

Introducing Jehovah Elohim Mishpâṭ
Israel's Exclusive Judge
Why God is Not Judging the United States of America

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Jonathan Cahn – the Harbinger:

The Harbinger is by its author's definition, "esoteric" – (special knowledge given and understood by or meant for only the select few privileged with a special gift of knowledge).

In Chapter 19, of the harbinger titled "The Mystery Ground," The fictional prophet continues his lessons using the mysterious "fictional seals" to enlighten Nouriel Kaplan. The two men just "happened to" find each other in New York, near Wall Street. But this time, Nouriel has been prepared for their meeting through his own "dream." And, somehow, the "prophet" knows the content of that dream:

"The Temple of Jerusalem was the house of God's glory," said the prophet....

"I saw it!" I said, my voice rising in pitch.... That's what it was in the dream—the **dedication of the Temple**. I had a dream, and it began with Solomon leading a gathering of multitudes at the Temple....

"Yes. The prayers of King Solomon were prophetic.... The Temple Mount was the nation's ground of dedication."

"I saw it all in my dream.... And after the dedication, the sky turned dark and something like a storm was coming." (pp. 197-198)

Nouriel: "[George Washington] was there **in the dream**...at the dedication of the Temple....

Prophet: "He was placing his hand on a Bible," said the prophet, "to swear. ...He was taking the oath of the presidency. It was the inauguration, April 30, 1789 [in New York], the beginning of America as a constituted nation....

Nouriel: "**The inauguration of George Washington on the Temple Mount?**"

Prophet: "In your dream **the two events were joined together—Israel's dedication and America's inauguration.**" [p.200]

The book purports, as its foundation for this portion of "truth" to come from Hebrew Mysticism, not from any credible scripture:

The mystical "seals", the hidden messages, and the supernatural knowledge of this strange "prophet" are derived from the Kabbalah, a form of **Jewish mysticism**. Ponder these two quotes from *The Harbinger*:

"Then I made a trip to Brooklyn. That's where my friend was, an Orthodox Jewish man who ran a little bookstore, in back of which was a study, a library of all sorts of **mystical Hebrew writings**. That was his passion -- finding meaning in the mystical Hebrew writings of the Kabbalah. I figured he'd be the right one."

[p.240]

"So tell me what it says?"

'Blessed of God is the son of God's light, the declarer.' (A Masonic blessing, also found in many esoterically founded secret groups.

'Who told you it said that?'

'A friend... a friend who specializes in **mystical Hebrew writings [Kabbalah]**.'"

Kabbalah: "'Kabbalah' is a doctrine of esoteric knowledge concerning God and the universe, asserted to have come down as a **revelation to the Sages** from a remote past, to be preserved and understood **only by a privileged few.**"

Jonathan Cahn – The Shimitah (pronounced “shmita”)

The shimitah, in Hebrew religion and culture is:

The **sabbath year** (*shmita* Hebrew: שמיטה, literally "release") also called the **sabbatical year** or *sheviit* (Hebrew: שביעית, literally "seventh") is the seventh year of the seven-year agricultural cycle mandated by the Torah for the Land of Israel,^[1] and still observed in contemporary Judaism.

During *shmita*, the land is left to lie fallow and all agricultural activity, including plowing, planting, pruning and harvesting, is forbidden by *halakha* (Jewish law). Other cultivation techniques (such as watering, fertilizing, weeding, spraying, trimming and mowing) may be performed as a preventative measure only, not to improve the growth of trees or other plants. Additionally, any fruits which grow of their own accord are deemed *hefker* (ownerless) and may be picked by anyone. A variety of laws also apply to the sale, consumption and disposal of *shmita* produce. All debts, except those of foreigners, were to be remitted.

According to the laws of *shmita*, land owned by Jews in the Land of Israel is left unfarmed. The law does not apply to land in the Diaspora. In Biblical times any naturally growing produce was left to be taken by poor people, passing strangers, and beasts of the field. While naturally growing produce such as grapes growing on existing vines can be harvested, it cannot be sold or used for commercial purposes; it must be given away or consumed.

What Jonathan Cahn has made it to be, by an esoteric revelation, is something much more (exclusive to knowledge given him, derived from nowhere except within his own mind), and now infecting the minds of others who love esoterically driven revelations.

It has now become a sign and wonder brought forth by him and him alone!

He uses a prophecy in Isaiah as his foundational thesis for the public to take his fictional novel, *The Harbinger*, as a serious prophecy against the United States of America:

Isaiah 9:8-11 AMP “The Lord has sent a word against Jacob [*the ten tribes*], and it has lighted upon Israel [*the ten tribes, the kingdom of Ephraim*]. (9) And all the people shall know it--even Ephraim and the inhabitants of Samaria [*its capital*]--who said in pride and stoutness of heart, (10) The bricks have fallen, but we will build [*all the better*] with hewn stones; the sycamores have been cut down, but we will put [*costlier*] cedars in their place. (11) Therefore the Lord has stirred up the adversaries [*the Assyrians*] of Rezin [*king of Syria*] against [*Ephraim*], and He will stir up their enemies and arm and join them together.”

The Harbinger makes a connection of the above scripture to the United States. To make this prophecy about the United States, however, the author, Mr. Cahn realized that the U.S. would need to be considered by God as His Elect (chosen people). The reason is because there is a Jehovah name of God that that defines those to whom God remains active with them in their affairs. “The Lord God is a God of Judgment is in the Hebrew, “Jehovah Elohim Mishpâṭ” (Jehovah God is active as judge in the affairs of His Elect).”

Isaiah 30:18 KJV “And therefore will the LORD wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment “Jehovah Elohim Mishpâṭ: blessed *are* all they that wait for him.”

“Elohim” (Heb: אֱלֹהִים *’ēlôhîym* – The creative name of God, often shortened in Judaism to ’ēl (the Almighty).

“Judgment” Heb: מִשְׁפָּט *mishpâṭ* – a *verdict* (favorable or unfavorable) pronounced judicially, especially a *sentence* (particularly) divine *law*, individual or collectively), including the act, the place, the suit, the crime, and the penalty; abstractly *justice*.

The statement of Isaiah is exclusive to His character and nature in dealing with His people Israel. You do not find “Jehovah Elohim Mishpâṭ” anywhere else in the Bible except in Isaiah 30:18 as God defines His word of “Woe to **the rebellious children** that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin.” It is within the context of this introduction in verse one of Isaiah 30 that verse 18 exists. Nowhere

else in the Bible does God ever speak using that particular expression of “Jehovah Elohim Mishpâṭ.”

This mighty name of God identifies the style by which Jehovah would deal with His elect people, Israel. It is exclusive to them and them alone out of all the peoples of the Earth. The Hebrew Word “mishpâṭ,” according to The Complete WordStudy Dictionary, defines the entire style by which God would deal exclusively with in directing His people Israel, sometimes including the use of the Urim and Thummim (Num 27:21). The high priest wore a pouch called the breastpiece of justice, containing the Urim and Thummim by which decisions were obtained from the Lord (Exo 28:30). Doing what was right and just in the Lord's eyes was far more important than presenting sacrifices to Him (Gen 18:19; Pro 21:3, Pro 21:15).” While God was declared to be the Judge of the whole earth, yet His method of dealing with Israel was to be a very exclusive, personal and intimate style of justice.

To transfer this concept to the entire wickedness of the Earth belittles the intimacy of God with His people, Israel, in the same way that a Father, who tenderly, yet in disciplinary fashion doles out punishment for the misbehavior of his children, would look taking that behavior to those outside of his own family.

The Church, the body of Christ, is itself unique to both Israel and to the rest of the wicked Gentile nations of the world, in that God deals with us through the substitutionary sacrifice at the cross, and the current advocacy of Jesus at the right hand of the throne of our Father God

For reasons, apparently known only to Jonathan Cahn (who views himself as a modern divine sage to bring forth mysterious revelations), The Harbinger has to introduce George Washington onto the dedication of Solomon’s Temple as an active participant in that ancient Temple dedication. WITHOUT THIS PART OF THE FICTIONAL DREAM, joining the United States of America to Israel (God’s Elect) there would be no basis for Jonathan Cahn’s entire scenario. So let’s look at how he accomplished his clever deception:

Cahn, in his novel, The Harbinger, first gives the United States a “shared abstraction” with Israel. By placing George Washington at the dedication of Solomon’s Temple, with his hand on a Bible, he gives the United States “Covenant with God” status, just as was the case with Israel. This made the land of the United States a “chosen people” much like the land of Israel. He depends on his readers buying into this notion to follow the thesis of his novel. Of course, he can get by with it because the novel is declared to be fiction. Only later, in personal appearances across the country does he begin to preach his novel as supposed factual. This is called “transference.” Hollywood uses the concept constantly, presenting in movie fiction a concept, whether it be science fiction,

tearing down cultural taboos that society put in place to protect moral influences, or other fictional transference to actuality.

Having accomplished this Cahn then moves into the cognitive process of transferring information or meaning from one subject (the analogue or source: Israel) to another (the target: United States).

As long as his readers do not go back and question how the United States became analogous to Israel, then he may build easily on his foundation. But knock the fictional foundation out, and there is suddenly no place to go with his literary hypothesis.

Since analogous objects share relation, pattern, regularity, attributes, and effects, Cahn can begin the process in his book of “mapping” comparisons, metaphors, and a multitude of allegories. The concept of “mapping” between source and target is used in the art of conceptual metaphors and conceptual blending.

Jonathan Cahn has accomplished this masterfully. Unfortunately, the whole scheme is useless because of a flawed foundation. George Washington wasn't at the dedication of Solomon's Temple, and whatever his relationship was (or wasn't) with God, in the founding of the United States as a nation, the United States and Israel are not blended together as God's chosen elect people.

Cahn had to accomplish this mirage, however, because he is well aware that God always dealt uniquely with Israel, different from all the other nations of the world. To Israel, and only to them, God was “Jehovah Elohim Mishpat,” a God of Judgement.

Using what he references as “harbingers” of God's judgment with Israel, he is able to transfer them to his “shared abstract,” the United States of America.

So clever is his masterpiece that it remained on the best-seller list for a record number of months as millions of U.S. Christians and non-Christians alike found it fascinating. Additionally, with the largest Christian publisher behind him, it launched him into a national ministry as an expert on God's judgments.

For God to be active in the judgment of the U.S. at this time, America would (all of this time since Solomon's dedication of the Temple Mount) have had to be God's secret Elect people to be revealed at the end of time.

Acts 1:8 makes a division between Israel (Jerusalem, all Judea, and Samaria), and all the remaining nations of the world. The United States of America is part of the “uttermost part of the world,” spoken of by Jesus, and is under the divine sentence of mercy for the purpose of all the nations (outside of Israel) receiving “the witness of Jesus Christ” until the end of the

dispensation of salvation. At the end of this period (at the rapture of those who received salvation and are clothed in God's righteousness) then the Day of God's Wrath and righteous Judgment of the Earth commences.