahweh* or *Jehovah* (Genesis 2:4-5; Exodus 34:23; Psalm 68:18 [Hebrew Bible verse 19]). In its use with *Jehovah*, it refers to the title given to God in three categories. In Isaiah 45:18 God is referred to as the creator “*God himself that formed the earth and made it.*” In Jonah 1:9 He is called “*the God of heaven, which hath made the sea and the dry land.*”

A second category of titles expresses God’s sovereignty. Isaiah 54:5 refers to Him as “*the God of the whole earth.*” In 1 Kings 20:28 He is the “*God of the hills.*” In Jeremiah 32:27 He is the “*God of all flesh.*” In Genesis 24:3, He is “*the God of heaven, and the God of the earth,*” (cf. Deuteronomy 4:39; Joshua 2:11). In Deuteronomy 10:17, He is the “*...God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward [bribes].*” In short, He is “*God Most High*” (Psalm 57:2 [in Hebrew Bible verse 3]). As the Sovereign of creation He is also described as Judge (Psalm 50:6; Psalm 75:7 [in the Hebrew Bible verse 12]).



Another category shows *Elohim* to be the “*God of the armies of Israel*” (1 Samuel 17:45) and “*God of Jerusalem*” (2 Chronicles 32:19).

The two titles above portray God as the Savior of His people, as does the simple phrase “*God of Salvation*” (1 Chronicles 16:35; Psalm 18:46 [in the Hebrew Bible verse 47]; cf. Psalm 88:1 [in the Hebrew Bible verse 2]).

In time, Alexander the Great (336 - 323 BC) spread his empire to most of the known world. One of the keys to his success, called Hellenism, was the syncretism of Greek culture with the culture of the conquered people. At that time the word *Elohim* was replaced by the Greek word *Kurios* as evidenced in the oldest Greek translation of the Hebrew Scriptures, the Septuagint. This also equated the Hebrew name for God, *Elohim*, with the word *Yahweh* making *Elohim* equal to *Yahweh*. In time, the title *God the Father* became synonymous with *Elohim/Yahweh*. When the New Testament was composed the Greek word for Lord, *Kurios*, was used to refer to the Lordship of Jesus. This use confirmed not only the plurality of majesty within the Godhead, but identified Jesus as equal to God the Father.

The Scriptures provide proof of Jesus as Lord. Psalm 110:1, which is quoted in Matthew 22:44 (cf. Matthew 26:64; Mark 12:36; 14:62; 16:19; Luke 20:42; 22:69; Acts 2:34; 1 Corinthians 15:25; Ephesians 1:20; Colossians 3:1 and Hebrews 1:3, 13; 10:12; 12:2). While the Jewish interpretation of Psalm 110:1 looks forward to the Messianic future for its reality, to those with faith in Jesus this hope is transferred to the present. This is just one small example of the deification of Jesus, identifying Him with the *Elohim* of the Hebrew Scriptures. The full effect of Jesus as *Kurios/Lord* will not be realized until His promised return, when He will be crowned as King of the earth. At that time, all nations will be required to worship Him in Jerusalem and send a representative delegation to worship and bring gifts to Him every year on the Feast of Tabernacles, (Zechariah 14:16). Those that choose not to be represented in Jerusalem at that time will suffer punishment (Zechariah 14:17-19).

The scriptures show clearly, from a literary and theological point of view, the link between *Elohim* and *Kurios* and is seen in the person of Jesus. ✎



HaKadosh

by Rev. Kenneth Symes

It is an interesting fact that very little has been written on this name of God. And yet it is clearly stated to be one of His names. Speaking of the God of Israel the Psalmist wrote:

"The LORD is great in Zion; and he is high above all people. Let them praise thy great and terrible name; for it is holy,"

Psalm 99:2-3.

Again the Psalmist wrote:

"He sent redemption unto his people: He hath commanded his covenant forever: holy and reverend is his name,"

Psalm 111:9.

Thirty-one times the prophet Isaiah addresses God as *"the holy one of Israel."* As recorded in Isaiah 57:15 Isaiah specifically states:

"For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy..."

As there is no other name that more truly defines the character of God and His requirements that He places upon His people than this name, it is a name worthy of our consideration.

The word holy denotes the quality of the state or condition of being sanctified, or consecrated, to that which is spiritually pure and sinless. It is this holiness which gives to God grandeur and majesty, and more than anything else, constitutes His fullness and perfection. It is the quality of God's character as perfect, pure and sinless and establishes the reason that He alone deserves man's reverence and worship.

The Hebrew root is *qdsh* of which the basic meaning is separateness and is associated with the thought of purity and righteousness. It denotes that He is apart and above all else in the universe (cf. Isaiah 44: 6). He stands alone in relation to the world as Creator and LORD. His holiness separates

Him from the heathen deities and the impurity and corruption of their nature and worship.

The beauty of the LORD is seen in His holiness. The psalmist wrote:

"And let the beauty of the LORD our God be upon us,"

Psalm 90:17a.

It is also the source of His jealousy (Exodus 34:14). Because of His holiness He cannot allow His people to worship another god.

"Give unto the LORD the glory due unto His name: bring an offering, and come before him: worship the LORD in the beauty of holiness,"

1 Chronicles 16:29.

We must also note that all sin is against the glory of God's holiness (cf. Romans 3:23).

In the book of Genesis God's holiness is implied in the dread which His presence inspired (cf. Genesis 28:16, 17). The first use of the term being directly applied to Jehovah (LORD) is found in Exodus 15:11. From that point on, where God reveals His name and nature, His holiness is consistently stressed (cf. Isaiah 57:15). In the New Testament Jesus Prays: *"Holy Father,"* John 17:11.

In Jewish thought "holiness" is an equivalent general term for "Godhead", and the adjective "holy" is synonymous with "Divine" (cf. Daniel 4:8, 9, 18). The Lord's "holy arm" (cf. Isaiah 52:10;

Psalm 98:1) is His Divine arm, and His "Holy Name" (Leviticus 20:3) is His Divine name. For many Jewish people, *HaKadosh Barukh Hu*, "The Holy One blessed is He," is a synonym for the sacred name of God.

This name of God becomes the fundamental quality that His people are to exemplify.

"For I am the LORD your God: Ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy..."

Leviticus 11:44.

Note the words of Peter recorded in 1 Peter 1:15-16.

"But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, be ye holy; for I am holy."

We cannot be holy as God is holy because He has never sinned. But, we, as His children by faith, are called to live our *life* (translated *conversation* in the KJV) following His holy example of separating (being sanctified) from sin and walking in His righteousness. In so doing we will be blessed indeed (cf. Matthew 6:33).

God is the Holy One. He alone is the one set apart as utterly perfect and unique, utterly transcending the realm of the finite, the fallen, and the imperfect. He is the only God worthy of man's worship, for He alone, in the ultimate and eternal sense, is Holy. He alone is *HaKadosh*, the Holy One. 🕎



Immanuel

by Dr. Keith Megilligan



God with us! From the time you were in Sunday School or maybe one of your first Christmas cards, this name/title of God has become very familiar to most Christians. “Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel, which being interpreted is, **God with us.**” Matthew 1:22, 23. As a result of this record from Matthew, we have little doubt about:

- a) the prophetic implications of Jesus’ birth
- b) the meaning of the title of Jesus’ name
- c) the heavenly necessity of Joseph (and Mary) following the angel’s instructions

And since Matthew chooses to quote Isaiah to give us his record of the birth of Jesus (the Messiah), it would be good to look at *that* prophet’s word.

Used only twice by the prophet (Isaiah 7:14; 8:8) the Hebrew word comes to us in English as a transliteration of the Hebrew word: **אֱמָנוּאֵל** (*Immanuel*). The context in which the word appears is fascinating if not a little troubling. The wicked king Ahaz is given an opportunity to trust/prove God by challenging God to any test he could imagine. God would, in turn, demonstrate how He would stand for Judah.

Ahaz and Judah (the southern kingdom of Israel) were facing a potential onslaught from the king of Syria in collusion with the king of Israel (the northern kingdom of Israel). God wanted to assure Ahaz that He would stand with the southern kingdom against its foes. To substantiate His word, God, through the prophet, told Ahaz to ask for any sign (miracle) he could imagine and God would perform it. But in his arrogance, Ahaz feigned a piety that balked at such a test. The Lord in his reply to Ahaz and his pseudo

piety told the king He would give him His own sign: “*Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.*”

Now that’s a sign! This miracle actually has two components. The first is that of the virgin birth. Even if Ahaz would have responded to God’s challenge, he would not have, in his wildest imagination, come up with a virgin conceiving. Second, even if his imagination would have supported such a thought, the child conceived could never be God! The somewhat wooden translation of *Immanuel* is: *with us God*. The very thought of God transcending time and space to occupy a human body is beyond comprehension for humanity, especially Jewish humanity. In Judaism, God was always “*other*.” He did not have form - certainly not human form. The first two commandments given to Moses spoke explicitly against such a possibility. The main physical manifestation of God that was prevalent in Jewish thinking in their history was a pillar of fire/ cloud by which God made his “local” presence known in the wilderness. This glorious presence was “continued” in the tabernacle and temple until the time of Ezekiel’s revelation. But God certainly was not ever manifested in human form.¹ Such thinking was blasphemous.

The next reference of Immanuel is in the very next chapter (8:8). The context is still of war with the previously mentioned threat of Syria and Israel. This time, the prophet utters the term (*Immanuel*) almost as if it were a prayer. It is as if in the midst of this threatening conflict the prophet cries out, “O Immanuel, if you are not with us, we will perish.” Further, with a distinction that can clearly be seen in the Hebrew text a few verses later (10), the prophet exclaims, “*Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God (is) with*

us.” The Hebrew phrase (*Immanuel*) is “broken” in the orthography (written text): **אֱמָנוּאֵל** God: with us. This phrase is presented as an interpretation of the name. The prayer (*O Immanuel*) is answered - *God is with us*.

Coming back to Matthew, we now have the history, etymology, prophecy and fulfillment with the announcement of the birth of Jesus as *Immanuel*. And yet, God has only begun. With the birth of Jesus comes the historical theology that is summarized in one word: INCARNATION. From the Latin, it means in the flesh. The author of Hebrews bends over backwards (theologically) to demonstrate the “*Christ-ness*” (Messianic status) of Jesus.

Since God did become flesh (John 1:14) in fulfillment of the Isaiah passages mentioned above (as well as Isaiah 9:6), humanity has become witness to God being physically with us (1 John 1:1-4). The material presence of one hundred percent God/man is not only a miraculous event - it becomes the cornerstone for our salvation! And even though the New Testament writers clearly demonstrated the deity of Jesus and his efficacious work on Calvary to handle our sin once and for all (1 John 1, 4, 5; Romans 5:1-11; John 20:31; 1 Peter 1), heretical teaching opposing the incarnation of Jesus continued to plague the church until the Council of Nicea (325 AD).

Thankfully, Joseph was one of the earliest believers in the incarnation! Together with Mary, this sovereignly chosen couple literally opened their arms to receive, for the first time, *God with us Immanuel!* 🕊

End Note

1. What is missed by Jewish people is that God often appeared in human form in the Old Testament, Genesis 16:7-14; 18:1-15; 32:24-30; Judges 13:2-24. These are referred to as theophanies (God appearing in human form), and all theophanies were Christophanies (Jesus appearing in human form). The uniqueness of Immanuel is the miracle of God taking on human form through a birth



Jehovah

by Rev. Dan Bergman

It was an amazing sight to behold. The flames licked the leaves of this flourishing bush – and, yet, it remained unharmed by the raging fire engulfing it. A voice calls to Moses out of this bush. It was the God of his people – the Creator of all! He tells Moses that He will send him to Pharaoh with a demand to release His people (the Hebrews) from slavery.

“And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.” Exodus 3:13-15

ORIGIN AND MEANING OF THE NAME

“אֶהְיֶה אֲשֶׁר אֶהְיֶה” (*Ehyeh asher ehyeh*) is the phrase translated “I AM THAT I AM.” It literally means “I will be that I will be.” This is the meaning behind the name יהוה loosely transliterated into English as “Jehovah.” It should be noted that God then tells Moses to tell the Hebrews that “...I AM hath sent me unto you... Thus shalt thou say unto the children of Israel, The LORD (יהוה) Jehovah) God of your fathers... hath sent me unto you: this is my name for ever, and this is my memorial unto all generations.”

This passage tells us from God’s own mouth that “Jehovah” is equal to “I AM (or, I will be).” He says that this is His name forever! The rabbis of old noted that the four letters of this name

(YHVH) are used to form the phrase “הָיָה הוּא יְהִי־הָיָה” (*Hayah hoveh yi’yeh*) “He was, He is, He will be.” In simple English, the proper name of God is given the meaning “*the Self-Existing One*.” This name is used over 8,000 times in the Hebrew Bible.

PRONUNCIATION OF THE NAME

This four letter personal name of God is known as “the Ineffable” or “the Unutterable Name.” The name of God is not pronounced within a large portion of the Jewish community. There are a few factors that contribute to this tradition:

1. The system of Hebrew vowel points (to aid in pronunciation) were not introduced until sometime between 500 - 900 A.D. This makes an exact pronunciation of God’s name nearly impossible to verify.
2. The third commandment prohibits taking the name of the LORD in vain.¹

Out of reverence for the name of God, and the sincere desire not to mispronounce it, the Jewish community by and large has come to substitute the pronunciation of this name with “Adonai” (Lord), or “Ha Shem” (the Name).

Within Christian circles, we have come to pronounce God’s name (based on the four Hebrew letters) as “Jehovah” or “Yahweh.” This is partially a result of the Masorites (those who invented the vowel system) treatment of יהוה.

They inserted the vowels from Adonai to ensure that the name wouldn’t be taken in vain. There is no “J” in Biblical Hebrew. In older English, “J” was pronounced with a “Y” sound. Some thought that the vowels of God’s name had been intentionally reversed by the Masorites. This is where “Yahweh” comes from. The now outdated European Hebrew pronunciation pronounces the Hebrew letter “י” (y)

with a “w” sound. This is incorrect according to current day, mainstream Hebrew, although this pronunciation is still favored in some seminaries. It should also be noted that “Yah” is almost certainly the first part of God’s name, as it is mentioned in Psalm 68:4 and Isaiah 26:4.

MESSIANIC APPLICATION OF THE NAME

There are a number of passages that apply this very special name to the Messiah. One of these is Jeremiah 23:5,6:

“Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, ...and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS (יְהוָה צְדִיקֵנוּ) Jehovah Tzidkenu.”

The Messiah is Jehovah – in human flesh. In Zechariah 14:1-4, we see a passage referencing the 2nd coming. It is complementary to the Acts 1:11 passage where the disciples are told that Jesus would return just as he ascended – from the Mount of Olives. Zechariah 14:4 tells us that in that day, Jehovah’s own feet will stand on that mountain. This is why Jesus could tell Phillip “*If you’ve seen Me, you’ve seen the Father.*”²

This is also why he told the Jews in John 8:58, “...before Abraham was, I AM.”

The God who spoke to Moses out of the burning bush, took on flesh when He was born in a manger. He lived a sinless life and died on a Roman cross for your sin and mine. He rose from the dead on the third day, proving that the penalty was paid in full! If you haven’t done so, trust Him today for your salvation! 🕊

End Notes

1. Exodus 20:7 This passage in context is referring to taking an oath, or swearing by the name of the LORD – and doing so falsely.
2. John 14:9

Y'shua

by Rev. Mark Robinson



When the angel of the Lord appeared to Joseph in a dream and promised him, *"And she [Mary] shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins,"* Matthew 1:21, the impact of naming the Messiah, Jesus, is missed by most students of the Bible.

As is customary in the Jewish community, the Son born to Mary was named Jesus at His circumcision ceremony, Luke 2:21. I received my own Hebrew name, מִיכָאֵל הַלֵּוִי, *Mikhael ha Levi* (Michael the Levite), at my circumcision ceremony. My given English name is Mark.

Jesus' name in Hebrew is יֵשׁוּעַ, *Y'shua*. *Y'shua* literally means *salvation*. Throughout the earlier Scriptures (known as the *Old Testament* by Christians and by Jewish people as the *Tenach* or *Hebrew Scriptures*), the Hebrew word for salvation, *y'shua*, or its derivatives, is oftentimes a concept and not a name. It would be wrong, though, to understand the word *salvation* when used in the Hebrew Scriptures to always speak of a concept. It is most definitely used as a name on occasion.

Perhaps the clearest evidence of this is seen in the writings of the prophet Isaiah. First, consider Isaiah 40:10:

"Behold, the Lord GOD will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him."

The context of this verse is the promise of comfort to the Jewish people, Isaiah 40:1-2.

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the LORD'S hand double for all her sins."

Israel receiving "double" for her sins



is not twice what she deserved. The word means "an equitable payment." Allan MacRae suggests, "The solution to the difficulty lies in recognition that the Hebrew word used here, one of several that are commonly translated 'double,' can properly be considered as similar to the English word 'double' when used to represent a person who looks so much like another that it is difficult to distinguish them. Each of them is the 'double' of the other, but neither is to be considered as equal to twice the other. It might be clearer to render it 'equivalent,' 'counterpart,' or 'substitute.' The equivalent for the sin of all believers has been paid. No man could pay this penalty; only the divine Servant of the Lord could do it."¹ Israel has received an equitable payment for all her sins. This payment was made by Messiah Jesus when He died for the sins of Israel and the world, Isaiah 53. True *comfort* offered to Jewish people is the knowledge of their Messiah Jesus who died for their sins so they could be pardoned by God.

In Isaiah 40:3-9, the prophet says that a way is to be made for the LORD and to cry out. The question is asked, *"What shall I cry?"* The answer is that everything is like grass and flowers, and withers and dies, except for the word of God – which is eternal. The eternal word of God, the Bible, is

mankind's only source of spiritual truth. Through it comes the knowledge of God's provision for sin and salvation.

In verse nine the people are told *"Behold your God!"* The people are to look at their God, who brings salvation. Which brings us to the statement of verse 10 that He is coming and *"his reward is with him, and his work before him."*

Twenty-two chapters later, chapter 62, the theme of redemption and the future Messianic kingdom are expanded. In verse 11 we have virtually the same language as Isaiah 40:10b.

"Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him." Isaiah 62:11

The wording in Isaiah 62:11 parallels Isaiah 40:10.

"Behold the LORD God will come... behold, his reward is with him, and his work before him."

"Behold, thy salvation cometh; behold, his reward is with him, and his work before him."

In Isaiah 40 it is the LORD God coming, bringing a reward, and having his work before Him. In chapter 62, it is *salvation, Y'shua*, coming, and having His reward with Him and His work before Him. *Salvation* in Isaiah 62:11 is clearly a person – *"his reward is with him, and his work before him."* *Salvation* is coming! *Y'shua* is coming! *Jesus* is coming!

And, *Y'shua* who is coming, is the LORD God Himself! His work? Paying the penalty for the sins of Jew and Gentile as Isaiah 53 so clearly details. His reward? Eternal life and a home in heaven! 🕊

End Notes

1. MacRae, Alan, *Gospel in Isaiah*, Moody Press, 1977, page 42

ERETZ ISRAEL ארץ ישראל

God's Testing Ground of Faith

CENTRAL HILL COUNTRY (CHC)

By Dr. Keith Megilligan

The goal of most travelers when coming to Israel is to sooner or later arrive at Jerusalem. Correspondingly, Jerusalem (historically) needs to have its access routes monitored and protected. Most travelers would avoid the Jordan Valley as an approach to Jerusalem as much as possible: heat and (lack of) water being the two main issues. Therefore, coming to Jerusalem would mean getting onto the *central ridge route* that runs north and south through the hill country. This “Way of the Patriarchs” avoids the severely falling valleys and wadis that drain the CHC to the west and east. It is the back of the “alligator” (see *Israel's Messenger*, Summer 2015, *Eretz Israel* article for explanation). In spite of this, some 80% of recorded biblical history takes place in and around the CHC.

The CHC is made up of two primary regions, Samaria to the north and Judah to the south. The geographical region that divides the two is the Benjamin Plateau, a relatively flat terrain in the hill country just north of Jerusalem. These are the biblical notations for this region. In more recent (modern) Israeli history, much of this region has become known as the “West Bank,” meaning the land west of the Jordan River comprising ancient Judea and Samaria. It is a region that was hotly contested during the “Six Day War” of 1967. Since that time, most media and international references to this region go by “the west bank.” However, if you want to be biblically accurate, instead of politically correct, you’ll refrain from using such designation! My desire is to reflect and use biblical nomenclature, referring to this “west bank” area as “Judea and Samaria.”

The CHC is not only biblically dynamic, that is, a region that is filled with biblical history and events, it is also crucial topographically. If you’re going to have access to Jerusalem, you must understand the best approach route to take (see *Israel's Messenger*, Spring, 2015 for information on “The Shephelah”). Once you have “mounted” the back of the alligator (CHC), then you choose how to get to Jerusalem, besiege it (if possible) and then defeat it. From a climatic point of view, the elevation and vegetation of the CHC serves as a watershed to capture most of the northwesterly winds bearing their important moisture on the west side of the alligator. If the storms were strong enough, then their winds and rains would push to the eastern side causing refreshing water to the wilderness but increasing the rush of flash floods rapidly descending the otherwise dry wadi pouring into the Jordan valley.



The western side of the CHC is hard limestone which breaks down into the rich terra rosa soil which fill its valleys. However, that hard limestone also produces some natural terracing which, when enhanced with human assistance/terracing, helps to create marvelous semi-circles of rich soil for trees: olive, fig, pomegranate and evergreens. As you travel up or down the Sorek (system) of valleys, the dramatic view of terraced hillsides surrounds you.

On the other side of the CHC (the eastern side), the limestone is softer, mixing with clay and sandstone. This is the region of the shepherd. This side of the alligator is horizontally “carved” with irregular, ribbonesque pathways etched out by centuries of animals etching out the easiest way along the hillside. There is not much vegetation here and what does exist is either quickly eaten by goats and sheep or burned by the sun. The demarcation of these two dramatically different soils is so evident, that on the top of the Mount of Olives, you can stand with one foot on the good soil (western side) and the other on the poorer soil (eastern side).

Because there is so much biblical history in this region, I will select just one life and one book: Amos, the fig picker and shepherd from Tekoa. Tekoa is located southeast of Jerusalem and Bethlehem. Because it sits astride this geological mixture of soil, you can perhaps better appreciate how he could identify with both occupations. Read the book through slowly and see how this “country boy” is used of God to deliver powerful messages to both kingdoms of Israel in his day. 🕊

Note: map is modified Google Earth® screen shot. Photos of Sorek system (western part of CHC) and wilderness (eastern part of CHC) by author.



Sowing the Seed...

Reaping the Harvest

By Rev. Dan Bergman

He paused in a moment of disbelief and caution. I could tell the “gears” in his head were turning. The very second the young Israeli realized I was serious, his eyes widened, and he ran – not walked, to hug me! He called to all of his Israeli co-workers and friends to come and meet me! I was hugged and greeted by at least five Israelis! The reason? I made a point to stop and tell them two things:

1. I am a Christian who loves and stands with Israel.
2. I believe Jesus is the Jewish Messiah.

This amazing reception from God’s chosen people excited me for the trip to Israel that I was about to take. I with 31 others were about to embark upon *Jewish Awareness Ministries’ “2016 Journey to Jerusalem.”* My luggage contained not only the usual items for overseas travel, but I had in my checked baggage 30 very special handmade para-cord survival bracelets (which were made for this trip by a man in J.A.M.’s Friday night Bible study), along with pamphlets designed to share the gospel with a Jewish person, written in Hebrew. Once we arrived in Israel, I was able to hand a few of these out to Israeli soldiers and police. Some refused even just the bracelet, knowing that a Christian in America made them – but the real outreach would happen on the tour’s free day, right across from the Western Wall, as Ken Overby and I were filming an evangelistic ad for our website.

The High Holy days would soon start. Israel was taking no chances of being unprepared for an attack during this time of increased occupancy within the Holy City. The night before, we could see scores of soldiers walking down *Gershon Agron St.* towards the Old City of Jerusalem to heighten the security within its walls. Many of these took tracts from Ken that very night.

Once we made it into the Old City to record our video, we found dozens of Israeli soldiers, Border Control, and Policemen - traversing the relatively small area surrounding the Western Wall of the Temple Mount. This was exactly where Ken and I had planned to shoot our film! In fact, some of the IDF soldiers were watching



Ken and I film our video, as a large number stood against a long wall opposite the Temple mount, twenty feet from where we were filming.

During our recording, many soldiers and Hassidic Jews walked to and fro right in front of our camera. Ken tried to politely notify passersby that we were in the middle of recording a

video. Some of them listened while others didn’t care.

It seemed like the Lord prompted Ken and I at the same time to stop our filming for a moment, and attempt to engage the soldiers in conversation! We told them how we love and pray for them, stand with Israel, and how we were Christians. I asked the crowd if I could have my picture taken with them. This was not only so that I could get an awesome picture, but more importantly to “break the ice”.

After I had my picture, I motioned to my bag, and explained that I had a gift for them from America. Many of them took the bracelets, and even asked me for a specific color. As soon as I began handing the bracelets out, Ken began to give them some Hebrew gospel tracts that he had brought. He handed me some to give out as well.

It was an amazing sight to see, soldiers in the modern-day equivalent of Israel’s armies of old, standing mere feet from where the Temple once stood, reading prophecies from the book of Isaiah of the Jewish Messiah, as well as Jesus’ fulfillment of those prophecies! This was an incredible occurrence, since most Jewish people will be far less likely to take any gospel literature if they are in a crowd. The Lord truly blessed us.

Never in my life have I experienced such an amazing example of co-laboring in the mission field! Between Ken and I, we handed out almost all of the bracelets right then and there, each one accompanied with a gospel tract. Please pray for these who received gospel literature, that they would read it and trust Jesus as their Messiah! Thank the Lord for this divine appointment with the army of Israel! 🕎





SIN IN THE CHURCH

by Moshe and Shoshona Gold

We first met Suzanne when visiting her seamstress shop to have something altered. She asked me about my faith in God and I began to witness to her. She suddenly proclaimed her faith in Jesus as Messiah! Our conversation turned to fellowship, and she invited us to worship at her congregation, called *The Face of God*.

Cathy and Jacob were the “poster couple” of the congregation we assembled with, called *The River*. Cathy was one of the founding members of *The River*. Jacob hails from an Orthodox family from Tiberias.

Fast forward to the end of a long fulfilling day of guiding Nigerians in their pilgrimage when my phone rang. It was Jacob. He wanted to explain that Oded, the pastor of *The River*, had banished him and Cathy, having accused them of spreading lies and gossiping about him. In reality Jacob had stumbled upon an inconvenient truth concerning Oded’s past when he was the youth pastor of *The Face of God Fellowship*. It seems that Oded tried to insert himself as the pastor for which he was put under church discipline. Rather than accepting responsibility, he left the fellowship and started his own work, which also caused tension within his family since Oded is the brother-in-law to the pastor of *The Face of God Fellowship*.

Jacob asked me if, after I was free of my responsibility with the Nigerians, I would be willing to meet with Cathy’s parents. It turned out that this was Suzanne and her husband Nicolas. They were and are very committed in their faith and very active in their congregation, *The Face of God*. After meeting with Nicolas we accepted an invitation to join them for a *Kabbalat Shabbat* meal (welcoming the Sabbath) together with their family. It was a delightful evening of meaningful fellowship. It was no surprise to us that we were invited to worship with them the following morning at *The Face of God* assembly. However tempting

the offer was, it was not confirmed to us by the Holy Spirit. There was something that needed to be done before we would be free from *The River*. I needed to meet with Oded to hear his account of these events.

At that time there was another young couple who were members of *The River*, recently married and *The River* was hosting a reception for them. In Israel the ultra-Orthodox control many aspects of life with marriage being one of them. Accordingly, it is not lawful for a Jewish person to marry a non-Jewish person, so a percentage of Israelis routinely marry in Cypress or in Europe. Since the bride was not considered Jewish by ultra-Orthodox standards, this couple got married outside of Israel.

That evening, before the reception, I had time alone with Oded to discuss the charges against him. He was resolute in his opposition of them and insisted that the charges against him were false. I then asked Nicolas if there were others I could speak with who could confirm his account of events. Nicolas put me in touch with a number of folks who confirmed and supported his account. When I approached Oded with this list, he again claimed innocence. When I suggested that he return to *The Face of God* to answer his accusers, he refused. After explaining to him that his ministry could not be blessed as long as this was unresolved, we felt the leading of the Spirit to separate from *The River*. After sitting with the pastor of *The Face of God* we joined that fellowship, where we happily remain to this day.

As long as churches have sinful people in them, there will be conflicts, abuses, and pride that Satan uses to sow discord. The assemblies in Israel are no different from churches in the U.S. or throughout the world. Pray for the churches in Israel that they might represent *Y’shua* before their brethren according to the flesh with holiness and love. 🕊

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Shadows of the Tribulation

By Rev. Mark Robinson

"The Temple Mount is in our hands! I repeat,
the Temple Mount is in our hands!"

When Lt. General Mordechai (Motta) Gur shouted those words during the 1967 battle for Jerusalem, the entire fabric of the Jewish world shook. The emotions of 2,000 years of exile from their holiest site erupted from the hearts of both religious and secular Jews. Listen with your heart to a few other comments at this time:

"For some two thousand years the Temple Mount was forbidden to the Jews. Until you came—you, the paratroopers—and returned it to the bosom of the nation. The Western Wall, for which every heart beats, is ours once again. Many Jews have taken their lives into their hands throughout our long history, in order to reach Jerusalem and live here.... You have been given the great privilege of completing the circle, of returning to the nation its capital and its holy center.... Jerusalem is yours forever."

Motta Gur, to his brigade

"The Wall was before us. I trembled. There it was as I had known it—immense, mighty, in all its splendor...overcome, I bowed my head in silence."

General Uzi Narkiss, Head of Central Command during the Six Day War

"I felt truly shaken and stood there murmuring a prayer for peace. Motta Gur's paratroopers were struggling to reach the Wall and touch it. We stood among a tangle of rugged, battle-weary men who were unable to believe their eyes or restrain their emotions. Their eyes were moist with tears, their speech incoherent. The overwhelming desire was to cling to the Wall, to hold on to that great moment as long as possible."

Chief of Staff Yitzchak Rabin

It was 50 years earlier, 1917, that the Balfour Declaration gave the Jewish people the right to form a nation in the historic land of Palestine (Israel as it was known before the Romans changed the name in 135 A.D. as a result of the failed Bar Kochba revolt).

November 2nd, 1917

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours, Arthur James Balfour

Perhaps it was no coincidence that the return of the Temple Mount to the Jewish people happened 50 years after the establishment of the Balfour Declaration. It was certainly appropriate timing as the Law of Jubilee required that all land be restored to its original and rightful owner.

"And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." Leviticus 25:10

Gen. Moshe Dayan, who was a major component of Israel's successful Six-Day War victory in 1967, was a secular Jew. When he came to the Western Wall he announced:

"To our Arab neighbors we extend, especially at this hour, the hand of peace. To members of the other religions, Christians and Muslims, I hereby promise faithfully that their full freedom and all their religious rights will be preserved. We did not come to Jerusalem to conquer the Holy Places of others."

Shortly after, Dayan decided that it would be a magnanimous gesture to offer control of the Temple Mount to the Islamic Waqf, giving them religious sovereignty, not national sovereignty, over this area. He hoped this would bring about reconciliation and peace between Israel and her Arab enemies. Dayan's gesture, history affirms, turned out to be a monumental disaster that reverberates to this day.


We are about a month away from the pages of history turning to 2017. It will make another Jubilee of years from the return of the Temple Mount to the Jewish people in 1967.

The Scripture is clear that someday there will be a third Temple standing on the Temple Mount - Daniel 9:27, Matthew 24:15, 2 Thessalonians 2:3,4. Not only will the Temple Mount be the Jewish people's through national sovereignty, but it will be the Jewish people's through religious sovereignty. The Jewish people will have the freedom to build the third Temple on Mt. Moriah and re-introduce Temple worship and sacrifice.

What becomes of the Dome of the Rock and the Al-Aqsa mosque? I don't know. But, I do know, based on the word of God, that there will be a Temple rebuilt and sacrifices re-instituted by the middle of the coming Tribulation period.

Will this coming "Jubilee" year, from 1967 to 2017, be the year that we see the Temple Mount's religious control back in the hands of the Jewish people? And the beginning of the process to build the third Temple?

Will the cry once again be:

"The Temple Mount is in our hands! I repeat,
the Temple Mount is in our hands!" 

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