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# the shofar

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## Messiah in Isaiah

### Study Three

### *The King with Four Names!*

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The future King of England, Prince William, Duke of Cambridge, has four names before his Family name: *William Arthur Philip Louis Mountbatten-Windsor*.

Likewise, Crown Prince Frederik, Count of Monpezat, heir apparent to the throne of Denmark, has four names: *Frederik Andre Henrik Christian*.

So, what's so different – even unique – about Isaiah's designations for this forthcoming Messianic King whose prophesied names also number four?

First, the names were in fact *titles*, inherently!

Second, these titular names were *singularly unique* regarding the future messianic "Regent" of whom they foretold!

Third, they all connoted implied *future offices and roles* this messianic King would fulfil! His coming in history would evidence the consummated realisation of these eight century B.C. prophecies embodied in the Person of the Messiah at His First Advent. Furthermore, He

would ultimately reign on earth and over the nations at His Second Advent, and then in the Eternal State with His redeemed, forever.

Moreover, were it to be asked: "What's in a Name?", all three distinctives were used in the actual historical context of God's gracious call to His people through His prophet, Isaiah. At that time, they were rebellious and idolatrous. "Judah" was addressed (1:1-18) as her people were asked to learn from the soon-coming devastation and deportation of many of their Northern Kingdom counterparts in "Israel" – see 8:3-4. This Southern Kingdom of "Judah" – and especially "Jerusalem" (22:1-25) – must repent and trust the One, True, covenant-keeping God of Abraham, Isaac and Jacob (30:1-17).

Isaiah also called on them to shun the social ills of the day and act righteously and justly with their compatriots because these evil deeds were symptoms of their spiritual declension (1:3-9; 58:6-10).

On the wider international scene, "Judah" sought alliances with neighbouring nations to bolster their hope for protection and safety from other enemies. For example, king Ahaz foolishly looked to Assyria, but we note the sorry outcome described in chapters 8:1-4!

Later Ahaz's God-fearing son, Hezekiah, instituted certain spiritual reforms, but also sought Egypt's help in the process. Finally, Egypt was defeated by Assyria's Sennacherib and only through God's merciful intervention was "Judah" saved from the same fate (37:6-7).

Later still, Manasseh's idolatrous practices led the people away from God again, even while Isaiah warned them that God's judgement would be inevitable if these were continued. The Babylonian captivity would certainly come (see chapters 28-39).

Yet in the last 27 chapters of his prophecy, the prophet also emphasised the preservation of His people and the eventual restoration of the nation to again enjoy living in the Land (40-66). Throughout these chapters, the portraits of the promised Messiah, His offices, roles and ministries, are at once apparent. Salvation would come through Him who was God's Servant-Messiah (49-57) and on His finally being acknowledged as the rightful King, would He establish His earthly Kingdom and inaugurate Millennial blessings (58-66).

Within this sin-sullied slice of "Judah's" and Jerusalem's history, and set amid a plethora of messianic themes revealed by this "son of Amoz" during the reigns of Uzziah, Jotham, Ahaz and Hezekiah (1:1), this present study addresses the kernel subject, "The King with Four Names". The finely-tuned focus centres on three specific phenomena: (1) The "marvel" of **how** He came (Is. 9:6a-b); the "majesty" of **who He is** (Is. 9:6d-e); and the "might" of **what He will yet do** (Is. 9:6c-7)!



We wish all our Jewish friends a Happy & Holy Rosh Hashannah.

## I. The Marvel of How Messiah Came! (Is. 9:6-7)

The text (verses 5-6 in Hebrew Bibles) reads:

*<sup>6</sup> For unto us a Child is born,*

*Unto us a Son is given;*

*And the government will be upon His shoulder.*

*And His name will be called*

*Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.*

*<sup>7</sup> Of the increase of His government and peace*

*There will be no end,*

*Upon the throne of David and over His kingdom,*

*To order it and establish it with judgment and justice*

*From that time forward, even forever.*

*The zeal of the LORD of hosts will perform this. (NKJV)*

That this passage is rightly understood as “messianic”, will become increasingly evident as the exegetical discussion proceeds. This will also incorporate studies and observations within the immediate and wider contexts of Isaiah chapter 9.

First, note that Isaiah revealed two divergent aspects regarding the Person and related ministries of the Messiah. He would bring “light” to the land of Zebulun and the land of Naphtali – and to “Galilee of the nations” (9:1). Isaiah revealed how his people groped blindly in the darkness and hopelessness of the false prophets’ and mediums’ nefarious teachings. There was “no light in them” because they abandoned God’s Word (8:16-20). As to the “Gentiles”, they were strangers to God’s covenantal promises and so remained ignorant of the reality of a personal relationship with the Holy One of Israel.

A. Messiah came in **Earthly Humanity**.  
*“For unto us a Child in born”* (vs. 6a)

This spoke of the Incarnation, the First Advent of the Lord Jesus Christ. In other words, when he “*tabernacled amongst us*” as John later recorded, “*and we beheld His glory, the glory of God the Father, full of grace and truth*” (Jn. 1:14), he spoke in the clearest terms of the **embodiment of God’s grace** in the Incarnation!

Furthermore, consider the twice-repeated phrase “*unto us*” in Isaiah 9:6. The same idea is repeated in the New Testament references to His

birth (Mt. 1:21; Luke 2:11). The New Testament writers, as well as those of the Hebrew Scriptures (the TeNaCH, the “Older Testament” for Christians), clearly indicated what sinful man deserves – divine judgement and spiritual death (Gen. 3; Ps. 9:17; 7:11; Jn. 3:18; Rom. 3:10-23; Eph. 2:1-3).

Yet, God still gave His Son for us, and for the sins of the whole world (Jn. 3:16; 1 Jn. 2:2) That is His **pure, unmerited favour - grace upon grace**, just like perpetual waves gently washing up on a beach!

B. He came in **Heavenly Deity**. Isaiah introduced this coming baby in terms of “**a child**” and “**a son**”. As noted, the word “**child**” (Hebrew: *yeled*) speaks of His humanity. The word “son” (Hebrew: *ben*) speaks of His deity – deity within the Triunity of the Godhead. This is a gagging sticking point with the Jewish people, generally. How could God have a “son”? “Blasphemy! Monotheism is fundamental! Look at the “*Shema*” in Deuteronomy 6:4 which we recite religiously every day”, is their retort!

*“Hear, O Israel! The LORD is our God, the LORD is one!”*

The Bible teaches the eternity of the “Son” in equal coexistence with the other two coequal, same substance, Persons of the Triune Godhead. Time and space constraints in this article forbid a wider explanation of this theological issue, hotly debated by Jewish Orthodoxy. Suffice to say, readers are encouraged to refer to Deuteronomy 6:4, with particular reference to the word for “one” (Hebrew: “*echad*”, *one* - in a “corporate unity” sense). To illustrate: Imagine a bunch of grapes. It is “one bunch” but incorporates many berries.

There is also another totally different word in Hebrew for “one”. That word is “*yachid*”. An illustration of this difference could be a single, independent, item – e.g., “one pencil”.

Next, look up Isaiah 48:12-16, especially verse 16, noting the three Persons of the Triune Godhead. The text reads:

*“Come near to Me, hear this: I have not spoken in secret from the beginning; From the time that it was, I was there. And now the LORD GOD and His Spirit have sent Me”* (NKJV - Emphases added)

Coupled with the special connotation of “*echad*” in Deuteronomy 6:4 and its 300 other usages in the “Older Testament”,

plus two further references to God’s “*Son*” in Proverbs 30:4 and Psalm 2, the scriptural case for this fundamental Trinitarian doctrine is abundantly evident, though the term “trinity”, *per se*, never occurs.

We conclude, therefore, that “*there is only one God but in the unity of the Godhead there are three eternal and coequal Persons, the same in substance (essence) but distinct in subsistence*” (Ryrie Study Bible, 1995 Update, page 2058. Adapted by this present writer).

In sum, Jesus, the Messiah is “Emmanuel”, God with us. (See Is. 7:14; Mt. 1:23). Conceived by the Holy Spirit (Lk. 1:35), born of the virgin Mary (Mt. 1:23ff; Lk. 2:1-20; cf. Is. 7:14), Jesus was (as is), literally, the “**God-Man**”.

In His Incarnation, we not only see the **embodiment of God’s grace, but also the embodiment of God’s glory!**

There is a further aspect that must be considered, meditated upon, and to which personal response must be made. Reader friend, respectfully and prayerfully cogitate on the following aspect as well!

## II. The Majesty of Who Messiah is! (Is. 9:6d,e)

The discussion so far has shown that Isaiah talked about a coming “Child” who would be born, a “Son” who would be given. However, he also described this “Child” in this verse in **four divine terms or titles** (not five – at this point!), as appears in the text quoted above. There, it is shown as: *Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace*.

A. **He is Wonderful-Counselor!** The first two designations should be more correctly understood as one concept embracing two inter-related ideas. The Hebrew words *Wonderful-Counselor* belong together, as clearly indicated by the Hebrew grammar construction that Isaiah used.

The English term does not seem to connote the idea of “divine”, but in





Hebrew, the term for “wonderful” is used *only* of God, never of man! The prophet used related Hebrew terms about God Himself in two other telling passages:

*“O Lord, You are my God.*

*I will exalt You, I will praise Your name, For You have done wonderful things; Your counsels of old are faithfulness and truth”* (Is. 25:1, emphasis added).

*“This also comes from the Lord of hosts; He is wonderful in counsel and excellent in wisdom”* (Is. 28:29, emphases added).

**B. He is Mighty God!** This is clearly a reference to deity. It stresses the point of divinity. Those familiar with the doctrines of Jehovah Witnesses, will recall how they deny the deity of the Messiah. Their *New World Translation* of this verse claims that the Hebrew connotes that “mighty God” (not “almighty God”) is Jehovah. However, their contention proves to be an “erroneous translational pack of cards”, for the very next chapter speaks of “*a remnant will return, the remnant of Jacob, to the mighty God*” (Is. 10:21, emphasis added). The same terms were used to show that He is none other than the God of Jacob, “Jehovah”. Thus, this future Messianic Child is to be understood as “Jehovah” as well. Deity is expressed; His divinity is unequivocal!

**C. He is Everlasting Father!** One could be forgiven in asking “What does this mean?”, especially in the light of this writer’s previous notes about the doctrine of The Trinity. Is this part of the verse contradicting the former claim that the Messiah (Jesus) is also (and at the same time), to be identified as God the Father?

The expression “*Everlasting father*” does not correctly translate the Hebrew text. The grammatical construction used here informs the reader of Hebrew that there is a “relational possession” behind the phrase. Thus a preferable translation would be: “*Father of Eternity*”. This reflects something like this example: If we were to say: “Father of a house”, in Hebraic terms, it would mean “Possessor of a house”.

Similarly, the “*father of knowledge*” connotes (someone) intelligent or intelligence itself; the “*father of glory*” means glorious, even glory itself; while the phrase “*the father of wisdom*” underscores one (being) wise, or wisdom itself. At the basic level, this Hebraic expression in Hebrew grammar carries the idea of “possession” or “possession of”, thus connoting the “characteristics of ...” whatever is being mentioned. Now it becomes clear, therefore, that “*Father of Eternity*” conveys the idea that this coming Messianic Child is an **eternal being**, and one of the unique characteristics He possesses is that He alone is the One who provides **eternal life** (Is. 45:22; Jn. 6:35; 17:3).

In this regard, we should also compare Isaiah 63:16b, which reads:

*“... you, O Lord, are our Father, our Redeemer from of old is your name.”* (Emphases added).

No mere man, or any created being, could possibly fit this description. Only the Messiah, the God-Man, Yeshua (Jesus), in His incarnation became the “Substance” of that which Isaiah’s prophetic words “foreshadowed” (See Col. 2:17.)

**D. “Prince of Peace”!** This is the only one of the four names or titles of this “Child” - The coming King! - which could be used of a mere man or of God. Would it need a subjective, interpretive call to opt for the former understanding, thus jettisoning the aspect of His deity?

It is necessary to refer to Isaiah’s wider context for the correct answer to this question. Isaiah makes it abundantly clear that God is the ultimate source of peace, thus showing that he intended this title to be divine, too. Does the reader recall these words in Isaiah 26:3?

*“You will keep him in perfect peace whose mind is stayed on you, because he trusts in you.”* (Emphases added).

The words “perfect peace” are from the Hebrew term “shalom”, mentioned twice here alongside each other. The idea is the “peace upon peace” results in “perfect peace”. Isaiah then continues his praise of this divine promise in verse 12:

*“O Lord, you will ordain peace for us, you have done for us all our works.”* (Emphasis added).

Thus, Messiah Yeshua (Jesus) in His life and ministry **is the embodiment of God’s grace and glory glory!**

### III. The “Might” of What He will yet Do! (Is. 9:6c-7)

The next verse (Isaiah 9:7) further establishes the Messianic credentials of this coming “Child” as to His office, His roles and His functions. These are clearly identified, as the text indicates:

*“Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with judgment and with righteousness from henceforth even for ever. The zeal of the Lord of hosts shall perform this.”* (Emphases added).

The same concept of His Kingly, authoritative, rule in the Kingdom He will establish, is repeated here in verse 7, for Isaiah had just pointed this out in the previous verse. “... and the government shall rest upon His shoulders.” (Is 9:6 – Emphases added).

Previously, Isaiah had mentioned the reasons why Messiah’s Kingdom would come and His Rule effectual. They included the facts of:

- His coming from “*the root of Jesse*” (11:1-2; 42:1)
- His *Anointing* for this role, thus enabling Him to fulfil His mission and ministry (61:1-2)
- He is God’s given *Saviour* (43:1-13, 18-21; 30:18; 45:21-22; 49:6)
- He is the *Redeemer* of His people (41:8-20; 44:1-8, 21, 24-26; 59 18-20; 63:1-6)
- He is God’s provided *Mediator* when man did not have one (59:16)
- He is God’s *Wonderful-Counselor* (9:6-7; 59:16). The people will listen to Him as the authoritative One in the messianic Kingdom. His redeemed will be anxious to hear Him as He rules and reigns from His Temple, in Jerusalem, in that day! His bringing divine wisdom fulfilled Isaiah’s earlier promise to “*restore Israel’s judges as in days of old, their counselors as at the beginning.*” (1:26)
- His *righteousness and justice* will be in evidence (31:1-2; 46:13)
- His ministries were purposefully achieved for Gentiles as well as His People (11:11-12; 42:2-4; 45:22-26; 51:1-23; 60:1-6; 61:10-11; 62; 65:1-2; 66:10-24)
- All these things will all come to pass, for Isaiah records that “*the zeal of*

*the LORD of hosts will perform this.*  
(vs. 7)

## What time-frame is there in Scripture for all this to eventuate?

There is a direct clue in answer to this question in God's prophecy through Zechariah. In chapter 13:1, He said:

*"In that day a fountain will be opened for the house of David and for the inhabitants of Jerusalem for sin and uncleanness."*

In chapter 12, verse 10, Zechariah indicated that one day Israel will repent bitterly

*"when they look on me, on him whom they have pierced."* (Cf. Is. 53:5-6).

Moreover, God is waiting for His people to once more cry "Hosannah!" – "Save us we pray!" as they once did at the triumphal entry of Jesus into Jerusalem on a donkey (See Ps. 118:18-24; Zech.9:9, 10).

But Jeremiah 30:7 solemnly reminds us that they (along with the whole world – see Revelation 6, 9) must pass "under the rod" of His wrathful judgements (Ezek. 20:33-34ff; Rev. 16:1-16) and only after horrendous carnage and loss, will a one-third remnant call on the One True God to save them (Zech. 13:9); This He will do as Israel, as a nation, return to the Lord and "so all Israel will be saved" (Rom. 11:26). This refers to all the one-third remnant of "Israel" who have survived "the Tribulation, the great one" - Literal translation - (Rev. 7:14; Mt. 24:22ff) till "the times of the gentiles be fulfilled (Rom. 11:25).

So the "King with Four Names" will fulfil all the prophesied promises of His First and Second Advents. While ancient Jewish sages wrongly interpreted and expected two Messiahs, *Messiah ben Joseph* and *Messiah ben David*, the Scriptures present *HaMessiach* in terms of **His two comings**: as a "Child who (was) born" and as a "Son who (was) given" and at the end of the age, to return to establish His Kingdom.

What is more, His humbling Himself in the Incarnation even to the death on the Cross (Phil. 2:5-9), led to His Exaltation to the Father's right hand (Acts 2:33; Heb. 1:4; 10:12ff). Thus, He was given an even greater name than even the four prophesied by Isaiah! That name is "above all names" – **YHWH** (Yahweh/Jehovah – Ex. 6:3). In the "Older Testament" God was revealed as "Yahweh is LORD". Now in the New Testament, because of the coming of the Messiah, and His finished work on the Cross and God's raising Him from the dead and exalting Him to His right hand, "Yeshua (Jesus) is LORD". The "Tetragrammaton" (4 letters, Y, H, W, H) that no Orthodox Jew would dare to try and pronounce (see Ex. 20:7), so he substitutes the name "Adonai" (Lord, Master). The other term, in contradistinction, *always* means **LORD** - the Almighty, Sovereign Ruler of the Universe.

That's the "Name" the Father gave His risen, exalted, glorified, Son ... and to this, the incomparable, unsurpassed, immutable, eternal **NAME** – **Yahweh/"Jehovah"** – every knee will, in that Day, bow to Him for **He is LORD!**

Thus, the Messiah is also seen not only as the **embodiment of God's grace and glory**, but also the **embodiment of His greatness!**

### Conclusion & Application

Prince William, Duke of Cambridge, and Crown Prince Frederik, Count of Monpezat, will in time, by God's grace and mercy, be installed as "King" of their respective countries. They will always bear their four given names. The only difference when they are eventually crowned as their country's "Regent" will be the addition of their rightful regal designation, "King".

On the other hand, Isaiah's prophesied "Messiah King" in the passage investigated in this article, not only will continue to bear His four unique titular names, but will be acknowledged, ultimately' by all peoples of every land from the beginning of creation to the creation of the "new heavens and new earth" – both the living and the dead – as KING OF KINGS and LORD OF LORDS, to the glory of God the Father. Hallelujah!

*Dear Jewish or Gentile Reader and beloved Friend ... If you've never done so before, would you, **today**, heed Messiah's call to repent of your sins and, by His grace, accept Him as King who has four – yes, now even **FIVE Names!** – into your heart and life to be your Saviour and Lord?*

*If so, please contact us at The FRIENDS OF ISRAEL and we will send follow up materials to help you in your daily walk with Him. May this God of Abraham, Isaac and Jacob, the God and Father of the Lord Jesus, the Messiah, bless you and keep you! Amen!*



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# Victory In Victoria



**FOI-A Ministry Representative  
Mark Rogers**

## Beginnings

In 2013 I had come to the end of many years working in Aged Care as a Chaplain and Recreation Officer and five years as a Pastor. The future seemed uncertain and I was wondering what the Lord had in store for me. It was a time of personal struggle. During my time as a pastor in Newcastle, NSW where my wife Kathy and I lived and put down our roots, deeply, I had met Dr. Deane Woods and others from The FRIENDS OF ISRAEL Gospel Ministry's International team. It proved to be a time of God closing one door in order to open another as I was accepted by the Mission and commissioned in 2014.

In the City of Newcastle, NSW, there was little opportunity for Jewish ministry. Just a small Jewish congregation and weekly visits to the Montefiore Aged Care Home in Hunters Hill in Sydney. This entailed two hours' drive to the South each week to conduct music programs with the dear people there. I would also preach and teach in local churches.

Then, in 2015 came the call that we would need to relocate South to Melbourne, Victoria. Here was Australia's largest Jewish community with the biggest population of Holocaust survivors in the Southern Hemisphere. Though relocating was a big change for us, God provided a lovely house for us in Werribee, on the western side of Port Phillip Bay and an hour's drive to the Jewish Communities in the City's East.

Here we established a centre of ministry with an office for FOI in Victoria. It also is used as a venue for our weekly Bible Study and for our FOI-A Men's breakfast each month. We have wonderful Christian neighbours and a very supportive home church, pastor and elders, at Werribee Church of Christ where I am invited to preach regularly.

Upon arriving in Melbourne, I contacted the local Jewish Aged Care facilities and offered my services, voluntarily, to entertain and bring joy to the residents through my singing and guitar playing. I barely had to wait one minute for the response .... "YES!! When can we meet to talk?" was the reply in a decidedly Eastern European Jewish accent!

I now conduct three weekly music/singing sessions at which I would have around 15-20 residents. They are very well-received. As I look out on the audience of 80+ year olds, my heart is always deeply moved. This ministry has now blossomed into contact with over 200 Holocaust survivors and other elderly Jewish residents each week at Emmy Monash Jewish Home, Smorgon Family Aged Care, and Gary Smorgon Jewish Care as well as the Jewish Active Living Centre monthly.

What a joy to meet and share with these dear people their sobering stories of survival. Many times I have wept with them as they remember family members who perished in the horror of the

*Emmy Monash Jewish Home Melbourne, Victoria*



Nazi gas chambers, or were shot in the street outside their homes, in front of their impressionable young

eyes. As a result of the horror of this trauma, many have lost any faith in God and have become agnostic.

What can a Christian do in these situations except to do what our Lord Jesus did as He looked over Jerusalem and wept? Talk is cheap. A reassuring touch means so much more to these folks. One has to earn the right to be heard. It has taken me three years to get to the point where my Christian witness has meaning to them. One little lady who lost her family in the Nazi Camps approaches me every week at the end of my music session and often puts her head on my shoulder, sighs and cries, "My family, my family." She breaks my heart.

Alternatively, there is much joy in the times I share with these people as they emerge from their rooms to the sound of the music and clap, dance and sing. I have had to learn a lot of Hebrew and Yiddish songs which have had an amazing impact. Thank God for this open door!

## The Church in Victoria and Tasmania

Over the past three years I have had the privilege of preaching at churches around this State and across Bass Strait in Tasmania, some 50 times. Sometimes in small house groups and at other times in larger church settings I have enjoyed the fellowship of the saints as they have been hungry for the Word and, more specifically, keen to know about God's plan for Israel and the prophetic scriptures.

## The Local Church

Within a few days of arriving in the Southern City I began contacting pastors at churches around the City. I have to say that the reception was mixed! But out of that mix I found brother-pastors who were very on-side with our ministry. Many of them have become our dearest friends and very supportive of our ministry.

We were also led to a local church within walking distance of our home which has been our fellowship for the past 3 years: Werribee Church of Christ, and it has been wonderful! Pastor Garry, the elders and the congregation prayerfully stand with us in ministry.

With the progress of the work here in Victoria, I have seen the Hand of God in so many areas. We greatly treasure the fellowship of those who stand with us in prayer and financial support.

Please continue to walk with us through the challenges ahead as we serve our gracious Lord, Messiah and soon-coming King!

**Shalom,  
Mark and Kathy Rogers**