



A Publication of CJF Ministries and Messianic Perspectives Radio Network

# Messianic Perspectives®

*God has not forgotten the Jewish people, and neither have we.*

HOW  
TO GET  
YOUR NAME  
IN THE

BY RICHARD HILL



A common greeting during the Jewish New Year (Rosh Hashanah) is, “*L’Shanah Tovah Tikatevu*” (May your name be inscribed [in the Book of Life] for a good year).

In Jewish tradition, Rosh Hashanah is the Day of Judgment. It marks the beginning of the Ten Days of Awe counting down to *Yom Kippur* (the Day of Atonement). This is the period when Jewish people seek forgiveness for their sins during the past year.

The Apostle John tells us in the closing words of the *Brit Chadashah* (New Testament) that there will be a day when all will stand before God in judgment. The record books of our lives will be opened and reviewed. Another book, the Book of Life (Rev. 20:11-15), will be opened, and in it are the names of everyone who will spend eternity with God in Heaven.

Would you like to know for sure that your name is inscribed in the Book of Life? And when speaking with your Jewish friends, how can you help them find assurance that their names are in the Book of Life?

Personally, I did not know my name was in the Book of Life until I was about 30 years old. And it has been my experience that few Jewish people have this assurance as well. Many confess that praying and repenting annually on Yom Kippur fail to give them the certainty of forgiveness and the peace of knowing their names are secured in the Book of Life. Many others fail to receive their desired peace with God—even after attending a religious service and praying with the *mishpochah* (family).

If you died tonight and God asked, “Why should I write your name in the Book of Life?” What would you answer?

Most people will respond by saying that they are good and have never murdered or committed a robbery—as if being good places your name in the Book of Life. I thought I was a good person for the same reasons, but I was deceived. According to God’s word (Psalms 14:2-3), I was not a good person.

The Prophet Isaiah did not think too many of God’s chosen people were good, either. In fact, Isaiah clearly revealed our dilemma in his prophecy:

Behold, the LORD’s hand is not shortened, That it cannot save; Nor His ear heavy, That it cannot hear. But your iniquities have separated you from your God; And your sins have hidden His face from you, So that He will not hear. For your hands are defiled with blood, And your fingers with iniquity; Your lips have spoken lies, Your tongue has muttered perversity (Isa. 59:1-3).

The Prophet points out that we are all sinners. He explains that the God of Israel wants to save His chosen people and hear our prayers, but there is a problem. Isaiah reveals that our sins have caused a separation between our Lord and us! Our sins have caused Him to shy away from us. Our prayers go unheard. This is a very serious situation—our sins break the direct link that God’s chosen people have to God.

We have all personally sinned against God because we have all broken His commandments. His *Torah* (the Law) has precisely 613 commandments. There are probably few Jewish people who know all 613 commandments. For that matter, there are undoubtedly few rabbis who know all 613. If we narrowed it down to the Ten Commandments, can we identify them accurately?

Growing up I knew four commandments: have no other gods before Me, honor your mother and father, don’t steal, and don’t lie (Ex. 20:1-17). Those were only four, and I broke all four many times in my life! I believed I was in good standing with the Lord, but the Jewish Bible says that once I broke one of His commandments, I was a lawbreaker and it was as if I had broken all of them. According to Isaiah, God looks at sinners with hands “defiled with blood” (Isa. 59:3). This is certainly not the best place to be with the Lord.

God is a holy God who requires everyone, including Jewish people, to be holy like Him (Lev. 11:44). Even with our best attempts at holiness, this is impossible to accomplish. We break His commandments and sin against Him. The *Tenach* tells us we are going to be harshly punished—much like our forefathers were punished in the desert. The Prophet Daniel presents a clear picture of the future that lies before us.

And many of those who sleep in the dust of the earth shall awake, Some to everlasting life, Some to shame and everlasting contempt (Dan. 12:2).

who rise to disgrace and everlasting contempt. It is the place where those who live without God in their lives today, will live without God for eternity. This is such a horrible place that anyone knowing they were headed there would certainly change direction!

Those who do not get their names written in the Book of Life will live without God in everlasting contempt. In the biblical account of Moses on Mt. Sinai with the Lord, Moses is interceding on behalf of the people. The Jewish people had already created and worshiped the golden calf and God judged them—approximately 3,000 men died.



Daniel vividly shows that there are two kinds of Jewish people: those resurrecting to everlasting life, and those resurrecting to everlasting contempt (*Sheol* or Hell). Those who have everlasting life are righteous and have their names written in the Book of Life. Abraham, Sarah, Isaac, Jacob, Moses, King David, and Daniel are certainly a few among that number. Pondering this short list makes one contemplate how we measure up in the area of righteousness. Then there are those

Now it came to pass on the next day that Moses said to the people, “You have committed a great sin. So now I will go up to the LORD; perhaps I can make atonement for your sin.” Then Moses returned to the LORD and said, “Oh, these people have committed a great sin, and have made for themselves a god of gold! Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written.” And the LORD said to Moses, “Whoever has sinned against Me, I will blot him out of My book” (Ex. 32:30-33).

## Messianic Perspectives®

**Dr. Gary Hedrick, Editor in Chief**  
**Rachel Zanardi, Editor**  
**Erastos Leiloglou, Designer**



*Messianic Perspectives* is published bimonthly by C.J.F. Ministries, P.O. Box 345, San Antonio, Texas 78292-0345, a 501(c)3 Texas nonprofit corporation: **Dr. Gary Hedrick, President; Brian Nowotny, Director of Communications; Rachel Zanardi, Editor; Erastos Leiloglou, Designer.** Subscription price: \$10 per year. The publication of articles by other authors does not necessarily imply full agreement with all the views expressed therein. Unless otherwise noted, all Scripture quotations are taken from the New King James Version of the Bible (Nashville, TN: Thomas Nelson Publishers, 1982). Visit us online at [www.cjfm.org](http://www.cjfm.org). Toll-free OrderLine: (800) 926-5397.  
 © 2011 by C.J.F. Ministries. All rights reserved.

It is amazing that many Jewish people believe they can go straight to God without an intercessor. Moses plainly states in this passage that he is the intercessor for the Jewish people. He's going on the mountain to plead the Lord's forgiveness for their iniquity. These Jewish people, recently freed from Egypt, were happy to have an intercessor—how things have changed.

Moses is certainly a wonderful intercessor. He asks for God's forgiveness and then states that if God will not forgive their sin, then he wants his own name out of the Book of Life! He basically says that if God is not a forgiving God, then he does not want to have anything to do with Him—even for eternity.

The Lord's response is remarkable. God declares, "Whoever has sinned against Me, I will blot him out of My book."

It has already been established that all people have broken God's commandments and are sinners in His sight. This leaves us all without our names written in the Book of Life. Some Jewish people might ask, "But what about all the services and prayers on Yom Kippur and Rosh Hashanah? Doesn't that help us get into the Book?" The Prophet Isaiah responds with a "No," and a reminder that God does not hear the prayers of those who do not have a personal relationship with Him.

This is the bad news, but there is good news. God is not only the Judge, but He is also the God of love, joy, peace, mercy, salvation, and deliverance. He wants everyone to live with Him eternally, and for none to perish.

As the account of the Jewish people's exodus continues, Moses returns to Mt. Sinai and makes the dramatic request for the Lord to show His glory:

So the LORD said to Moses, "I will also do this thing that you have spoken; for you have found grace in My sight, and I know you by name." And he said, "Please, show me Your glory." Then He said, "I will make all My goodness pass before you, and I will proclaim the name of the LORD before you. I will be gracious to whom I will be gracious, and I will have compassion on whom I will have compassion" (Ex. 33:17-19).

The Lord responds to Moses' request by declaring His sovereignty: He will be gracious and compassionate to whomever He chooses. The God of Israel is a merciful and compassionate God who loves you and desires a personal relationship with you. Do you

want a loving relationship with Him like Abraham and Moses had, where they walked and talked with the Lord? If so, it is possible to actually meet and talk with the Lord on a personal level.

How can one have this intimate, personal relationship with God? Isaiah has the answer in the same chapter where he told all Jewish people that we are sinners separated from God. "*The Redeemer will come to Zion, And to those who turn from transgression in Jacob, Says the LORD*" (Isa. 59:20).



God promises the Redeemer (the Messiah) will come to Zion, the city of Jerusalem. The promise is individual, as well. The Redeemer will come to "those who turn from transgression," and who humbly repent of their sin. Repent simply means to "change one's mind." So the humble of heart need to change their minds about their sin against God, turn away from their sin, and turn to God for deliverance. This is the kind of prayer that the Lord hears!

A blood sacrifice of atonement for our sin is also required for us to be clean before the Lord and have a personal relationship with Him. "*For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul*" (Lev. 17:11).

God instituted the animal sacrificial system for the Jewish people to make atonement for sins. The animal's blood

and life were taken so we could have spiritual life with the Lord. Today, there is a big problem with this sacrificial system because there is no Temple in which to offer sacrifices. In 70 CE (AD), the Roman emperor Titus and his armies destroyed the Second Temple, and from that time the Jewish people have not been able to atone for sins using the animal sacrificial system. Since God allowed all this to happen, He is the One who must provide the solution—and His solution is found in the Messiah (*Mashiach*)!

Isaiah intricately details God's solution for sin in his prophecy (Isa. 52:13—53:12). The Prophet shows that the Messiah would be the Suffering Servant who not only atoned for our sins, but also provided complete forgiveness so that we could enter into a personal relationship with God. This relationship is what guarantees that our names are written in the Book of Life forever.

He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. All we like sheep have gone astray; We have turned, every one, to his own way; And the LORD has laid on Him the iniquity of us all (Isa. 53:3-6).

This passage of Isaiah, sometimes referred to as the Suffering Servant passage, tells us much about the Messiah. The Prophet shows us the Messiah is a “**man** of sorrows” who was despised and forsaken of men (Isa. 53:3). One prevalent thought within the Jewish community is that God afflicted the Suffering Servant for His own sins. However, this is not true because the Suffering Servant had no sins (Isa. 53:9). Isaiah continues his discourse by telling us that the Messiah made intercession on our behalf (Isa. 53:12). He was pierced, wounded, and crushed for our sins. He took the punishment for our sins upon Himself. His physical scourging or injuries healed us (Isa. 53:5)!

God reminds us how we have turned and gone astray from Him and His ways (Isa. 53:6). Our sin has caused each of us to go our own way, not the way of the Lord. There is, however, good news: the Lord (*YHVH*) caused our sins to fall upon the Suffering Servant Messiah. Our intercessor, Messiah, died so that our sins could be forgiven!

Who is this Messiah that Isaiah presented?

Every time I ask a Jewish person to read Chapter 53 of Isaiah aloud, I am inevitably told that the person spoken of is **Jesus**. Yeshua is also the only one who could have fulfilled these and many other messianic prophecies of the *Tenach*. After proclaiming that Jesus is the Suffering Servant of Isaiah 53, most Jewish people tell me that they must be reading from the New Testament. Most are amazed that it is in our very own Jewish Bible, the *Tenach*. The Jewish Prophet Isaiah wrote



it from 739-681 BCE—about 700 years before Yeshua came to earth to show not only the Jewish people but also the world that He is the Messiah.

The good news continues in that Messiah not only died to provide the forgiveness of sins, but He rose from the dead to guarantee everlasting life and permanently record our names in the Book of Life.

Yet it pleased the LORD to bruise Him;  
He has put Him to grief. When You make  
His soul an offering for sin, He shall see  
His seed, He shall prolong His days, And  
the pleasure of the LORD shall prosper in  
His hand (Isa. 53:10).

The Lord sees the Messiah’s death as more than a sin offering. The Hebrew word for “sin” is *asham*. *Asham* means, “guilt or trespass,” and refers to the guilt or trespass offering. This guilt offering atones for not only the sin, but also the guilt associated with it. Similarly, our sin and guilt are atoned for when we accept Yeshua’s sacrifice. However, Yeshua’s sacrifice entirely cleanses us from sin and guilt so that we can worship our holy God in Spirit and in truth.

After the Prophet Isaiah presents the truth that the Messiah will be crushed by the Lord as a guilt offering, he adds some amazing information: the prolonging of the Messiah’s days.

## Contact us:



[cjfm.org](http://cjfm.org)

### CJF Ministries—USA

PO Box 345  
San Antonio, Texas 78292  
USA  
Phone (800) 926-5397  
Fax (210) 226-2140  
[info@cjfm.org](mailto:info@cjfm.org)

### CJF Ministries—UK

PO Box 28775  
London E18 2WT  
UNITED KINGDOM  
Phone/Fax +44-208-498-0517  
[uk@cjfm.org](mailto:uk@cjfm.org)

### CJF Ministries—Canada

PO Box 406  
Orangeville, Ontario  
L9W 5G2  
CANADA  
Phone (866) 232-3353  
Fax (519) 941-6882  
[canada@cjfm.org](mailto:canada@cjfm.org)

### CJF Ministries—Israel

PO Box 40109  
Mevaseret Zion  
ISRAEL  
Phone +972-2-579-1431  
Fax +972-2-570-0822  
[israel@cjfm.org](mailto:israel@cjfm.org)

How can the Messiah's life be prolonged after He died?

Isaiah is alluding to the Messiah's bodily resurrection. As foreign as this may sound, Isaiah is not alone in this proclamation. King David also spoke of the Messiah's resurrection in the Book of Psalms.

Therefore my heart is glad, and my glory rejoices; My flesh also will rest in hope. For You will not leave my soul in Sheol, Nor will You allow Your Holy One to see corruption. You will show me the path of life; In Your presence is fullness of joy; At Your right hand are pleasures forevermore (Psalms 16:9-11).

Some believe King David's "Holy One" is a reference to himself since he authored this psalm. However, the psalm says his flesh will "rest in hope" and will not "see corruption" or "undergo decay." David's body was in his tomb for at least 1,000 years, and he still rests today in Jerusalem (although it is believed that his body is not in that tomb). Certainly, his body has decayed after all this time and this "Holy One" could not be referring to King David.

Many believe this "Holy One" is none other than the same Suffering Servant Messiah who the Prophet Isaiah referenced. A body that does not decay after death has to be resurrected; exactly what is spoken of in Isaiah 53:10—the resurrection of the Messiah.

Many Jewish people object to Jesus being the Messiah because He has not brought peace to the world and initiated the greatly desired messianic kingdom. The *Brit Chadashah* teaches that Yeshua will begin the messianic kingdom and bring peace to the world in His second coming, which is still in the future.

Other Jewish people object to Jesus being the Messiah and God by citing the *Shema*, "Hear, O Israel: the LORD our God, the LORD is one!" (Deut. 6:4). It is important to note that the Hebrew word used for "one" is *echad*. *Echad* is primarily used to mean a "compound unity." This means that more than one can equal one. For example, when Adam and Eve were united in marriage, God proclaimed them to be "one flesh" (Gen. 2:24). God said that two people are one (*echad*) flesh. In this example, *echad* obviously shows two people are a compound unity.

God, in the same way, is a three-in-one compound unity: Father, Son, and Holy Spirit. If the Lord wanted Jewish people to believe He is one-and-only one God, then why use *echad* when *yachid*

should have been used to describe His oneness? *Yachid* means "one and only one." If God wanted us to believe He is "one and only one," then He would have closed the door on this discussion by using *yachid* to describe Himself.

So what do Jewish people do with all this information about the Messiah?

There is a great desire to have our sins forgiven and get our names written in the Book of Life; God is a loving, graceful, and merciful God who has given us a way to this assurance. We are to humbly present ourselves before the Lord, repenting of our sins, and placing our faith in His Son, the Messiah Yeshua. Faith means "belief and trust." We are to believe who Yeshua is, and trust in what He has done for us to be forgiven. We must believe Yeshua is the Jewish Messiah, the Son

of God (a part of God's tri-unity) and Lord and Savior of our lives.

Psalm 2 compiles information about the Messiah in a meaningful way:

The kings of the earth set themselves, And the rulers take counsel together, Against the LORD and against His Anointed, saying . . . "Yet I have set My King On My holy hill of Zion." "I will declare the decree: The LORD has said to Me, 'You are My Son, Today I have begotten You. Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession. You shall break them with a rod of iron; You shall dash them to pieces like a potter's vessel.'" . . . Kiss the Son, lest He be angry, And you perish in the way, When His wrath is kindled but a little. Blessed are all those who put their trust in Him (Psalms 2:2, 6-9, 12).



King David presents the prophetic truth that the kings and rulers of the earth will come against the Lord and His “anointed.” The word “anointed” is the Hebrew word *Mashiach*, which means the Messiah, the Anointed One from God. This messianic psalm reveals that God has selected His King, the Messiah, to rule from Jerusalem.

Surely I am more stupid than any man, And do not have the understanding of a man. I neither learned wisdom Nor have knowledge of the Holy One. Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, If you know? (Prov. 30:2-4).

Agur's final question is the most profound in the series. “What is His name, and what is His Son's name?” Agur wants to know God's name and the name of His Son! So it is evident that God has a Son. The obvious answer to each of Agur's questions is the “God of Israel.”

Returning to Psalm 2, it is interesting that God gives His Son, the Messiah, all the nations as an inheritance. The Messiah, as He establishes His kingdom, will rule the world from His throne in His temple in Jerusalem. As the Messiah judges and wages war against all the evil ones who come to battle against Jerusalem and the Jewish people, He will be victorious. The messianic kingdom will be established on earth after this victory.

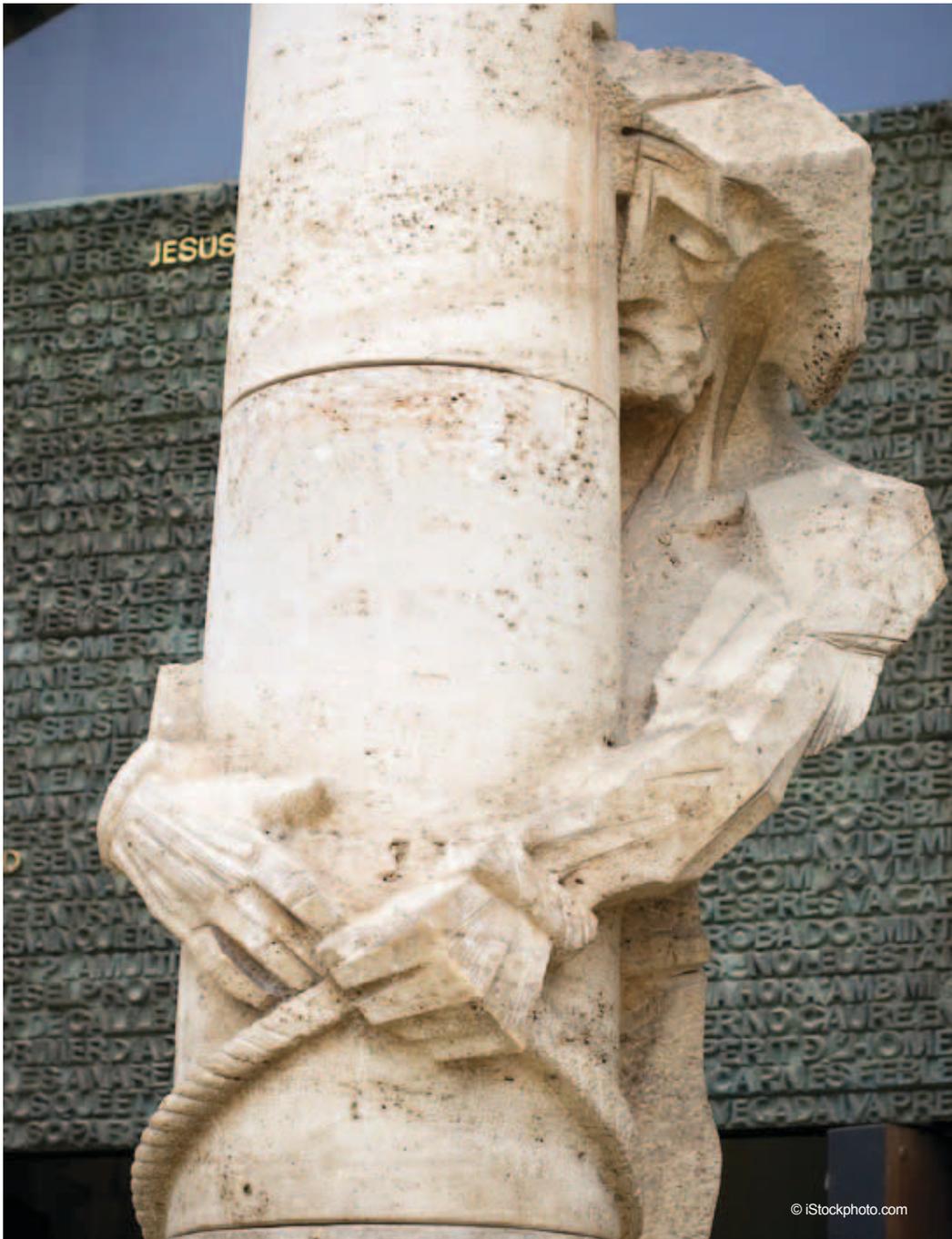
Psalm 2 ends with a command to the world's leaders and people to “do homage to the Son” (Psalms 2:12 NASV). The Hebrew phrase here is *nashak bar*. The literal understanding of *nashak bar* is to “kiss the son.” It implies that we should all give the Son our intensified respect of homage. Failure to show such high regard will result in the transgressor's becoming the recipient of His wrath.

The Psalmist explains that wrath can be averted by placing our “trust in Him” (Psalms 2:12). The word trust means, “refuge.” This is the Hebrew word *chasah*, which means, “to find safety, to take refuge and to trust.” Everyone must find safety and take refuge in the Son, or experience His wrath. Jewish people, especially, don't want to experience God's wrath; the world has brought them enough pain and persecution already.

The Psalmist's carefully chosen words, “kiss the Son,” are quite interesting. It is as if the Psalmist knew that the bottom line of all things spiritual is a personal and intimate relationship with God. Believing and trusting in Yeshua is a difficult task for most Jewish people. Many Jewish people's personal testimonies credit God for the strength it took for them to complete every step in their faith journey.

Are you ready to begin a personal relationship with God so you can have your name written in the Book of Life?

The Messiah came 2,000 years ago as God the Son in the flesh. He lived a holy, sinless life. His ultimate purpose was to sacrifice Himself as a living and holy sacrifice for the sins of the whole world. This includes you! The good news does not end there. He also rose from the dead to show us the way to Heaven and write our names in the Book of Life.



Psalm 2 contains an astounding point for Jewish people to consider. As the Lord is speaking a decree to the Messiah, He tells the Messiah that He is His begotten (or fathered) Son. Does God have a Son?

Most definitely! Only a few Scriptures in the *Tenach* tell us that God has a Son—and they directly state it. One of these Scriptures is found in the Book of Proverbs.

The writer of this passage, Agur, declares his lack of understanding. He also confesses to be void of the knowledge of the “Holy One.” This reference to the “Holy One” is the very same “Holy One” of Psalm 16:10, and the exact same Messiah of Psalm 2. Agur follows his admission of ignorance by asking a series of questions. The Book of Proverbs constantly reminds us that there is a reward for seeking knowledge (Prov. 2:1-5; 8:12-17).

**Ask your church leadership  
to call (800) 497-8766 to  
schedule a CJFM representative.**

**Invite a CJFM representative to your church . . . they'd love to come speak.**

If you desire a personal relationship with God, you can pray a simple prayer like this one:

“Lord God, I now believe in Yeshua as my personal Messiah, Lord, and Savior. Thank you Yeshua for dying for my sins on that tree 2,000 years ago. I repent and turn away from my sins, and turn to You as my Lord and Savior. I believe You rose from the dead on the third day to give me entrance into Heaven and to write my name in your Book of Life. Help me to live a holy, committed life unto You from this day forward. Amen.”

If you were sincere in your prayer, God has written your name in the Book of Life and He will not erase it. You have now entered into the *mishpochah* of God, and your life has dramatically changed. All your sins (past, present, and future) have been forgiven. You are spiritually free! God has given you a new heart to continuously seek Him, and He has given you His Holy Spirit (*Ruach Kodesh*) to help you live this new life.

Would you please let us know of your decision? We would love to send you free materials to help you in your new journey with Yeshua.

If this article has raised questions and concerns in your heart that were not addressed, would you allow us to continue this conversation? Please contact us so that we can help you learn more about Yeshua the Messiah.



**Richard Hill** was the associate pastor of a messianic Jewish congregation in Los Angeles when the Lord called him to join CJF Ministries' missionary staff in 2000. A few years later, Rich learned of his Jewish heritage. His grandmother was the daughter of a Russian Jewish businessman, but it had been kept a family secret. In 1931, Rich's grandmother married in Germany, moved to the US, and became an Episcopalian.

Today, Rich shares the love of Messiah with the Jewish people of Las Vegas through a number of different avenues. In 2003, he planted and continues to pastor *Beth Yeshua* (House of Jesus), a messianic congregation on the west side of Las Vegas. Another aspect of his ministry is teaching the Jewish roots of Christianity in churches, and imparting his love for “the lost sheep of the house of Israel” to his gentile brethren. Rich has a PhD in theology from Antioch Baptist Bible College & Seminary in Marietta, Georgia.

*Editorial assistance provided by John Turner.*

**16 months of original artwork**

**MESSIANIC JEWISH ART CALENDAR**

**2012 Messianic Jewish Art Calendar  
Now Available**

**Visit [MessianicSpecialties.com](http://MessianicSpecialties.com)  
or call (800) 926-5397**



# SUKKOT THE FEAST OF TABERNACLES

by Violette Berger

Then the LORD spoke to Moses, saying, “Speak to the children of Israel, saying: ‘The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the LORD’” . . . “‘You shall keep it as a feast to the LORD for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month. You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God’” (Lev. 23:33, 41-43).

The Feast of Tabernacles is the seventh and last feast of Israel that God commanded her to commemorate. It is to be celebrated on the fifteenth day of Tishri, the seventh month according to the Jewish calendar. This usually coincides with the end of September or the early part of October.

Tabernacle means “dwelling.” Historically, the Feast of Tabernacles is a celebration of God’s providence, promise, and protection while the Israelites wandered in the wilderness for 40 years dwelling in tents (tabernacles or booths). Hence, the Feast of Tabernacles is also called the Feast of Booths (*Sukkot* in Hebrew). It is to be a remembrance of a time long ago when God delivered the Children of Israel out of Egypt and dwelt among them through His presence, the *Shekinah* (Glory of God) in a pillar of cloud by day and a pillar of fire by night (Ex. 13:21-22). However, God directs the attention of the Israelites, not only to what He has done for them in the past, but also what He will do for them, and the gentile nations, in the future.

Predominately an agricultural festival, the Feast of Tabernacles is the most festive and joyous season in the Land of Israel. In Exodus 23:16, *Sukkot* is also called the “Feast of Ingathering.” The people’s hearts are filled with praise and thanksgiving for God’s gracious gifts to them. The prophetic meaning of the Feast of Tabernacles, however, will be fulfilled when Messiah Jesus gathers the “harvest” of His children’s souls unto Himself.

In the modern-day observance of the Feast of Tabernacles, devout Jewish males build a *sukkah* (booth) in their yard or on the roof of their house in accordance with the minute construction details given in the *Mishna* (the oral commentary of the Law). The top should be loosely covered with branches so

that the sun may be seen by day and the stars by night. Whatever did not grow out of the earth could not be used in constructing the booth’s roof. The loose construction is to remind the Jewish people of their wilderness wanderings—the *sukkah* is not a permanent dwelling place. They were to eat, sleep, pray, and study there during the week of *Sukkot*—considering the past and hoping for the future.

God also directed the Jewish people to take, on the first day of the feast, the fruit of goodly trees, branches of palm trees, the boughs of thick trees, and the willows of the brook. The rabbis ruled that citrus fruit of the goodly trees—the *etrog* or *citron*—reminded them of the fruits of the good land that God had given them. Myrtle was used for the boughs of thick trees. The *lulav*, or palm, has myrtle and willow branches on either side of it tied together with thin strips of palm on the outside. The varieties of vegetation remind Israel of the different stages of their wilderness journey. Upon entering the *sukkah*, each member of the family takes turns holding the *etrog* in his left hand and the *lulav* in his right, shaking the *lulav* in the prescribed manner while thanking God for the blessings He has bestowed upon them.

There is also a symbolic, spiritual significance in the materials used for the *sukkah* and *lulav*. The palm is an emblem of victory and the willow (the olive branch) is a symbol of peace throughout Scripture. Israel, however, will never know lasting peace until *Yeshua haMashiach* returns as Prince of Peace following the campaign of Armageddon when He sets up His millennial kingdom. Thus, the Feast of Tabernacles, the final feast of Israel, will be fulfilled when Israel is restored to her own land with Jesus of Nazareth as her Lord and Savior. It will be a time when He will tabernacle with His people—Jew and gentile alike.



by Violette Berger

# Fruit from the Harvest



© iStockphoto.com

## A Biblical Connection

**Peter Parkas, CJFM missionary (New Jersey)**, writes about a Jewish woman who heard him speak at a local congregation. “Jane” admitted that she had been experiencing a “strong pull” toward Yeshua, but was unable to reconcile how someone can be Jewish and believe in Jesus. When she heard Peter teach, using numerous passages from the Older Covenant, she finally made the connection between her Jewishness and the promised Messiah.

Peter and his wife, Diann, began evangelistic visits with Jane and her family. As of their last meeting, Jane professed faith in Yeshua and is now on the road to discipleship. Please pray for her spiritual growth and for the salvation of her family.

## Faith Regained

**CJFM missionary Eric Chabot (Columbus, Ohio)** had the privilege of inviting Dr. Frank Turek to teach a two-day presentation on a book he coauthored, *I Don't Have Enough Faith to be an Atheist*, at Eric's apologetics ministry at Ohio State University (OSU). It was a blessing that 450 students attended, and a Jewish atheist had the opportunity to ask several questions during the Q & A period. After the event, the Jewish atheist thanked Eric and bought the book.

Eric's heart was touched when he received this letter from a student who attended:

“Thank you so much for organizing the event. I gained my faith back after the first lecture. It was amazing! Everyone made me feel so stupid for believing in God ever since I got in college. OSU is very liberal; everybody made fun of my Christian and conservative beliefs. They made me feel like I'm an alien.

Dr. Turek made me feel sane and that I'm smart for believing in God. Regardless of the intelligent, powerful, and correct points that he made, simply seeing a Christian person with such big faith boosted my own faith.

I have been praying for months for God to strengthen my faith because I didn't want to leave Him; I didn't want to live my life without Him because I didn't know what that would be like. And God used you guys and Dr. Turek to give me back my faith, so thank you so much. God bless you and him, and praised be the Lord.”

## The Universality of Stories

During Missionfest, a missions conference in Toronto, **Rob Styler, CJFM director of missions (Phoenix)**, met Ken, a missionary to the Fulani tribe in Africa. Noticing that Rob presents dramas based on Bible stories through his ministry of 2<sup>nd</sup> Adam, they spoke about the impact of Bible stories.

Ken related an account of being in a tent full of tribal leaders, one of them was the head of the Fulani tribe. The situation reminded Ken of the story of Abraham, when he invited three guests to eat with him (Gen. 18). As he surveyed the setting, he began telling the story of how Abraham almost sacrificed His only son, Isaac. Ken continued by sharing the story of how God sent his only Son, and how the sacrifice was completed by Messiah Jesus. Upon hearing the stories, the Fulani tribal head, along with four of the leaders, gave their lives to Jesus right in that tent.

The power of the Word brought to life through stories was also confirmed in Toronto. Rob had the opportunity to minister in a messianic congregation with the story of “Passover Perfect,” after which four people made professions of faith. “*For the word of God is living and powerful and sharper than any two-edged sword . . .*” (Heb. 4:12).

## Passover Salvations—Updates

At a Passover Seder, **Michelle Beadle, CJFM missionary (New Orleans)**, witnessed an eight-year-old girl who had helped look for the *afikomen* (the piece of *matzoh* wrapped in a linen napkin and hidden) later pray to receive Jesus. At a Passover presentation in a Kansas City church, a teenage boy responded to Michelle's invitation. As the teenager and his pastor drove Michelle to the airport, she was blessed to hear the young man's tearful account about his decision in his own words.

**Barry Berger, CJFM director of missions emeritus**, was unable to lead his fellowship's (*Tikvah BaMidbar*) 18<sup>th</sup>-annual citywide Passover Seder at the last minute due to a medical condition. Barry's pastor, Dr. Rick Efird, and Barry's friend, Richard T., led the Seder to another huge success with 350 people in attendance. Richard gave an invitation to receive by faith, Jesus, “the Passover Lamb,” and 12 people prayed to do so at the Seder's conclusion. Barry responded, “By the grace of God, as always, this was the highlight of the evening.”

# A RABBI GOES TO VBS



Every summer, thousands of children throughout the United States attend a one-week Vacation Bible School (VBS) held at local churches. It is an evangelistic outreach to the unsaved, and a spiritual learning experience for the saved. The programs' themes vary, but are always well planned and enlightening. The church, however, needs numerous volunteers in order to offer such an extensive free program.

**ENTER:** Mike Campo (CJFM missionary Chicago) with an offer from his daughter, Stacy, to play the role of a lifetime—a rabbi (no auditioning required)! Stacy was asked to lead a VBS program at the Christian school her sons, Ethan, 4, and Aidan, 7, attend. The theme was “Nazareth in the Time of Jesus,” and the setting was a Jewish marketplace, which also included a special place of worship with an overhead banner labeled, “SYNAGOGUE.” Since all of the teachers had to be dressed accordingly, Mike donned his *tallit* (prayer shawl) and *yarmulke* (Jewish skull cap worn by males in the synagogue).

**THE SCENE:** Outside the synagogue was a facsimile of a laver (a basin where the priests cleansed themselves prior to entering the Temple). The children were advised to dip their fingers into the water, so that they, too, would be cleansed before entering the synagogue. The boys and girls also wore *yarmulkes* on their heads—actually coffee filters that each of them had decorated with colored markers.

Once inside the synagogue, Rabbi Mike explained to the children that he was teaching his student, Christopher (Mike's son-in-law), lessons from the *Tanakh*—the Older Testament (the only Bible he believed in)—since Christopher wanted to become a rabbi. Rabbi Mike challenged the children (ages 4 to 10) by questioning them about this man called Jesus of Nazareth:

Q. “Who is this Jesus?”

A. (in chorus-like voices, the way children often respond) “The Son of God!”

Q. “Why do you believe He is the Son of God?”

A. “The *Bible* tells us so!”

Q. “Have you seen Him perform any miracles?”

A. “No, but the *Bible* says He did!”

Q. “You mean to tell me that He healed the sick, walked on water, and fed 5,000 people with only five loaves and two fish? I find that very hard to believe! How could He do that?”

A. “Because He's the Son of God!”

Q. “And who wrote the New Testament?”

A. “God and the apostles!”

Q. “How do you know it's true?”

A. “Because *God* says so!”

Q. “Why is it that you have such great faith?”

A. “Because I prayed and asked Jesus into my heart!”

Rabbi Mike ended each class by telling the children: “You have great faith! I'm jealous of your faith. I would like to have your faith. When you go home, would you pray that Christopher, I, and all the Jewish people would have that kind of faith?”

The 600 children who attended this VBS entered the synagogue daily in small groups, and experienced a time of “show and tell.” Rabbi Mike showed and explained different elements of the Jewish faith every day. He encouraged the children to try blowing the *shofar* (ram's horn), and he explained how and why it's blown for different occasions. (The only one successful in producing a sound was his grandson, Ethan. It takes practice!) He showed them the two different types of *menorahs* (lamp stands), and told them when they're used. Rabbi Mike explained how *matzoh* is made, and its significance. (However, when he explained *matzoh* is made without yeast and then added, “or west,” the teachers in attendance were the only ones who laughed at the joke.) He told them why Passover is celebrated, and the various elements used in the Passover Seder. The children also learned how a *dreidel* (four-sided top) is used by Jewish children to play a game during *Hanukah*, the “Festival of Lights.”

**THE FINALE:** On the last day of VBS, Rabbi Mike and Christopher joyfully announced that God had answered the children's prayers. They, too, had prayed to receive Jesus into their hearts as their Lord and Savior. At last they had also found true faith! Rabbi Mike and Christopher thanked the children for praying for them, and for sharing their faith with them. Then all the children clapped and yelled in unison, “Yea! Thank you, Jesus!”

Quite a Bible story, isn't it?

# Bible Questions AND Answers

by DR. GARY HEDRICK

Have a Bible question?

Submit it to Dr. Hedrick at [garyh@cjfm.org](mailto:garyh@cjfm.org), or mail it to 611 Broadway, San Antonio, Texas 78215.

(You may even see your question addressed in a future issue of *Messianic Perspectives*.)

**QUESTION:** Do you believe that the current US and global economic situations are a sign of the end times, or is God rebuking us?

**ANSWER:** As always, when there are economic troubles in the US, there's a ripple effect all across the world—especially in the Asian and European markets. Maybe the Lord has had enough of humankind's ungodliness and arrogance, and He's about to bring us to our knees with a horrendous, worldwide economic catastrophe. In that case, it would be a small price to pay to get us back on track spiritually.

Some of us would do well to learn that "one's life does not consist in the abundance of the things he possesses" (Luke 12:15). The enormous amount of wealth that evaporates into thin air every time there's a downturn in the global economy is only a drop in the bucket against the backdrop of eternity. With this in mind, we may need to adjust our priorities when it comes to money and material possessions.

When I was in London attending the Lausanne Consultation on Jewish Evangelism (LCJE) Conference, I watched a televised news conference where Olli Rehn, European Commissioner for Economic and Financial Affairs, fielded questions. His comments made it obvious that the eurozone countries of the European Union (EU countries are those who've adopted the euro as their currency) are deeply concerned that the global economy may be hovering on the precipice of a major disaster.

Here at CJF Ministries, we are typically reserved about declaring current events to be a fulfillment of Bible prophecy. However, it's difficult to witness what's happening right now and fail to be reminded of these facts:

1. The Prophet Daniel (Ch. 7) portrays an end-time scenario in which much of the Mediterranean world (roughly corresponding geographically to the ancient Roman Empire) is unified under a single government structure. The stage certainly seems to be set vis-à-vis the EU for a future fulfillment of the "unified Europe" prophecies. We know that Daniel's fourth kingdom brings us up to the 21<sup>st</sup> century because it's followed by a fifth kingdom (the Millennium, the earthly Kingdom of God), which will commence at some point in the future. The fourth kingdom, then, had a first-century manifestation (the ancient Roman Empire) and it will have a 21<sup>st</sup> century manifestation (an end-time resurrection of that ancient empire). In between those two manifestations, it lies dormant for 1,500 years or more.

2. The prophetic Scriptures say that when the coming anti-Messiah makes his debut on the world stage (during a period

we refer to as the Tribulation), a global economic system will be in place that will make it difficult, or even impossible, to carry on commerce (that is, buying and/or selling) without some sort of "mark" or central approval (Rev. 13:17). Maybe Hal Lindsey and others who have suggested that this control might be accomplished through credit cards or embedded computer chips aren't that far off-base after all.

At the very least, we see a global economic apparatus in place now that could accomplish this (that is, make it very difficult to buy or sell without utilizing the system). We also see how desperate the world is for answers to these problems. The anti-Messiah will successfully mediate a seven-year Mideast peace pact between Israel and her Arab neighbors (Dan. 9:27). As a result, he will no doubt be acclaimed as a miracle worker.

3. The third thing that is glaringly apparent these days (and it's related to the two points above) is the interconnectedness of our world. If Wall Street tumbles, the ripple effect is felt within hours in places like Tokyo, Beijing, Brussels, London, and elsewhere around the world. The Internet with all of its social media, credit and debit cards, and the interdependence of economies (even if they're on different continents) certainly syncs well with the Bible's numerous predictions about end-time global unity—politically, economically, religiously, and other aspects of interconnectedness, as well. Consider, for example, the "Babylon the Great" prophecies in the Book of Revelation, where God is said to bring judgment upon a system that includes "all nations" (14:8).

So, then, what does all of this tell us about the current wave of fear and apprehension that is engulfing our world? First, as believers, we should have a different perspective. Rather than being paralyzed with fear, we should be keen to learn the lessons God is teaching us through these experiences (1 Peter 4:12-13).

Sadly, some of us have become indistinguishable from the rest of the world. We have adopted the same priorities and worldview as everyone else. God, on the other hand, wants us to be salt and light (Matt. 5:13-16). Salt and light are both entities that rely on differentiation for their usefulness. The point is that we should be different—and the Lord uses these trials and difficulties (like the current global economic situation) to show us how.

Second, once the other prophetic puzzle pieces fall into place, we should lift up our heads in blessed anticipation of our coming redemption: "*Now when these things begin to happen, look up and lift up your heads, because your redemption draws near*" (Luke 21:28).

## IN THIS ISSUE

**How To Get Your Name in  
The Book of Life**  
by Richard Hill  
Page 1

**Sukkot: The Feast of  
Tabernacles**  
by Violette Berger  
Page 8

**Fruit from the Harvest**  
by Violette Berger  
Page 9

**A Rabbi Goes to VBS**  
by Violette Berger  
Page 10

**Bible Q&A**  
by Dr. Gary Hedrick  
Page 11

## CJF Ministries®

Post Office Box 345  
San Antonio, Texas 78292-0345

# FOUR SEAS TOUR

MARCH 6-18, 2012  
[CJFM.ORG/TOURS](http://CJFM.ORG/TOURS)



with host:

*Gideon Levytam*

For more information and to sign up visit  
[cjfm.org/tours/4seas](http://cjfm.org/tours/4seas) or call (800) 926-5397