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The Star of David

Radically, Biblical, Apostolic, Christianity



Bishop D.R. Vestal, PhD

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THE STAR OF DAVID

Introduction

Isaiah prophesied of the coming kingdom age saying:

“And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

“And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

“And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth” (Isaiah 11:10-12).

The word *ensign* means “a distinguishing flag or banner, especially a national standard” (Webster). The *Comprehensive Desk Dictionary* says, “The ensign of the United States is the Stars and Stripes.”

Can it be that the flag of Israel, one of the newest among the family of nations, yet representing God’s ancient people, is the “ensign” under which God “shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth?” If so, then this flag has a divine meaning far beyond that which is apparent to the natural eye.

This lesson reveals the hidden meaning of the flag of Israel, and its mysterious

symbol, the *Magen David*.

Eretz Israel

1

One of the wonders of the twenty-first century is the nation of Israel. Born in 1948, yet centuries old, this nation is today the center of the world's attention.

God gave Israel the land now known as Palestine "for an everlasting possession" (Genesis 17:8; 48:4). Except for a period of approximately 430 years when they sojourned in Egypt, Abraham and his descendants through Jacob (or Israel, Genesis 35:10) dwelt in the land until the time of the captivity of Judah in 587 B.C., a total of 1,334 years. Even then a remnant remained until 70 A.D., although Gentile nations ruled the land.

To all intents and purposes, however, Israel's possession of the land ceased when they were carried away into captivity, the northern kingdom of ten tribes in 721 B.C. ,and the southern kingdom of two tribes, plus the priestly tribe of Levi, in 587 B.C.

Jeremiah, God's prophet to the remnant, declared that the seed of Jacob (all 12 tribes) would be scattered among the nations. Divine prophecy also declared that "Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim" (Hosea 3:4).

The same prophecy of Jeremiah which decreed their dispersion also prophesied their future regathering from among the nations where they had been scattered.

"Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity: and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.

“For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished” (Jeremiah 30:10-11).

Hosea likewise speaks of Israel: *“Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days (two thousand years, 2 Peter 3:8) will he revive us: in the third day he will raise us up, and we shall live in his sight: (Hosea 6:1-2).* This marvelous prophecy provides us with the time frame for the nation of Israel to be restored after 2,000 years of wandering!

Who can deny that the restoration of the modern nation of Israel with its capital in Jerusalem, taking its seat among the nations of the earth, is at least the beginnings of the fulfillment of this amazing prophecy?

Jesus likewise prophesied of this momentous event:

“Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: So likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away” (Matthew 24:32-35).

The fig tree typifies Israel. After the long winter while the tree is denuded of leaves and appears lifeless comes the spring, when new life flows out through the branches of the apparently dead tree, and suddenly leaves sprout forth. So it was with Israel. Cast out of their land, the Jews were counted as dead after centuries of being outcasts, wanderers, and victims of horrible persecutions and “progroms.” But they are at last restored to their land and have sprouted out the leaves of a renewed national life, earmarking, according to the words of Jesus, this present generation as the one which

will see the end of this dispensation, and the return of the Lord Jesus Christ in the clouds of heaven.

Eretz Israel, the land of Israel, has at last been returned to its true owners. The dry bones of Ezekiel's prophecy (Ezekiel 37) have come together, "bone to his bone." Sinews and flesh have come upon them, and they are covered with skin. But there is still not the breath of God, the spiritual life, within them. That will come, just as surely as the rest has already taken place. But it will come only when the "Mystery of Israel's Flag," Christ Jesus Himself, has returned and the people of Israel have beheld their Messiah.

The Tallith

2

When David Ben Gurion read the Declaration of Independence of the State of Israel on Friday, May 14, 1948, the nation of Israel came into being. Strangely enough, however, Israel at that time had no flag. Nearly six months went by before a flag was chosen and adopted. It was doubly strange that when at last the flag was chosen, it was not unveiled first to the inhabitants of that ancient land. It was first unfurled at the United Nations headquarters at Lake Success, New York, on the occasion of Israel's acceptance into the family of nations.

The *Encyclopedia Judaica* states:

The Provisional Council of State therefore decided only on flags of the navy and the Merchant marine, and it was not until six months after the state had been proclaimed that the form of the national flag was officially determined; it was to be the flag of the Zionist movement, consisting of a white rectangle, with two blue stripes along its entire length and a Shield of David in the center made up of six stripes forming two equilateral triangles.

The *Book of Flags*, speaking of Israel, says:

Its white flag bears two horizontal blue stripes; between them, also in blue, is an Ancient religious emblem, the two interlaced triangles forming the "Shield of David." The colours were suggested years ago by one of the founders of Zionism, the ideal that this land should again become, as in Biblical days, the National home of the Jews: the blue represents the sky above Palestine, the white the purity of the Zionist ideal.



The choosing of the Israeli flag is a fascinating story. One can glimpse throughout the unmistakable hand of God in the fabric of events leading up to its adoption. Everything about the flag-- its origin, its colors, its design, and most especially the strange and unique central emblem--all speak volumes. Another most interesting fact about the flag is found in Scripture in Genesis 15:18 "In that same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." The Lord gave Israel the land between the Nile river in Egypt to the Euphrates river in Iraq. Israel has never possessed all this land at one time, however, the 12 tribes of Israel in the Old Testament almost did. This covenant of God is yet to be completely fulfilled to Israel. The top blue stripe on the flag of Israel, therefore, represents the Euphrates river, and the bottom blue stripe represents the river of Egypt, the Nile river. As you will see, the flag of Israel is spiritual and marvelous, and reflects the covenant promise of God given to Abram.

Somebody raced about trying to get a flag. A few days before, it had been decided to use blue and white as colors of the new state, recalling the robes worn by the High Priest when he entered the Temple on the Day of Atonement, and the colours adopted by the Zionist Movement.

To trace the pattern of events leading up to the final adoption of the flag itself, we quote from *Israel Independence Day Program Materials* by Perla, Bloch, and Gannes, published in 1970 by the Department of Education and Culture of the Jewish Agency -- American Section.

On October 28, 1948, the Provisional Council of State adopted the blue and

white colours with the Shield of David as the flag of Israel. This flag was unfurled on May 11, 1949, at Lake Success in New York, when Israel became the 59th member of the United Nations.

The design of the Israeli flag is the same as that of the Zionist flag, which was used at the First Zionist Congress, held at Basle, in 1897. A major role in working out this design was played by David Wolfsohn, the distinguished Zionist leader, who, in 1905, succeeded Theodore Herzl, as president of the World Zionist Organization. Here is Wolfsohn's own account of the birth of the Zionist flag: "At the behest of our leader Herzl, I came to Basle to make preparations for the Zionist Congress, to assure its success and to avoid any opening for detractors.

Among the many problems that occupied me then, was one which contained something of the essence of the Jewish problem. What flag would we hang in the Congress Hall? Then an idea struck me, we have a flag -- and it is blue and white.

The tallith (prayer-shawl) with which we wrap ourselves when we pray: that is our symbol! Let us take this tallith from its bag and unroll it before the eyes of Israel and the eyes of all nations. So, I ordered a blue and white flag with the Shield of David painted upon it. That is how our national flag, that flew over Congress Hall, came into being. And no one expressed any surprise or asked whence it came, or how."

The colours chosen had a very important meaning to the Jews. The *Encyclopedia Judaica* states:

The combination of blue and white as the colours of the Jewish flag is first mentioned in the latter part of the 19th century. In his poem, *Zivei Erez Yehudah*, written about 1860, the poet L.A. Frankl declaims: "All that is sacred will appear in these colours: White--as the radiance of great faith. Blue--like the appearance of the firmament."

Mary Elting in her book, *Flags of All Nations*, confirms the deep religious significance attached to the origin of the flag.

The blue and white stripes of the Israeli flag are those of the prayer shawl that wear at religious ceremonies.

Flags of The World, by E.M.C. Barraclough adds that it was “inspired by the *tallith*, the traditional Jewish prayer shawl.” Thus, it can be seen that it stands unique and alone among the flags of the world in its spiritual and religious origins and significance.

But it was not only the fact that the colors and design of the flag came from a religious source, but an added surprise to many people, was the figure to which the eye was invariably drawn, the strange symbol in the very center of the flag. The design of this emblem was a “double triangle, forming a six-rayed star...called the “Shield of David.” (See I Kings 10:17; 14:26).” Actually, this emblem was not that which Jewry considered its most distinguished symbol. The *Book of Jewish Knowledge* states:

Although the *Magen David* -- the “Star of David” or “Jewish Star” -- has been universally used in modern times by Jews and their enemies alike as a graphic symbol of Jewish national identity, this was not at all the case in earlier Jewish historic periods. Then the representation of the seven-branched *Menorah* served as the traditional pictorial motif.

When the Second Temple was destroyed, the *Menorah*, and not the *Magen David* -- “Star of David” -- as so many erroneously believe, became the principal decorative art symbol of the Jewish faith.



The *Menorah*, the sacred seven-branched candlestick, has a long and illustrious history as an emblem closely associated with the life of the nation of Israel. The *Concise Dictionary of Judaism* declares that it is the “symbol of Judaism, older than the Temple itself.” Instructions as to its design, shape, and construction were all given to Moses by God.

Jewish tradition has it that there was a *Menorah* in heaven, and when God revealed to Moses how to make the golden candlestick for the Tabernacle, He took Moses up into heaven and showed it to him. It is certainly true that God cautioned Moses to make all things “after their pattern, which was shewed thee in the mount” (Exodus 25:40). Further, we are told in Numbers 8:4:

“And this work of the candlestick was of beaten gold, unto the shaft thereof, unto the flowers thereof, was beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.”

Not only in the Tabernacle, but when Solomon’s glorious Temple was built, the candlestick was placed in it. The *Menorah* has been part of Israel’s life ever since Moses directed the making of it after the pattern of God, and Israel has cherished it as a representation of God’s presence in their midst. It seems strange that this figure was not used in the flag of Israel, for it clearly is the oldest and most revered symbol in Israel’s long history.

To the undoubted amazement of many, the symbol chosen to be the central figure of Israel’s flag was an emblem of rather obscure origin, the *Magen David* or Shield of David, a six-pointed star composed of two intertwined equilateral triangles.

The Magen David

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The central figure in Israel's flag is the *Magen David* or Shield of David. Commonly called the Star of David, it is a hexagram made by the intertwining of two equilateral triangles. The origins of the Shield of David are lost in the mists of antiquity. Authoritative works trace its beginnings to a distant era.

What is the origin of the six-pointed Star of David? It is said to have been the form of the shield borne by King David.

Archeologists, digging in the ruins of the ancient Biblical city of Sidon, have excavated a design in the form of this same star.

Like the seven-branched, *Menorah*, the *Magen David*, composed of two triangles, has been a symbolical ornament of Judaism, for many centuries. It was found in the Capernaum synagogue of the third century and on a Jewish tombstone in southern Italy, likewise dated as early as the third century of the common era.

It reached its present name and acceptance, as a major Jewish symbol, 1148.



Why was the *Magen David* chosen instead of the *Menorah* to be the central figure of the flag of new Israel?

Does this strange emblem have a meaning which relates to Israel and the place it holds in divine prophecy?

Do the Jews themselves understand the meaning and know the reason why this emblem was chosen?

Is there a divine purpose and plan in this figure, being placed in the center of Israel's flag, and not the *Menorah*?

These questions will be answered, in this course. Further, we will offer evidence, that the flag of Israel represents none other than, Jesus of Nazareth, crucified nearly 2,000 years ago, and that He is the Jews' own Messiah! Israel's own flag declares it and proves it!

In volume II of the *Encyclopedia Judaica*, under "*Magen David*," some very interesting and enlightening statements are made, as to its origin and meaning:

It is not clear, in which period the hexagram was engraved on the seal or ring of Solomon, mentioned in the Talmud (Git.68a-b) as a sign of his dominion over the demons, instead of the name of God, which originally appeared.

It is evident, that from its first recorded appearance, the Shield of David referred to God Himself and to the name, by which, He revealed Himself to His people. The book, *Christian Symbolism in the Evangelical Churches*, states:

The six-pointed star...(known) as "the Star of David"...is also called, "the Star of Creation," this name having reference to the last sentence of Genesis 1:31. It is sometimes employed as an emblem of God...,the six points, referring to His attributes:

power, wisdom, majesty, love, mercy, and justice.

In the twelfth century, it was said, that “the Holy Name of 72 names,” was “engraved on this protective shield...” Each name represented an attribute of God, hence, when all the known names of God were engraved on the *Magen David*, it meant that all that God was to Israel, was represented by this figure.

The Encyclopedia of the Jewish Religion, states that the term, *Magen David*, “is earlier than its application to the hexagram and occurs as a designation of God.” The Shield of David, is the one emblem, which stands for Israel’s God and all that God is to Israel.

There can be no higher or Holier emblem to Israel, than the *Magen David*. Even the *Menorah* does not hold the high place that the Shield of David does.

In *The Judaic Heritage*, by Rabbi R. Brasch are some very interesting historical sidelights, concerning the *Magen David*:

God was praised as “the Shield of David” in one of the benedictions, which on every Sabbath and Holy day conclude the second lesson, the reading of the prophetic portion - the Haftarah.

It is...not beyond the range of possibility, that the Shield of David...owes its existence to a Spiritual battle and was created in the sixth century B.C.E., during the Babylonian exile, in opposition to the teachings of Zoroaster...In its philosophy of dualism, it [Zoroastrianism] taught that not one God, but two powers, ruled the universe. Ethically speaking, they were good and evil, while cosmologically, they were expressed by light and darkness...Jewish prophecy raised its voice against the dangerous new doctrine.....to the forceful voice of prophetic protest, was added, an even more powerful symbol, which united the two separate Persian signs, representing the forces of light and darkness, into one insoluble unity: the Star of David. Its very

shape, the combination of the two triangles, denied the belief in two coexistent forces and proclaimed the indivisible unity of God, who was the creator of light *and* darkness, good and evil.

No other sign could be more powerful than the Shield of David... What the cross is to the Christian and the crescent to the Moslem, the Shield of David has become to the Jew.

We now begin to understand why the *Magen David* and not the *Menorah* was chosen to be the central figure of the flag of Israel. It reveals the God of Israel! But, that is not all.

This flag also reveals, that Jesus is the One God of Israel, as both Old and New Testament Scriptures teach. The One they crucified is the One they "ignorantly worship!" God planned for that symbol to be on Israel's flag, so that Israel, and the world, might know who their God and Messiah truly is!

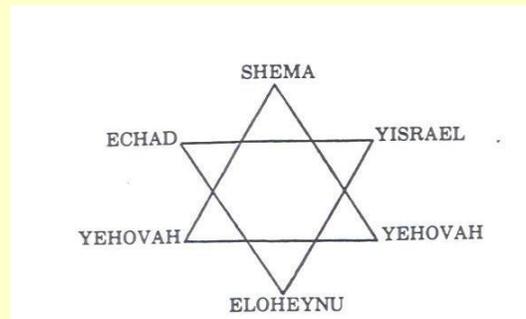
The Shema

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The basic tenet of Israel's faith, the proclamation, of which, was the supreme task of God's chosen people, is that God is One. Israel was commanded, by God, to keep this truth uppermost in their lives. It is summed up in the *Shema*, "the fervent declaration of the Unity or Oneness of God," which is at "the very heart of Judaism." The *Shema* comes from the Scriptural verse, beginning with the Hebrew word, *Shema* (hear): "Hear, O Israel: the LORD our God is One LORD" (Deuteronomy 6:4).

This verse is composed of six Hebrew words: *SHEMA*, *YISRAEL*, *YEHOVAH*, *ELOHEYNU*, *YEHOVAH*, *ECHAD*. These six words correspond to the six points of the *Magen David*, and the *Magen David* represents these six words, known as the *Shema* to every devout Jew, today.



That we might understand the deep reverence and high place the *Shema* holds in the heart of the Jew, we quote excerpts from, *A Basic Jewish Encyclopedia*.

The *Shema* is the watchword of the Jew; Judaism's confession of faith. It is the first prayer taught to a Jewish child, as it begins to speak, and the last words on the lips of a Jew, on his dying bed.

The *Shema* proclaims the absolute unity of God. He, alone, is to be worshiped. God is One and there is no other, not two gods, nor three gods, nor many gods...*Shema Yisrael*, "Hear O Israel..." that which the Jew must *hear* above all, is that, "God is One." " 'Hear O Israel, the Lord our God, the Lord is One,' is the most important single sentence in the whole of world literature," writes, Simon Greenberg. "It is the basis of all our ethics and morals. It is the foundation, upon which, rest our hopes for mankind, living in brotherhood and peace. The statement that there is only One God in the world, is...the indispensable requisite for our faith..."

In *The Book of Jewish Knowledge*, there are very illuminating words given, concerning the *Shema*:

This is the Jewish prayer most often recited, an affirmation most insistently made by the pious, from childhood until death. Over the course of the centuries, from the days of the Sages on, as soon as a child began to speak, he was taught to repeat daily, with utmost awe and reverence, the ringing Hebrew words of the *Shema* until he knew them by heart. He continued to repeat them twice a day in his prayers, throughout all the days of his life. And the *Shema* was his last conscious utterance as he lay dying...A luminous illustration of this devotion to the *Shema*, is recorded in the Talmud, concerning the death of Rabbi Akiba, who was the inspiration of the Bar Kochba revolt against the Romans. When the rebellion had been crushed (in 135 C.E.), in a sea of blood, the Romans put the Sage to the torture. When his torments had become unbearable and he realized that he was dying, Akiba turned his eyes to heaven and with all his remaining strength, cried out: "Hear O Israel: the Lord our God, the Lord is One." And when he reached the word, "One," he stubbornly hung on to it, lovingly continued to murmur it, refused to surrender it, and died on it.

Countless martyrs, since then, have repeated the *Shema* with traditional fervor as they perished at the hands of the enemies of the Jewish people. Yet, curiously, the *Shema* does not evoke any grim or desperate feeling

in the believing Jew, but only the joy of dedication. This is triumphantly expressed in one of the morning prayers, the *Ashrei*: “Happy are we! How goodly is our portion, how pleasant our lot and how beautiful our heritage! Happy are we, who early and late, morning and evening, twice every day, declare: ‘Hear, O Israel! The Lord our God, the Lord is One.’ ”

To recite the *Shema*, the Jews must follow strict rules, so that proper reverence is given to this central expression of their faith. *The Encyclopedia Judaica* gives the “Laws of the *Shema*.”

THE LAWS OF THE SHEMA. The *Shema* should be recited with full concentration on the meaning of the words....If the *Shema* is recited while walking, it is necessary to stand still for the recitation of the first verse. It is customary to place the right hand over the eyes, while reciting the first verse, as an aid to concentration, and, for the same reason, the first verse should be recited in a loud voice. One should not wink or gesticulate, while reading the *Shema*, but should recite it in fear and trembling. The *Shema* should be recited sufficiently loudly for it to be heard by the ear, since it is said: “Hear, O Israel.” Care must be taken to enunciate the words clearly...It is forbidden to interrupt the recitation of the *Shema*. It is forbidden to recite the *Shema* in a place that is not scrupulously clean, or in front of the naked body.

The Holy reverence with which the *Shema* is regarded and its place as first above all other prayers and teachings to a Jew, enables us to understand why the *Magen David* holds the central position in the Israeli flag, for the Shield of David with its six-pointed star, reminds the Jew every time he beholds it, of the central truth of his faith. No other tenet of his religion means as much to him as this.

But, while the Jew clings with passionate devotion to his teaching, that God is One, the sad truth is that he does not know the God that he is worshipping. Yet, the same *Magen David*, that declares to him that his God is One, also reveals that, that One God, is none other, than the Lord Jesus Christ and the Messiah (Yeshua) of the Jews.

The Shem ha-Meforash

The *Shem ha-Meforash*, the “Ineffable Name” of God was first revealed unto Moses.

Just as the *Shema* is at the very heart of the Jewish religion, so the *Shem ha-Meforash* is the very heart of the *Shema*. And both of these are symbolized by the *Magen David*.

When Moses met God at the burning bush and God sent him back to Egypt to deliver Israel from the bondage of slavery, Moses was fearful, lest he be rejected by his own Israelitish brethren.

“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 forever, and this is My memorial unto all generations” (Exodus 3:13-15).

Thus, it was that Moses received the revelation of that most Holy name of God which is commonly translated, “Jehovah.” However, the Hebrew used no vowels, and

therefore, that name was written with consonants only, which by themselves could not be pronounced. Therefore, it is called the “Ineffable Name.”

The Book of Jewish Knowledge states:

The oral tradition in the *Mishnah* laid down the rule: “In the Sanctuary, the name of God is to be pronounced in the Priestly Benediction as it is written: *YHVH* [the English equivalent of the Hebrew letters *Yod Hay Vau Hay*]; but outside the Sanctuary, it must be paraphrased and pronounced as *Adonai*.”

Additional information is contributed in this paragraph from *The Holy Kabbalah*:

Tetragrammaton, the so-called Ineffable or Unpronounceable Name, is the Name of Four Letters, *YHWH*, = *YESHUA* or *YAHAWEH*, the Jehovah of our incorrect rendering, which Hebrew scholarship has characterized as philologically impossible. It is *Nomen Ineffabile*, that is to say, inexpressible, because the vowel thereto belonging, are now unknown, having passed out of memory after the destruction of the Temple in the year, 70 A.D.

In *Everyman's Talmud*, Dr. Abraham Cohen explains the value of a name to the Jews:

To the Oriental, a name is not merely a label as with us. It was thought of as indicating the nature of the person or object, by whom, it was borne. For that reason, special reverence attached to “the distinctive Name” (*Shem Hamephorash*) of the Deity, which He had revealed to the people of Israel, viz. the *Tetragrammaton*, *JHVH*.

The *Tetragrammaton* (Greek for “Sign of the Four”), *JHVH*, was the highest and Holiest name of God, known to the Jew. It was uttered, only once every year, by the High Priest.

During the time when the Temple still stood, the High Priest went up on the Day

of Atonement -- the most solemn occasion of public worship in the entire year - into the Holy of Holies to recite the Confession of Sins (*Viddui*) before all the people and the priests and Levites assembled. On that occasion, he and he alone was privileged to utter the awesome and mysterious name of God in the authentic manner.

And when the worshipers heard him pronounce it, a great awe fell upon them, and they prostrated themselves and chanted fervently: "Praised be the glorious Name of His Kingdom forever and ever!" Then, the priests and the Levites, accompanied by instrumental music, rolled forth a mighty doxology of homage.

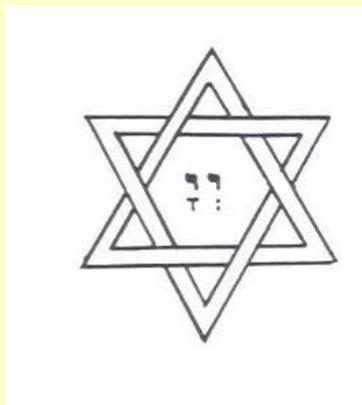
The *Shem ha-Meforash* is variously spelled in English *YHVH*, *JHVH*, or *YHWH*. It was considered such a Holy name, that "by the third century B.C.E., the pronunciation of the name, *YHWH* was avoided, and *Adonai*, 'the Lord,' was substituted for it...The avoidance of pronouncing the name, *YHWH*, is generally ascribed to a sense of reverence. More precisely, it was caused by a misunderstanding of the Third Commandment (Exodus 20:7; Deuteronomy 5:11) as meaning, 'thou shall not take the name of *YHWH* thy God in vain,' whereas, it really means, 'you shall not swear falsely by the name of *YHWH* your God'" (JPS).

The Jews were so fearful of taking God's name in vain, that they refused to utter the Holy name of God, and substituted *Adonai* wherever the name *JHVH* appeared in the Scriptures. Even so, the *Magen David* hexagram represented to them, the "Ineffable Name, the *Shem ha-Meforash*. In *Symbols in the Church*, there is the following illustration and caption:



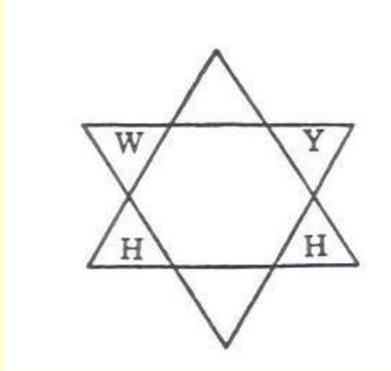
The Star of David with the inscription, *Jaweh* in Hebrew characters. The star itself represents the power of *Jaweh*, which reaches to all corners of the earth.

Jaweh was the name, by which, God was known to the Hebrews. However, “since the Hebrew people thought of the name of God, as a thing too sacred to utter, various substitutes were devised. One of these, was to place two Hebrew *yods* in a circle of rays of glory, or else within the Shield of David.”



Rabbi Theodore H. Gaster in his book, *The Holy and the Profane*, has a chapter entitled the “Shield of David.” He states:

In Hebrew, these elements [fire and water] are called respectively, *esh* and *mayim*, and it was fancifully supposed, that together they composed the word, *shamayim*, “heaven,” a recognized paraphrase for God. On this hypothesis, the hexagram, when used in magic, was a *graphic* substitute for the Ineffable Name, just as *Adonai* (Lord) was a *verbal* one. In support of this view, it is pointed out, that even in Christian magical writing, each of the four outer triangles of the hexagram, is usually labeled with one of the Hebrew letters of the *Tetragrammaton*, viz. *YHWH* (Jehovah).



It is easy to see therefore, that to the devout Jew, the *Magen David* not only represents the One God of Israel, but also, the Holy name, of which, He is called. And since the “Ineffable Name,” *JHVH* appears twice in the *Shema*, both the *Shema* and the *Shema ha-Meforash* find their clearest visible representation, in the *Magen David* hexagram.

The flag, bearing this emblem, displays to all the world, the message God gave to the Jews, that God in One, that He alone, is to be worshiped, and that His name is the Holiest name, which human lips have ever uttered.

The real meaning of all this, however, is still hidden from Israel. For the very design of the *Magen David* reveals, more, much more. It reveals who the One God truly is, and it reveals that His name (which contains the *Tetragrammaton*) is the name which is above every name. We shall see how the Shield of David, unmistakably portrays the truth of Jesus’ startling declaration, “I am come in My Father’s name” (John 5:43).

The Shield of David

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Having rejected the Lord Jesus Christ, the Jews, to this very day, still look and long for their Messiah. To the Wailing Wall, they come by the hundreds, chanting, weeping, and praying for their Messiah to come. In long, black coats, broad brim hats, and curls hanging down in front of their ears, their phylacteries bound to their wrists and to their foreheads, Hasidim bring their boys and teach them how to chant and wail, all the while, bobbing and swaying.

To this day, I can see an old man, his shoulders shaking with grief, crying out for Messiah to come. I can hear the rise and fall of the cadence as the Yemeni Jews, gathered together, off to one side, changing the ancient Hebrew prayers. They were calling out to God for Messiah to come. That is their cry and their hope.

This longing for Messiah, is represented by the Shield of David, the central figure of the flag of Israel, as it is stated in the *Encyclopedia of Judaica*:

In kabbalistic circles...the "Shield of David" became the "Shield of the son of David," the Messiah...The messianic interpretation of the sign was current among the followers of Shabbetai Zevi...The famous amulets given by Jonathan Eybeschuetz in Metz and Hamburg...have throughout a Shield of David, designated as "seal of MBD" (Messiah b. David), "Seal of the God of Israel," etc. The Shield of David was transformed into a secret symbol of the Shabbatean vision of redemption....

The initials *MBD*, probably stand for *Messiah bar David*, or Messiah, son of David. The identification of the *Magen David* with the Messiah, is also explained as the Kingdom of God, or more specifically, as symbolic of the Messianic era. There are a number of

widely different interpretations, regarding its meaning, but, in explaining its use and popularity, as a Jewish symbol, the significance of the word, *magen* (shield) and of the name *David*, must not be forgotten. “Magen” undoubtedly refers to God, who is described in the Bible, as the “Shield” or “Protector” of David. As the Messiah was to be a descendant of David, the *Magen David*, very likely symbolizes the Kingdom of God, the Messianic Era, when peace and justice will reign over all mankind.

This explanation has its foundation in the Scriptures. In many places in the Old Testament, God is referred to, as a shield.

“Fear not, Abram: I am thy shield, and thy exceeding great reward”
(Genesis 15:1).

“But thou, O LORD, art a shield for me; my Glory, and the lifter up of mine head” (Psalm 3:3).

“Blessed be the LORD, my strength, which teacheth my hands to war, and my fingers to fight: My goodness, and my fortress; my high tower, and my deliverer; my shield, and He in whom I trust
(Psalm 144:1-2).

It is very interesting to note, that in Jewish minds the flag of Israel, featuring as it does the *Magen David* in its center, represents to them, first of all the *Shema*, the central truth of Judaism, that God is One. Secondly, it stands for the Holy name of that One God. Then, it speaks to them of their Messiah, the son of David, who is to come. Finally, it means to them, that when the Messiah comes, He will restore them and set up His Kingdom on the earth.

That all of this is in reality, fulfilled in the One they rejected, the Lord Jesus Christ, is hidden from their eyes. For a “vail is upon their heart,” and “their minds were blinded.” “Nevertheless, when it (Israel) shall turn to the Lord (Jesus), the vail shall be taken away”

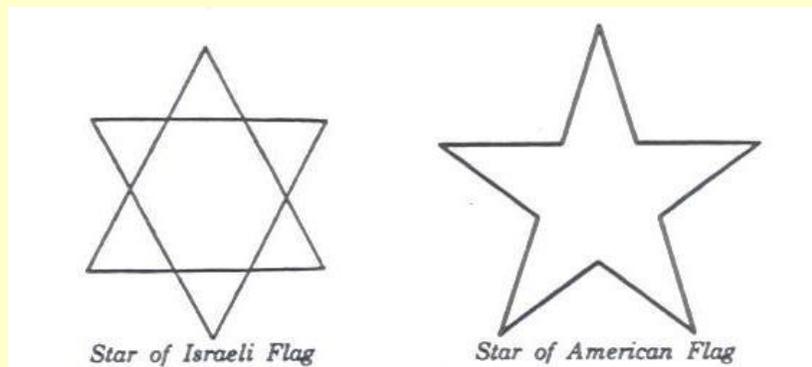
(2 Corinthians 3:14-16). What a glorious day that will be!

The Star of David

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The fact that the Shield of David, the central figure of Israel's flag, is a hexagram composed of two intertwined equilateral triangles gives rise to the commonly held term for, the *Magen David*, the Star of David. It truly is a star, six-pointed and unique in its design.



Tradition has it, that the flag of the United States, was initially designed with six-pointed stars, but that Martha Washington, who supposedly sewed together the first flag, requested the change to five-pointed stars saying, that she could “cut them out with one snip of the scissors.” Apparently, God's plan was involved, for the six-pointed star, was preserved for Israel's use, and for the purposes which God had planned for it.

The fact that the *Magen David* represents Israel's God and Messiah, as a star, is no coincidence. In his book, *How Did it Begin?*, Rabbi R. Brasch states, that among other reasons, the Jews adopted the Star of David, as a sign of the Messiah.

Jews adopted the symbol and made it their own for different reasons. They used it as a sign of the coming Messiah who, descending out of the Heavens, would redeem mankind. Did not the Bible itself (in the Book of Numbers) foretell the time was believed that the Messiah would come out of the House of David, people spoke of the “Star

of David.”

Balaam, who endeavored to curse Israel, but could not and instead poured forth blessings by divine inspiration, spoke of the Messiah, as a “Star out of Jacob.”

“I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth” (Numbers 24:17).

It was not a sign of the sun, or a moon, or a comet, which declared the coming of the Messiah, but a star! Wise men from the East followed the star and came to the child, Jesus. The star represented to them, the King of the Jews. The wise men came to Herod, in Jerusalem, requesting information on the birth of Christ, the King of the Jews.

“Saying, Where is He that is born, King of the Jews? For we have seen His star in the east, and are come to worship Him” (Matthew 2.2).

The Star identified the Messiah!

Jesus declared Himself to be the Star! There can be no greater proof than the Words of Jesus Himself, speaking by revelation through the beloved Apostle John.

“I Jesus have sent mine angel to testify unto you, these things in the Churches. I am the root and the off-spring of David, and the bright and the morning star.” (Revelation 22:16).

It is noteworthy, that Jesus declared His two-fold relationship to David, in the same breath as He identified Himself as the Star. He connected the Star and David and Himself together, thus affirming, that He was the Star of David!

Further, He revealed His deity, as the “root” or source, from which, David came. He was David’s father or Creator. He also referred to His humanity, as the “offspring” or branch of David. He was David’s son. He was both God, David’s Creator, and Man, David’s son. The Star of David reveals both, the deity of Jesus, and His humanity.

The Jews may not know it, but Jesus is the *Magen David*, the central figure of the flag of Israel!

The Two Triangles

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Upon close examination, it can be seen that the *Magen David* in the center of the flag of Israel, is a six-pointed star, composed of two equilateral triangles.



These triangles are not merely placed one upon the other, nor are they so merged together, that they cease to be distinctive triangles. Rather, they are placed in such a way, that while they retain their separate identity, at the same time, they are so intertwined, that they cannot be separated.

This strange, distinctive figure so constructed, has a profound and very wonderful meaning to the Jews. Their sacred Star of David, the intersected double triangle...they interpreted as symbolizing the love of man for God and God for man.

In *A Book of Jewish Concepts*, the following insight is given concerning the meaning of the *Magen David*, in Jewish thought:

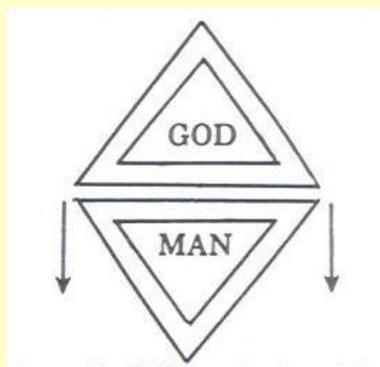
Franz Rosenzweig, who developed his Jewish philosophy in his main work, *Stern der Erloesung* (Star of Redemption), describes the universe, as consisting of three fundamental concepts, God-World-Man, represented by the three points of the upper

triangle of the *Magen David*, and three basic actions, Creation-Revelation-Redemption, represented by the three points of the lower triangle of the hexagram. The six points of the two inverted triangles are interwoven in the same manner as the six concepts of the universe are interwoven. The points of the hexagram allude to the relationship of God to man and world on the one hand, and to redemption afforded to God's creation, by means of obedience to His revelation.

The *Encyclopedia Judaica* adds that “Franz Rosenzweig also interpreted the *Magen David* in *Der Stern der Erloesung* (1921) as summing up his philosophical ideas about the meaning of Judaism and the relationships between God, men, and the world.”

The relationship between God and the man was perfect and beautiful in the beginning. God walked with Adam in the cool of the day (Genesis 3:8). No sin marred their fellowship. There was a beautiful Oneness, aptly illustrated by the two intertwined triangles of the Shield of David.

But, when sin entered the Garden of Eden, that fellowship was broken. The perfect intertwining of the two triangles was shattered; it was as though they were wrenched apart.



Isaiah declared, “Your iniquities have separated between you and your God, and your sins have hid his face from you...” (Isaiah 59:2). In his fallen, sinful state, man is “without Christ...having no hope, and without God in the world” (Ephesians 2:12).

This background helps us to examine the two triangles, one representing God, and the other, man. In his sinful condition, man is pictured as the lower triangle separated from God, who is represented by the upper triangle.

Only in Jesus, who was both God and man, are the two triangles perfectly intertwined as in the flag of Israel. Furthermore, only in Jesus is fellowship with God restored to fallen man, for apart from Him there is no fellowship with God. Israel's flag shows us that God has reconciled us to Himself in Jesus Christ. (See 2 Corinthians 5:19; Colossians 1:20-22).

The Divine Triangle

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The triangle is the ancient symbol for God. It is a particularly fitting emblem with which to picture God, in that there is no geometric figure with fewer straight lines which encloses an area. One or two straight lines cannot do so. Any area bounded by straight lines must have a minimum of three sides. In *Church Symbolism*, we find the following remarkable analysis:

The equilateral triangle...with its apex upward, is one of the oldest of the Trinity emblems. Its sides are equal, its angles equal, and it carries with it the idea of unity, because it has three sides and three angles, which are identical to one another in every respect, and yet, are three distinct sides and angles. They are combined so as to form, not three figures, but one figure. The equality of the three distinct sides and angles expresses the equality of the three distinct Persons. Their union, resulting in but one figure, suggests the one and inseparable, Divine Essence.

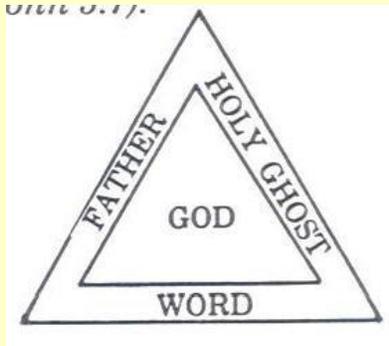
It is also remarkable that the Jews themselves, even in their steadfast adherence to the truth of the absolute Oneness of God, used the two intersecting triangles in the Shield of David, to represent their God and Messiah.

We can liken the area enclosed by the upper triangle of the Star of David to God, and the three sides to the three ways, in which, God has, from the beginning, manifested Himself --, in creation, revelation, and redemption.

“In the beginning, God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light” (Genesis 1:1-3).

Let us notice, that God is spoken of, as the Creator in verse one; the Spirit of God is referred to in verse two; and the Word of God brought God's Will, in verse three. These three ways in which God reveals Himself, do not make Him three Gods. He is One, and only One, as the *Shema* declares. These three manifestations, of that One God, are often mentioned, in the Scriptures.

“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are One” (1 John 5:7).



Some call these three ways in which God is revealed, “Persons,” as seen in the earlier quote from *Church Symbolism*.

Needless to say, neither the word, *persons* nor the word, *Trinity* is used in the Scriptures to describe God; and, like all man-made attempts to describe the overpowering majesties of the Holy One, neither is satisfactory. The doctrine of the Trinity, was a late development in Christianity and was not known or expressed by the Apostles. The word, “Trinity,” did not come into use for some time. Theophilus, Bishop of Antioch, is thought by some, to have been the first to use the term, although the best authorities, nowadays, usually credit the first use of the word to Tertullian, who flourished at the beginning of the third century.

In the *New Testament*, we do not find the doctrine of the Trinity in anything like its developed form, not even in the Pauline and Johannine theology.

The New Schaff-Herzog Encyclopedia of Religious Knowledge, adds this revealing statement: “The development of the Christian doctrine of the Trinity is...almost exclusively due to Christological speculation.”

Dr. Georgia Harkness in her book, *What Christians Believe*, reveals rare insight into the problem posed to discerning Christians through the use of such terms as *persons* and *Trinity*, to describe God. We should note that she refers to contemporary polytheistic connotations of the words, *Trinity* and *persons*.

It is a serious misunderstanding to think of Father, Son, and Holy Spirit as three separate deities. This would be polytheism, not monotheism; it would be Tritheism, not the Christian Trinity. It is not surprising that this mistake has been made, for Christians have often spoken of “God in three persons,” and one of the great Christian hymns contains the refrain

*Holy, Holy, Holy, merciful and mighty!
God, in three persons, blessed Trinity!*

What the “three persons” meant originally, and what this ought to mean today, is “God in three manifestations,” or forms of self-disclosure. What the word “person” in this connection means, is suggested by the Latin phrase, “*dramatis personae*,” the characters of a drama; hence, the most accurate understanding might be the “roles” of Father, Son, and Holy Spirit, in the great drama of divine revelation and man’s salvation.

Thus, it is quite possible to think of the One God - the only God - as coming to us in three vital, even indispensable, ways.

Lest, some question the competency of Dr. Harkness, to speak authoritatively on such a profound subject, I take the liberty to quote the publishers, Abingdon Press:

Dr. Harkness is an ordained Methodist minister and a graduate of Cornell University. Graduate study led to two Masters' degrees and the Ph. D. from Boston University. She is now professor emeritus of applied theology at the Pacific School of Religion, Berkeley, California.

Wherever the rank-and-file Protestant Churchman struggles to understand his faith, the name of Georgia Harkness, is already well-known. For she is one of the most respected interpreters of the faith for laymen, among modern Protestant writers.

With the changing of the meaning of the word, *persons* through the centuries, since it was first employed by Tertullian, the results have been tragic and have led Christians away from Christ, instead of to Him, for their revelation of the Godhead. Originally, the term meant something far different from that which is in the minds of people today.

As Dr. Harkness indicated, Tertullian used this word, in the sense of the Latin, "dramatis personae;" that is, the roles an actor plays on the stage. He meant to convey the thought, that God played the role of Father in Creation, the role of Redeemer, when He came in form of flesh as the Son, and now He indwells His people, as the Divine Spirit, the Holy Ghost. Only in the sense that the word, *persons* speaks of the roles of an actor, is it Scriptural, and undoubtedly that is the way it was originally intended.

The authoritative *Encyclopedia of Religion and Ethics* reinforces this view with the following observations:

It should, perhaps, be emphasized that the Trinitarian statement is never tri-theistic, in the sense of affirming three separate self-conscious and self-determining individualities in the Godhead. When it is affirmed that there are three Persons in one God, the word, "person" is used archaically, and not in the modern sense of a centre or core of personality. It was a word employed by Tertullian as on the whole, the best word by which to convey the idea of an inner principle of distinction or

individuation....and it was a good enough word, when it bore a vaguer and more flexible meaning than it bears nowadays in Western Europe. To say that there are three separate personalities in the Godhead, would be polytheism. To say that there are three eternal principles of distinction or modes of subsistence in the Godhead, is not polytheism - although in the speculative construction of the Trinity, it might lead, and has sometimes led, to a theoretical pluralism or polytheism.

Is it not tragic that the original meaning of the word, *persons*, which Tertullian unfortunately adopted, has been so altered since he first used it that “in the speculative construction of the Trinity it might lead, and has sometimes led, to a theoretical pluralism or polytheism?” Is it not time for Christendom to turn back to the true sense and meaning of the Word of God and use its terminology instead of such misleading words, as *person* and *Trinity*?

I believe it is a serious mistake for us to go outside of Holy Writ to find terms and phrases to explain divine revelation. Surely, God did not wait for Tertullian in 200 A.D., to bring to Christendom the revelation of who Jesus is. God put in His Word, His explanation of divine truth. It is the part of wisdom for us to go to His Word to find the terminology He wishes us to use, and I am sure it is closer to the truth. Let us explore some of the Words in the Scriptures to express God.

Scripture terminology introduces us to the word, *manifestation* (1 Timothy 3:16; 1 Peter 1:20; 1 John 1:2), which certainly more aptly, leads us to Scriptural understanding of the great Bible truth of the deity of Jesus Christ.

Many Bible scholars, dissatisfied with the un-Scriptural dilemma which the word, *persons* poses, now know God not to be a “Trinity of three persons,” but One God in three manifestations. That is, just as the three sides of a triangle enclose one area, and that one area can be seen from three different viewpoints or sides, yet remain one area, so is God.

The Scriptures emphasize repeatedly, that God is One, only One. (For example, Deuteronomy 6:4; Isaiah 44:8; 45:22; 46:9). Yet, this God is revealed to us in three manifestations. God is Father in Creation, Son in Redemption, and the Holy Ghost in Emanation in His Church; yet, One and the self-same God.

He and He alone is the Creator.

“Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by Myself” (Isaiah 44:24).

He and He alone is the Saviour.

“Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am He: before Me there was no God formed, neither shall there be after Me. I, even I, am the LORD; and beside Me there is no Saviour” (Isaiah 43:10-11).

He and He alone is the Holy Spirit.

“God is a Spirit: and they that worship Him, must worship Him in Spirit and in Truth” (John 4:24).

“There is one body, and one Spirit, even as ye are called in one hope of your calling” (Ephesians 4:4).

The one Spirit is interchangeably called, “the (Holy) Spirit,” “the Spirit of God,” and “the Spirit of Christ” (Romans 8:9). James Hastings in *The Encyclopedia of Religion and Ethics*, puts the whole matter succinctly, as the following quote reveals.

The Spirit is the immanent God Himself, working more freely in the

souls

of men as righteousness and power, because of the new channels of influence He has opened up for Himself through Jesus Christ. In short, God Himself is the Father revealed; God Himself is in Christ revealing; God Himself is the Holy Spirit abiding.

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Dr. Harkness, with rare insight, points out that the New Testament writers made no distinction of any “persons” in their use of the titles referring to God.

But, what do we mean by the Holy Spirit, the third “person” of the Trinity? Again, we must guard against thinking of a third God. The Holy Spirit is the same God, the infinite and eternal God, acting in our lives, present with us, right here and now.

As the manifestation of God incarnate in human form, Jesus could be only, in one place, and for a relatively short time. Therefore, he promised, and God gave, another manifestation that could be present in every place and to the end of time. Thus, the Holy Spirit may be thought of, as the living Christ, not the human Jesus, but the Divine Spirit within Him, that made Him God incarnate.

God as Father, Son, and Holy Spirit are three disclosures to us of one divinity...It is significant, that in the earliest New Testament writings -- the letters of Paul -- the terms. “Holy Spirit,” “the Spirit of God,” “the Spirit of Jesus Christ,” or simply Christ, or the Lord, or the Spirit are used interchangeably and apparently, with the same meaning. From His experience as a Christian before any theological doctrine of the Trinity was formulated, Paul found it natural to think of “the Lord,” as God the Father, or as Jesus Christ, the Son of God, or as the Holy Spirit. And so may we.

The one God is Scripturally seen, therefore, as Creator, Saviour, and Holy Spirit; or, as 1 John 5:7 says, as Father, Word, and Holy Ghost. This, the triangle shows: it encloses, but one area, yet, that area is seen from three sides or manifestations.

Christians believe in the unity of the One true God. As Father, he loves men, with infinite compassion; in Jesus Christ, we see Him revealed, most clearly; through the Holy Spirit we feel His presence, are guided by His wisdom, and sustained by His strength. Yet, He is One God, never three, whom we find in our experience, in these three major ways.

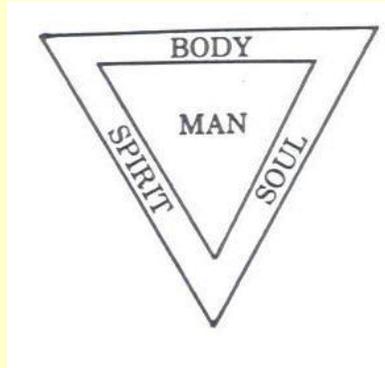
Bible Christians join with the Jews in declaring the truth of the *Shema*: “Hear, O Israel, the Lord our God, the Lord is One.”

The Human Triangle

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Man, made in the image and likeness of God (Genesis 1:26-27), is likewise appropriately symbolized by a triangle. While but one person or individual, each man is a tripartite being, comprised of Spirit, soul, and body. Paul in 1 Thessalonians 5:23, speaks of this: "I pray God, your whole Spirit and soul and body, be preserved blameless, unto the coming of our Lord Jesus Christ."



Many people look upon man as a physical being, but the body is merely, the house in which the real man lives. In 2 Corinthians 5:1, it is called a "Tabernacle" or dwelling place. Inside dwells the soul and Spirit. Only the Bible can reveal the differing aspects of the soul and the Spirit of man.

"For the Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and Spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

(Hebrews 4:12).

Understanding of these three parts of man, may be obtained from the story of man's creation in Genesis 2:7: "And the LORD God formed man (body) of the dust of the

ground, and breathed into his nostrils, the breath of life (Spirit); and man became a living soul.” What man became, (the soul) is the real man. The Preacher revealed what happens at death: “Then shall the dust (body) return to the earth as it was: and the Spirit (life) shall return unto God, who gave it” (Ecclesiastes 12:7).

Solomon did not speak of the soul, for he related only that which he knew. However, we know what he did not; that after the body returns to the dust and the Spirit of man returns to God, the soul, the real man, lives on and shall inhabit heaven or hell, depending upon whether the person was saved or lost.

Thus, man is composed of Spirit, soul, and body. In life, these three parts of our person, provide us with the three aspects of our being, just as the three sides of the triangle reveal the inner area from three different viewpoints.

It is important that these three parts of man be clearly delineated. Actually, it may be said, that man *is* a soul, he *has* a Spirit, and he *dwells in* a body. The soul is the real man: “man became a living soul” (Genesis 2:7).

An anonymous poet stated it well, in the poem below:

*“Isn’t it strange, that folks like you and me
Are Builders of eternity?
And each are given a bag of tools,
A shapeless mass and a Book of rules.
And each must make, ere life be flown,
A stumbling block or a stepping stone.”*

The bag of tools is what we receive at our birth: a body with its five senses, a brain with its powers to reason and choose, and whatever talents and abilities with which we are endowed. The Book of rules is the Bible, God’s Holy Word.

It is to the “shapeless mass” that we direct our attention. When an infant is born, its life has not yet taken shape; it is as a shapeless mass, stretching out ahead of it. It only takes form and shape, as it is lived. In like fashion, is the personality, the soul, the real man, shaped. As he lives, his life and enters into all the manifold experiences which accompany it, he develops conclusions, convictions, and attitudes. These cause the “shapeless mass” to take on its form and develop the unique personality of the soul.

Just as the body has five senses by which it contacts the outside world -- seeing, hearing, tasting, smelling, and feeling -- so there are five qualities, which operate within the soul of man. These five soulish qualities are: reason, memory, imagination, affection, and conscience. While the five bodily senses terminate at death when the body decays, the five soulish qualities remain active and alive because the soul, the real man, continues to live on, after it moves out of the body, at death.

The story that Jesus told in Luke 16, of the rich man, shows us that he had all five of these qualities, operating after his body was put into the grave (verse 22), and his soul went to hell (verse 23). He reasoned (verse 30), remembered (verse 25), used imagination (verse 27), had affection (verse 28), and a tormenting conscience (verse 23).

Embedded in an individual’s soul, are all the sins he has committed in his lifetime, unless they are washed away by the blood of Jesus. The environment of his early years, the atmosphere in his home, his experiences, these all contribute to the shaping of a man’s soul. The soul will live on through all eternity, either in heaven, or in the second death, which is the lake of fire.

Man, therefore, is a tripartite being; he is a soul with the soulish qualities of reason, memory, imagination, affection, and conscience. The soul dwells in a body with the five senses of seeing, hearing, tasting, smelling, and feeling. He has a Spirit, the breath of life, which came from God and which returns to God, at death.

The Man, Christ Jesus was also body, soul, and Spirit in His humanity. God was manifested in the flesh.

“For verily He took not on Him the nature of angels; but He took on Him, the seed of Abraham. Wherefore in all things, it behoved Him, to be made like unto His brethren...” (Hebrews 2:16-17).

- * He dwelt in a body (John 2:21; Hebrews 10:5).
- * He was a soul (Matthew 26:38; Isaiah 53:10; Acts 2:31).
- * He had a Spirit (Mark 8:12; Luke 23:46).

Since He was “made in the likeness of men” (Philippians 2:7) and in the “likeness of sinful flesh” (Romans 8:3), He was fully man, and was even “in all points, tempted like as we are” (Hebrews 4:15). Of course, He overcame the temptation and remained “without sin,” but the fact of His humanity, gives us great consolation.

“For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted” (Hebrews 2:18).

The same power that enabled Him to overcome temptation, is ours today, for we may avail ourselves of as much of His Grace as we need, to overcome every temptation and trial we have to endure.

We now see, the two triangles of the *Magen David*: the divine triangle, being God in His threefold manifestation of the Father, the Word, and the Holy Ghost; the human triangle, referring to the body, soul, and Spirit of the human person; the two triangles together, revealing God and man, both united in Jesus Christ!

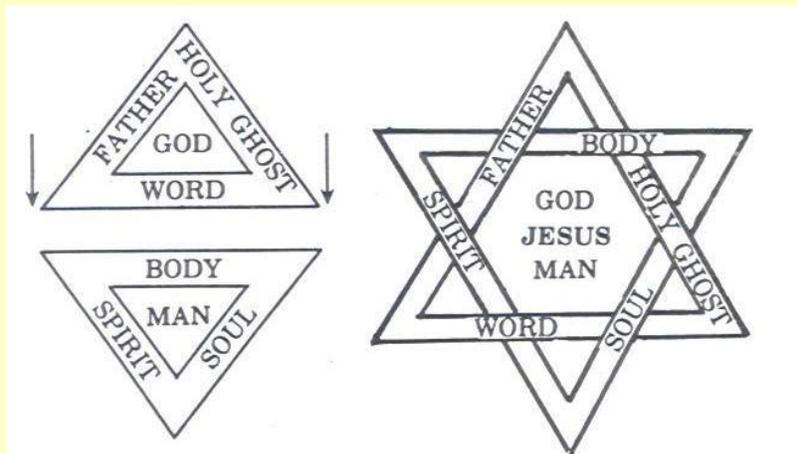
The Intertwining

11

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In Chapter seven, Jesus is shown to be represented by the *Magen David*, the star in the center of the flag of Israel. Now let us see how it is that this figure, so beautifully and accurately, portrays the Lord Jesus Christ.

As previously stated, sin separated God and man. How could this breach be healed? Man, in his sinful state, cannot bridge the gap. He is powerless to reach up to the Holiness of God and attain to it. Therefore, God must come down to man. And this is exactly what happened, when Jesus came and was born in a manger in Bethlehem. God and Man became One, in Jesus Christ. This is seen in the merging together of the two triangles, forming the *Magen David*.



The upper triangle, God, came down to man and took the form of man, the lower triangle. This is exactly what happened when Jesus came.

- * He took upon Him, the form of man (Philippians 2:7).
- * He came in the likeness of sinful flesh (Romans 8:3).
- * A body of flesh was prepared for Him (Hebrews 10:5).
- * This body was to be the seed of woman (Genesis 3:15).

To accomplish all this, God chose a virgin, named Mary and sent an angel to her.

“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore, also, that Holy thing which shall be born of thee shall be called, the Son of God” (Luke 1:35).

That body or Tabernacle, which was made of a woman for God to dwell in, was called the Son.

“But when the fullness of the time was come, God sent forth His Son, made of a woman, made under the Law” (Galatians 4:4).

That body was born of God, and God dwelt in it: “God was in Christ, reconciling the world unto Himself...” (2 Corinthians 5:19). That body was not God, but the temple or dwelling place of God. Jesus was both, the temple (in his humanity) and the God, who dwelt in the temple (in His deity). Therefore, He could say to the Jews of His day, “Destroy this temple, and in three days, I will raise it up” (John 2:19). The writer, the Apostle John, is careful to add in verse 21, “But He spake of the temple of His body.”

Mary was not the mother of God, as is taught by some religious groups; but she was the mother of the flesh body of God, called the Son, the temple, in which, God dwelt. This body, the human triangle, was “made of a woman” (Galatians 4:4).

The divine triangle, represents the One true and living God, the Creator. Therefore, Jesus had two natures. In His divine nature, He was the divine triangle, God Himself, the Creator: “All things were made by Him; and without Him, was not anything made, that was made” (John 1:3). In His human nature, He was the human triangle, made “in fashion as a man” (Philippians 2:8) with body, soul, and Spirit.

Men looked at Jesus and saw only the humanity. “Is not this the carpenter’s son?”

they asked; “Is not his mother called Mary? And his brethren, James and Joses, and Simon, and Judas? And his sisters, are they not all with us?” (Matthew 13:55-56). When Jesus declared, “I and My Father are One,” the Jews took up stones to stone Him (John 10:30-31). And they gave their reason: “for blasphemy, because that thou, being a man, makest thyself God” (verse 33). But He was not a man, who made Himself, God: rather, He was God, who made Himself man! He was God, come in the form of man.

The marvelous truth, is that the body of flesh, or the Son, was the dwelling place of God, the eternal Spirit. Even the disciples had difficulty grasping who Jesus truly was.

In John 14, the following account is recorded:

“Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet, hast thou not known Me, Philip? He that hath seen Me, hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me? The Words that I speak unto you, I speak not of Myself: but the Father that dwelleth in Me, He doeth the works.”

That the Son had no divinity, separate from the Father, is evident by the fact, that it was the Father (the eternal Spirit) in him, who did the miraculous works.

Jesus was God, manifest in the flesh (1 Timothy 3:16). “For in him dwelleth all the fullness of the Godhead bodily” (Colossians 2:9); which means that all that God is, the Father, the Word, and the Holy Ghost of the divine triangle, dwells in the body of the Son, the human triangle.

In the great standard work, accepted by Bible scholars everywhere, *The Encyclopedia of Religion and Ethics*, James Hastings states:

God is to be conceived as always present and active in the world, manifesting Himself continuously in nature and history, yet, manifesting Himself supremely and fully, only in the Person and Work of Jesus Christ. In Jesus Christ, we have at once, true man arising out of humanity and true God, coming forth from the Godhead. In other words, Jesus Christ is the perfect expression of the divine Nature.

Jesus fulfilled the great prophecy of Isaiah.

“For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace” (Isaiah 9:6).

From many other Scriptures, the dual nature of Jesus is also plainly seen, accurately portrayed by the union of the divine triangle and the human triangle in the *Magen David*. Jesus was both, the “fullness of God” - Father, Word, and the Holy Ghost - in a form of man with a soul and Spirit and a body of flesh, called the Son. The Father dwelt in the Son! Therefore, Jesus was both, God and Man, both Father and Son, both Lion and Lamb, both the Shepherd and the Door into the sheepfold, both the Lamb of God and the High Priest that offered the Lamb, both the Root (Creator) and the offspring (son) of David! How wonderful!

On Calvary, God did not die. Rather, deity withdrew from the Man, Christ Jesus, for there He was “made...sin for us, who knew no sin” (2 Corinthians 5:21), and the Son cried out, “My God, My God, why hast thou forsaken Me?” (Matthew 27:46). As a Man, and our Mediator (1 Timothy 2:5), who was sinless, yet who had all sin upon Him, He died, commending His human Spirit to God. His human body was taken down from the cross and put into the grave. His soul went to *sheol*, (KJV: hell), but did not remain there (Acts 2:31).

But, in fulfillment of Jesus’ own promise, “Destroy this temple, and in three days, I

will raise it up” (John 2:19), the divine nature of Christ, which was none other than God Himself, in His fullness, returned on the third day and raised that human body from the grave (John 10:17-18), reuniting once again, the human and the divine. This is beautifully illustrated by the two triangles, united in the Star of David.

The body of the resurrected Christ was not the same as it was before He died on Calvary. When God re-entered His human Tabernacle, He glorified it and deified it, and it is no more subject to the limitations of humanity (Romans 6:9; Revelation 1:18). The humanity is now “swallowed up” in deity, and the glorified, deified, once-human body, will be the dwelling place of God, for all eternity. Even the flesh or Son, is now part of God’s Divine being (1 Corinthians 15:24-28; Hebrews 1:1-8; Revelation 22:1-6, 13-16).

How tragic, that Israel does not know the One their own flag represents! They did not know who Jesus was when He walked among them; “had they known it, they would not have crucified the Lord of Glory” (1 Corinthians 2:8).

The Ineffable Name

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As we have seen in chapter 5, the Shield of David stands for *Shem ha-Meforash*, the *Tetragrammaton* or, “Ineffable Name” of God. This name was revealed to Moses by God at the burning bush when God commissioned Moses to deliver the children of Israel from their Egyptian bondage, as recorded in Exodus 3:13-15. The King James Version translates this name as, “I AM THAT I AM” or more simply, “I AM.” (Exodus 3:14). Concerning this name, C.I. Scofield states:

The primary meaning of the name LORD (Jehovah) is “the self-existent One.” Literally, “He that is who He is, therefore the eternal I AM.” But *Havah*, from which Jehovah, or *Yahwe*, is formed, signifies also “to become,” that is, to become known, thus pointing to a continuous and increasing self-revelation. Combining these meanings of *Havah*, we arrive at the meaning of the name Jehovah. He is “the self-existent One, who reveals Himself.” The name is, in itself, an advance upon the name “God” (*EI, Elah, Elohim*), which suggests certain *attributes* of Deity, as strength, etc., rather than His essential *being*.

Jehovah is distinctly the redemption name of Deity. When sin entered and redemption became necessary, it was Jehovah Elohim who sought the sinning ones (Genesis 3:9-13) and clothed them with “coats of skins” (Genesis 3:21), a beautiful type of a righteousness, provided by the LORD God, through sacrifice (Romans 3:21, 22). The first distinct *revelation* of Himself by His name, Yeshua was in connection with the redemption of the covenant people out of Egypt (Exodus 3:13-17).

Since this name speaks of God, not only as Creator of all things, but also as the Redeemer, it reveals God reaching down towards sinful man, in His divine purpose and plan with a view to His salvation. In this name, God revealed Himself as the Saviour and

Redeemer of mankind. Eighteen times in the Old Testament, God is given the title, “Redeemer.” God says of Himself, in Isaiah 49:26: “All flesh shall know that I, the LORD (*YHVH*) am thy Saviour and thy Redeemer, the Mighty One of Jacob.” This is repeated in Isaiah 60:16.

Twelve times, God is referred to as Saviour in such Old Testament Scriptures as, Isaiah 43:3, 11: “For I am the LORD (*YHVH*), thy God the Holy One of Israel, thy Saviour...I, even I, am the LORD (*YHVH*); and beside me, there is no Saviour.”

It is noteworthy that, the “Ineffable Name,” *YHVH* is almost invariably used whenever God reveals Himself, as the Redeemer and the Saviour, thus establishing it as the Old Testament, redemptive name of God. Since the Shield of David is the visible representation of *YHVH*, it also speaks of Him, who alone, is Redeemer and Saviour.

Salvation for mankind came at Calvary. The Apostle Paul speaks of this redemption being accomplished by, “the great God and our Saviour” (Titus 2:13). Clearly, this could be none other than *YHVH*, who said in Isaiah 43:11: “I even I, am the LORD; and beside me, there is no Saviour.”

“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour, 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).

There are those who apparently see a conflict between the statement in Isaiah and the one in Titus. They conclude, that there must be two Gods and two Saviours, *YHVH* in the Old Testament and Jesus Christ in the New Testament. This is preposterous. In the Old Testament, God asserted that He was the only Saviour, declaring, “Beside Me, there is no Saviour.” (Isaiah 43:11); and in the New Testament, God is spoken of as, “the only wise God, our Saviour” (Jude 25). Both, Old and New Testaments declare, that there is but one God and Saviour. They are in perfect agreement!

Objection may be raised, that the Saviour spoken of, in the Old Testament, is YHVH, - while Jesus Christ is named, as the Saviour in the New (Titus 2:13). True! It is equally true, that Jesus Christ of the New Testament, is YHVH of the Old! Jesus was "God, manifest in the flesh" (1 Timothy 3:16).

Let us examine again, Isaiah's prophecy of the coming Messiah.

"For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The everlasting - Father, The Prince of Peace" (Isaiah 9:6).

This prophetic verse is incontrovertibly speaking of Jesus; it affirms that He was to be, "The Mighty God and The everlasting Father" - coming to us as, "a child born" (at Bethlehem) and "a son given" (at Calvary). Isaiah further prophesied of the Messiah, that His name was to be Immanuel (Isaiah 7:14), meaning, "God with us" (Matthew 1:23). Let us see how these amazing prophecies were fulfilled in our Lord Jesus Christ.

Jesus declared in John 5:43: "I am come in My Father's name," That name must be Yeshua, the "I AM," the Ineffable Name, for that was the highest, holiest, greatest name, by which, God had heretofore revealed Himself.

When Jesus was born, an angel from heaven appeared to Joseph saying unto him, "Joseph, thou son of David, fear not to take unto thee Mary, thy wife: for that which is conceived in her, is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins" (Matthew 1:20-21). Verse 25 states, that Joseph "called His name JESUS," the English name for the Hebrew Yeshua.

The purpose and meaning of an angel coming down from heaven and declaring to Joseph the actual name, by which, the child was to be called, is revealed in verses 22 and 23:

“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, Emmanuel, which being interpreted, is God with us.”

The name, Jesus had to mean everything that the name Emmanuel meant: “God with us.” And it did! Further, since Jesus came in His Father’s name (John 5:43), the name Jesus, (Yeshua) must have *YHVH* in it, and it does!

Let us examine the beautiful name of Jesus and ascertain how it was that Jesus could declare that He came in His Father’s name.

The *New Scofield Reference Bible* in its margin states, that the name, Jesus is the “Greek form of the Hebrew Jehoshua, meaning, ‘Jehovah is salvation.” Some have tried to lessen the impact of this revolutionary truth, by translating Jesus to mean merely, “salvation.” But, the fact is irrefutable, attested to by such reliable Greek and Hebrew scholars as, Strong, Thayer, Vine, and Peloubet, who assert that the name, Jesus incorporates in it, the very name YHVH, with the suffix, “sus” (Greek) or “shua” (Hebrew) added. It is this suffix which means, “salvation.”

Notice the name of Jesus in its Hebrew forms in the diagram below:

<i>Greek</i>	<i>Hebrew</i>
JESUS	=JEHOSHUA
	=YESHUA
	=JHVH-SHUA

Matthew Henry relates an interesting sidelight:

Jesus is the same name with Joshua, the termination only being changed, for the sake of conforming it to the Greek. Joshua is called Jesus (Acts 7:45; Hebrews 4:8) from the Seventy. There were two of that name under the Old Testament, who were both illustrious types of Christ, Joshua who was Israel's captain at their first settlement in Canaan, and Joshua who was their high priest at their second settlement after the captivity (Zechariah 6:11-12). Christ is our Joshua; both the *Captain of our salvation*, and the *High Priest of our profession*, and, in both our Saviour -- a Joshua, who comes in the stead of Moses, and does that for us which *the law could not do, in that, it was weak*. Joshua had been called, *Hosea*, but Moses prefixed the first syllable of the name, *Jehovah*, and so made it *Jehoshua* (Numbers 13:16), to intimate that the Messiah, who was to bear that name, should be *Jehovah*.

The name, Jesus therefore, contains all that is in Emmanuel, and all that is in YHVH, and more! For it is the name of the God of the Old Testament, fulfilling the work of redemption, which He had but promised to do heretofore. Through Calvary, salvation and redemption became a reality, and the name, Jesus has become God's highest, greatest, holiest, most exalted name, and the only name, through which, mankind can be saved (Acts 4:12).

When the apostles were called to account before the Sanhedrin for the healing of the impotent man at the Gate Beautiful, they were asked, "By what power, or by what name, have ye done this?" (Acts 4:7). The answer Peter gave reveals the exalted place the name of Jesus now holds.

"If we, this day, be examined of the good deed done to the impotent man, by what means he is made whole; Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by Him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is be-

come the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

(Acts 4:9-12).

The name *YHVH* was no longer sufficient. God had poured all the majesty and marvelous attributes of *YHVH* into the name of Jesus! Everything that *YHVH* was to Israel, can be found now, only in the name of Jesus. Jesus declared, "No man cometh unto the Father, but by Me." (John 14:6).

After the redemption of the world was consummated at Calvary, where the man, Christ Jesus died for the sins of the world (Deity had withdrawn when Jesus became sin for us, Matthew 27:46), then the mighty revelation of His name burst forth.

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess, that Jesus Christ is Lord, to the Glory of God, the Father."

(Philippians 2:9-11).

The name, Jesus became the highest and greatest name of God, mightier even than *YHVH*. "Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Ephesians 1:21).

From Pentecost on, when that which Jesus died to purchase for mankind was delivered, the name of Jesus had been the means, by which, all that God is, and all that God does for man, is made available to us.

- * Demons are cast out in the name of Jesus (Mark 16:17; Acts 16:18).
- * Sick are healed in Jesus' name (James 5:14-15; Mark 16-18; Acts 3:6-7).

- * Repentance must be in that name (Luke 24:47; Acts 2:38).
- * Remission of sins comes only through the name of Jesus (Luke 24:47; Acts 2:38).
- * Baptism in water, to be valid, must be done in the name of Jesus (Acts 2:37-38; Acts 8:16; Acts 10:48; Acts 19:5).
- * The Holy Ghost is given to believers in the name of Jesus (Mark 16:17; John 14:26).
- * Prayer, to be effective, must be done in that name (John 14:13-14; John 16:24).
- * To be in God's Church, we must be called by His name, and have His name called upon us. (Acts 15:17).
- * The Church is a people for His name (Acts 15:14).
- * Whatsoever we do, whether it is in word or in deed, to be accepted by God, must be in the name of Jesus (Colossians 3:17).
- * It is only in that name, that we may obtain salvation (Acts 4:12).

Oh, Israel, if only you knew Him, who is your *Magen David*, your God and your Messiah! Even your Old Testament reveals Him. But, your minds are "blinded: for until this day, remaineth the same vail, untaken away, in the reading of the Old Testament; which vail is done away, in Christ. But, even unto this day, when Moses is read, the vail is upon their (your) heart. Nevertheless, when it (you) shall turn to the Lord, the vail shall be taken away" (2 Corinthians 3:14-16).

It is only when you look to Jesus, that the vail will be removed. You will then fall at His feet and cry out as Thomas, "My Lord and My God" (John 20:28). Then His name, the name of Jesus, will be to you, truly the Ineffable Name, higher than the heavens. You will adore that name of Jesus, for it will be the name, through which, you will be saved - (Romans 10:13; Romans 11:26).

The End-time Generation

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When Jesus declared that the generation, living at the time of Israel's restoration as a nation, would be the one that would "not pass, till all these things be fulfilled" (Matthew 24:32-35), He was certainly speaking of our generation. For we are the ones who have seen Israel, reconstituted as a nation, in the land God had given them.

However, when Israel first set themselves up, as a nation in 1948, they did not possess the city of old Jerusalem. It was outside the boundaries of the then nation of Israel, although they possessed the land to the west of the walls of the ancient city, where they proceeded to build the new city.

Hostilities between the Jews and the Arabs broke out again, in 1967. In a remarkable display of courage and daring, Israel defeated the Arabs in six days and rested on their Sabbath! One of the thrilling exploits of this war, was the capture of the ancient city of Jerusalem. To this day, the blowing of the *Shofar* and the trembling voice of the Chief Rabbi of Jerusalem, as he stands at the Wailing Wall and triumphantly declares, "God has given back to us, our ancient and beloved city. Here we stand. We will never, never, never give it up. We have entered the Messianic Era."

Jesus said in Luke 21-24, "And they (Israel) shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

The "times of the Gentiles" began when Nebuchadnezzar conquered Jerusalem, in 587 B.C. Jerusalem has been under Gentile overlordship since then, until 1967, when Israel recaptured the city. Now that Jerusalem is again possessed by Israel, it is added proof, that this generation is the one which Jesus declared would "not pass till all these

things be fulfilled.” It is the end-time generation.

The divine purpose for this age has been, “to take out of them [the Gentiles], a people for His name” (Acts 15:14). This has been in progress, since the Day of Pentecost, and it will continue, until the Rapture or catching away of the Church, the next great event on God’s prophetic calendar!

“For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we, which are alive and remain, shall be caught up together with them, in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.”

(1 Thessalonians 4:16-17).

It is only “after this” that Jesus returns as “KING OF KINGS, AND LORD AND LORDS.” (Revelation 19:16) to “build again the Tabernacle of David, which is fallen down; and...build again, the ruins thereof, and...set it up” (Acts 15:16). That means that Christ will re-establish the rule of the House of David over Israel, in which, He, as the Messianic Son of David will rule, first, over Israel, and secondly over “all the Gentiles, upon whom my name is called, saith the Lord” (Acts 15:17). This will be the setting up of the Millennium, the Kingdom Age.

Israel’s retaking of Jerusalem is confirmation to us that God is beginning to turn from the Gentiles to deal once more with His earthly people, Israel. This shows us that we are truly the end-time generation, the generation which will “not pass till all these things be fulfilled.”

The next great event, the Rapture of God’s true Church, is even now, at the door! We are in the Rapture Generation!

The SIGN OF THE SON OF MAN

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The flag with the *Magen David* center, is today, flying over the ancient city of Jerusalem. To the Jews, this means that their Messiah, is coming soon! The Messiah they seek, truly will come as their King, but He will be the man they crucified! This is the message of the flag of Israel, for this flag speaks of the amazing fulfillment of Jesus' own prophecy.

“And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man, coming in the clouds [white] of heaven [blue] with power and great Glory.” (Matthew 24:30).

The Israeli flag's own colours is referred to, in connection with the coming of Jesus!

Further, we are told that the “sign of the Son of man” shall appear in the heavens. Could it be that a star will appear in the shape of the *Magen David*, as a sign to Israel, that their Messiah is coming, and then Jesus shall appear? The same sign appeared at His first advent. The wise men said, “We have seen His star in the east, and are come to worship Him.” (Matthew 2:2).

Here we have, in one verse, the unfolding of the mystery of the flag of Israel. First, there is the fulfillment of the colours: Jesus will come in the clouds (white) of heaven (blue). We have also, the possibility of the actual central figure of the flag, the six-pointed star of the Shield of David, once more, shining forth in the heavens, as a “sign of the Son of man.” The sign that reveals to Israel and to all the world, that the Man who came to this world as a babe in a manger, the One who was despised and rejected of men (Isaiah 53:3), who “came unto His own, and His own received Him not” (John 1:11), whose

“visage was so marred, more than any man” (Isaiah 52:14), the One Israel crucified, is none other than the Lord of Glory (1 Corinthians 2:8), their Lord and their God (John 20:28), their long sought Messiah, and the one returning to this earth.

When Jesus comes again, it will not be as a suffering Saviour, but as King of Kings and Lord of Lords (Revelation 19:16).

“Behold, He cometh with clouds; and every eye shall see Him, and they also, which pierced Him: and all kindreds of the earth shall wail, because of Him. Even so, Amen. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.”

(Revelation 1:7-8).

It is the Almighty, which will be coming! We are told that we should be “Looking for that blessed hope, and the Glorious appearing of the great God and our Saviour Jesus Christ.” (Titus 2:13) He will come to Israel after He has raptured (caught away) His Church.

At the time of His coming, Israel will be in deep trouble. The whole world, under the Anti-Christ, will be gathered together, against Israel. Revelation 19:11-19, describes Jesus, as He rides forth to deliver His chosen people, Israel. This great event is detailed by the prophet, Zechariah:

“For I will gather, all nations against Jerusalem, to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand, in that day, upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, toward the east and toward the west, And there shall be a very great valley; and half of the mountain shall remove

toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake, in the days of Uzziah, King of Judah: and the LORD my God, shall come, and all the saints with thee.” (Zechariah 14:2-5).

When Jesus comes, He is called, “the LORD my God” or in Hebrew, “Jehovah, my *Elohim!*” Further, all Israel will know, that Jesus, their Messiah, is the One God of the *Shema* and the *Magen David*.

“And the LORD shall be King over all the earth: in that day shall there be One LORD, and His name One” (Zechariah 14:9).

When Israel’s deliverance is complete and the armies that came against her destroyed, the Anti-Christ and the False Prophet will be cast alive, into the lake of fire (Revelation 19:20). Then, Israel will fall at the feet of Jesus, even as Joseph’s brothers fell at His feet, and Israel shall proclaim Him, as their God.

“Lo, this is our God; we have waited for Him, and He will save us: this is the LORD; we have waited for Him, we will be glad and rejoice in His salvation.” (Isaiah 25:9).

They will, at last, have found their *Magen David!*

Epilogue

It is with bewilderment and wonderment, that Israel will finally acknowledge Jesus, as the Messiah of Israel. When they behold Him, they will realize that He is the One they crucified.

“Behold, He cometh with clouds; and every eye shall see Him, and they also, which pierced Him: and all kindreds of the earth shall wail, because of Him, Even so, Amen” (Revelation 1:7).

Zechariah recounts the gracious and loving way, in which, the Lord will respond to His people, the children of Abraham. He will not berate them, when they question Him, in their bewilderment.

“And one shall say unto Him, What are these wounds in thine hands? Then, He shall answer, Those with which I was wounded in the house of My friends.” (Zechariah 13:6).

Zechariah added the reaction of broken-hearted Israel, as the realization of their tragic mistake, finally breaks in upon them.

“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. In that day, shall there be a great mourning in Jerusalem, as in the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; All the families that remain, every family apart, and their wives apart.” (Zechariah 12:10-14).

As the good Samaritan poured the oil and the wine into the wounds of the man, who fell among thieves, on the Jericho road (Luke 10:34), so the tender ministrations of their Messiah will restore the Children of Israel, even though the depth of their rejection has been great.

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of Grace and or supplications...” (Zechariah 12:10).

“In that day, there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness.” (Zechariah 13:1).

Israel's restoration will be complete. The One whom they crucified, will be their God and their Redeemer. He will wipe their tears away and restore them as His earthly people.

“And so all Israel shall be saved: as it is written, There shall come out of Sion, the Deliverer, and shall turn away ungodliness from Jacob: For this is My Covenant unto them, when I shall take away their sins.” (Romans 11:26-27).

The magnitude and wonder of God's Grace, is so great, it surpasses our finite abilities to comprehend. When we approach the curtain behind which dwells His infiniteness and His eternity, we can only bow and worship.

“O, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways, past finding out! For who hath known the mind of the Lord? Or who hath been His counsellor? Or who hath first given to Him, and it shall be recompensed unto Him again? For of Him, and through Him, and to Him are all things: to whom be Glory forever. Amen” (Romans 11:33-36).

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Rev.& Mrs. David F. Gray

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