



THE

MENORAH LIGHT

אור מנורה *Proclaiming Messiah Yeshua/Jesus*

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HOW TO KNOW GOD לחיים - To Life!

When you seek me, you will find me, provided you seek for me wholeheartedly.

Yirmeyahu/Jeremiah 29:13

www.menorah.org/savior.html

TRUE or False?

MUHAMMAD'S ALLEGED NIGHT JOURNEY TO THE FARTHEST MOSQUE, THE JERUSALEM TEMPLE MOUNT

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THE EXALTED MESSIAH BEN DAVID

Humiliation precedes exaltation. (1) This is the general pattern in the Holy Scriptures. Some prophets were vindicated in their lifetime, like Moses and Elisha, but the bulk of the anointed in Scriptures suffered rejection and even martyrdom before the people repented and accepted their message.

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Salvation Testimony

RABBI ASHER LEVY I was a Jewish Rabbi for 35 years.

Born in Yugoslavia, was brought up in a very orthodox

Jewish home. I was taught to say formal *Continued on p. 6*

YESHUA / ישוע / JESUS NAME STUDY.... P. 8



TO ASK WHY WE ARE JEWS IS TO ASK WHY A BAGEL

IS A BAGEL. A bagel tastes like a bagel and not like a doughnut, although one bagel hater defined a bagel as a doughnut dipped in cement.

Now a Jew is a Jew, because he was born a Jew and because he wants to be a Jew. In most cases even if he does *Continued on p. 2*



נאמנות של אלוהים **GOD'S FAITHFULNESS**

by Donna Drebenstedt, staff *"Adonai appeared to me, saying, I love you with an everlasting love, this is why in my grace I draw you to me."* Jeremiah 31:3

On the job training... seems to be God's specialty for my life! When Reuben told me in 2006 that he felt God was opening doors for Menorah to minister to Muslim's I was not very excited.

Sure enough I soon saw just how wide God was opening it. Two years later, what an adventure it has been! I have learned so much and no longer shrink back in fear of the Muslim unknown but I am excited to walk with God into each situation He puts in front of us! We pray for wisdom and God's love to shine through us and

just share the Gospel! God's truth is so awesome and you can never go wrong sharing it with a lost and dying world!!

Recently I was at a "Festival of Nations" outreach on the Denver University campus. Surprise, surprise, our table was right in the middle of all the Muslim activity. At first I felt over-whelmed by the situation and somewhat annoyed at their lack of respect for our space. I began to ask God to turn this situation around for Him. He did!! My heart was crying out in excitement and *Continued on p. 2*



Mission News-Views

From Messianic Jewish Pastor Reuben Drebenstedt Shalom friends,

Many in the Ultra-Orthodox Jewish Community around the world have and are calling for the Messiah to come. In Israel on car bumpers and seen on large banners, etc., we can read in Hebrew and English, **WE WANT MESSIAH NOW!** Clearly it is not just a cry for help from the Jewish people that is heard but, from many nations and people that need more than just human help. The felt need is pressing more than ever due to the steadily decreasing living conditions, economics, natural and man-made disasters, wars, terrorism and I think, the fact that it is more obvious that the governments and human race just cannot deliver the needed answers. The cry is for **Now help and Real peace!**

We are a full time missionary ministry daily in face-to-face witnessing and discussion opportunities. Also, our work on the internet and telephone is a wonderful challenge. And for that we thank God. The central issue always leads to who can really help, really get us out of this trouble not just temporarily, but forever. Our ministry points to God and His plan being the only answer, the only way through every persons Creator (God of the Bible is He), through His redemption and eternal salvation plan. Isaiah 12:2;53 John 3 Jeremiah 29:13

An Orthodox raised Jewish friend in Israel told me, *There was a time when I had the same questions and would think: "There was an empty, dissatisfied feeling inside me." I knew my life wouldn't really begin until I found the truth. I tried most things this world had to offer to find satisfaction and almost destroyed myself in the process. I searched in religions, philosophies and just about everything under the sun but nothing helped. I one day realized that*

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נאמנות של אלוהים **GOD'S FAITHFULNESS**

love as God began bringing them to our table! One-on-one and even in groups He opened the doors to share the Gospel message with men and women from Kuwait, Qatar, Saudi Arabia, Dhabi, Libya, Yemen, Iran, Iraq, Pakistan and even the Gaza strip, Hebron and Jennin in Israel! For 7 hours we had non-stop conversations, sharing the Gospel message with each one! Most people took literature in their language and Arabic video programming information they can watch on satellite or the Internet.

If I had to pick a favorite conversation that day it would be with Fahad from Saudi Arabia. He was very sincere in his questions that showed he was not satisfied with his life. He, like others that day, genuinely wanted to know what true Christianity taught and Fahad seemed excited to understand the true Gospel message of salvation. He left with literature that will help him hopefully make a decision to follow Jesus!

Each week on campus God sends us many students confused by "religion" or want to have different issues cleared up. Praise God for Alexander and Musharite from Eritrea in East Africa. They were Christians but wanted to make sure. We had a great time together looking at scripture and then a wonderful



prayer time!

Massi from Iran made a decision to follow Jesus and began attending church with one of our student club members. He was recently baptized and just last week I had the privilege of giving him a beautiful worship CD in his mother tongue of Farsi!

This semester Anita, a MENORAH volunteer and I, took the challenge to attend on campus a Muslim sponsored seminar on the common ground between Muslim's and Christian's. We prayed God would give us a chance to share what true Christianity actually teaches. Afterwards God graciously gave us a couple hours of private conversations with the speaker, his Imam and some of their friends. We prayerfully shared the Gospel! What a fun time God gave us. They all took our literature and Muslim video programming cards too!!

For the summer we will continue meeting with several Muslim women that we have been building friendships. We plan to meet in a park where the children can play and we all can feel free to discuss the issues on our hearts.

God knows what He is doing in the hearts of those He brings to us. Thank you for your prayers and support!

Excited about serving Jesus,

Dennis

MUHAMMAD'S ALLEGED

Continued from page 1 **NIGHT JOURNEY in Sura 17**

Glory to (Allah) Who did take His servant for a Journey by night from the Sacred Mosque to the farthest Mosque, Whose precincts We did bless,- in order that We might show him some of Our Signs: for He is the One Who heareth and seeth (all things).

So opens Surah 17, called the Night Journey, as translated by Abdullah Yusuf 'Ali. Many Muslims are aware of this alleged incident, also called the *mi'raj*, to varying degrees. Muslims have even

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Mission News-Views

there was only one person who could have fulfilled 'the Messiah is coming and is mine' words of Isaiah the prophet. His name is Yeshua. When I received Yeshua as my Lord and Saviour a new life began for me. He washed away my sin and guilt. He gave me a deep inner peace with meaning and purpose in life.

He then quoted Jeremiah 29:11-13, *...For I know what plans I have in mind for you,' says ADONAI (Lord God Almighty), 'plans for well-being, not for bad things; so that you can have hope and a future. When you call to me and pray to me, I will listen to you. When you seek me, you will find me, provided you seek for me wholeheartedly.*

Yes, there is more than mere human hope! God has in and through Himself provided the answer for all man-kind. **Now help and Real peace** is freely available to all who believe, *..whoever calls on the name of ADONAI will be saved..* Joel 2:32

As my Israeli friend found the eternal answer so can you if you are honestly seeking help. Call us, talk to us if you see one of our college campus information tables or staff handing out literature and/or contact me via our web resource page section [Ask Pastor Reuben www.menorah.org](http://www.menorah.org). While on-line investigate the articles, especially 'Why Yeshua/Jesus is the Messiah' and 'How to have Eternal Life!'.

In His service, may God bless you,

Pastor Reuben



Continued from page 1 not want to be one, he will be compelled to admit it; otherwise, others will point a finger at him, asking, "Aren't you Jewish?"

The term Jew is related to Judah, Jacob's fourth son from Leah. Judah (Yehuda in Hebrew) means praise to the Lord. His mother Leah wanted thus to express her gratitude to the Lord for giving her this fourth son. The descendants of Judah were aware of this derivation, and sometimes were reminded of it by descendants of other tribes challenging them to live up to their name. We have to admit that some Jews succeeded in assimilating with their Gentile neighbors through intermarriage, change of name, and denial of their identity. Usually it was a long ardent process and took several generations to achieve. On the other hand, there were groups and individuals who, though not descendants of Judah or from any of the other tribes of Israel, succeeded in their efforts at being absorbed into the people called Jews.

This was not easy. The people of Shechem wanted to do it and even went through the full rite of circumcision of every male, yet were slaughtered and never succeeded to penetrate the hermetically sealed tribes of Israel (Genesis 34). Sometimes those attempting to join them gave them trouble, like the "mixed multitude" of Exodus 12:38, and the Gibeonites of Joshua 9. However, in most other cases these nonJewish groups seem to have been gradually absorbed and assimilated into the Jewish body by intermarriage. Large influxes took place in the Persian period, as reported in the book of Esther in the Bible, and in the Maccabean period, when whole tribes under threat of extermination, preferred circumcision. The most prominent are the Khazar tribes of the present central Russia who accepted

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Continued from page 2 Judaism. The story of their conversion was described and popularized by the famous philosopher/poet Yehuda Halevi.

Today, both in Israel and in the Diaspora, Rabbis are working hard at teaching and preparing prospective converts to Judaism. In some cases, at least, these converts are absorbed into the Jewish mainstream by intermarriage.

Messianic Jews Among the 14 million Jewish people there is a group of perhaps twenty or thirty thousand people, born Jews, who believe in the Torah and the rest of the Tenach and practice Jewish customs and religion. They also believe in Jesus. Some, if not most of them, prefer to call Him by His Jewish name, Yeshua. Although small in number, they are a vocal group, constantly challenging the Jewish spiritual and secular authorities with their presence, demanding recognition as Jews.

It would be easiest for these Jewish believers, among whom is also the writer of these lines, to accept the advice of rabbinic leaders and put aside our belief in Jesus. The Jewish authorities work very hard to achieve it. Organizations and individuals spend their time and hundreds and thousands of dollars towards this end. Among the best known are the Peilim, Karen Yeladdenu, supported by the Ministry of Religious Affairs in Israel, and many more who do it as a full or part time job.

Why do Messianic Jews resist? What lies behind their obstinacy, not only continuing to believe themselves but also spreading their faith to others? The answer as we see it is spiritual. This spiritual aspect can be summarized as follows:

Prophecies Demand It We believe in Yeshua (Jesus) as Messiah because He alone gives sense to the words of our Jewish prophets. There is Isaiah 53 with its minute description of the suffering servant who was despised and rejected, afflicted with pain and stripes, by whose "*stripes we are healed.*" He then dies, is buried, yet is revived and suffers all this "*for the affliction of my (Isaiah the prophet's) people.*" All this can best be applied to one person only - Yeshua of Nazareth. The Talmud (Sanhedrin 98) teaches that this chapter refers to Messiah. The Targum of Jonathan begins the passage with the words *Ha yatslakh avdee Mashikha, "Behold my servant the Messiah shall prosper. . ."* Common sense says it must refer to Jesus.

The same goes for many other prophecies which speak of the time of His birth, like Daniel 9:26: *And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary, ...* (The city and sanctuary were destroyed A.D. 70. Messiah had to come and be cut off before then.) The manner of His birth in a supernatural way is recorded in Isaiah 7:14: *Behold the Virgin shall conceive and bear a son, and shall call his name Immanuel.* Isaiah 9:6 (5 in Heb.) says:

*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.*
The place of his birth is foretold by Micah, the prophet in verse 5:2 (5:1 in Hebrew): *But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting.*

The manner of His death is found both in Psalm 2 2:17, "*they pierced my hands and my feet*" (Masoretic text - "Like a lion they are at my hands and my feet"), and in Zechariah 12:10, "*They shall look unto me whom they have pierced,*" which the Talmud in Sukkah 52 applies to Messiah ben Joseph.

We have heard arguments against His Messianic claims by the fact that some prophecies like Isaiah 2 (breaking swords into plowshares) and Isaiah 11 Lamb and lion dwelling together) have not been fulfilled as yet and that our explanations for a future fulfillment by His second coming creates too long a hiatus (of close to 2,000 years). But what is 2,000 years in the sight of God, waiting patiently for His people to respond and accept His Anointed One - Yeshua, ben Elohim?

PERSONAGE SPOTLESS We hold on to our faith because of the spotless Person He was. His contemporaries testified of Him that "*He doeth all things well*" (Mark 7:37). He could challenge his contemporaries saying to them, "*which of you convicteth me of sin?*" and they held their peace. Some modern Jewish and non-Jewish scholars point out His lack of originality in many of His sayings. Would it have been better if He had contradicted the words of the prophets? Others assert that His teaching is too idealistic (e.g., the turning of the other cheek), and therefore impractical. But who can find fault in a Man who constantly goes from the South to the North of Israel, then Judea and Samaria, doing good, healing the sick, cleansing the lepers, opening the eyes of the blind, unstopping the ears of the deaf, making the lame to walk again and preaching the Good News of salvation to the poor, the needy, and the outcast? Rejected by the leading Pharisees and by the High Priests, He died a martyr's death by crucifixion at the hands of the cruel Roman soldiers. But this is not the end of the story, for His 12 disciples plus a number of others see Him alive after He died and proclaim Him the risen Saviour. For this assertion nearly all of them had to pay with their lives, dying like their master a cruel death from the hands of pagans and of unbelieving Jewish leaders. Yet these believing Jews never flinched. They knew for sure that He is alive.

PERSONALITIES OF HIS FOLLOWERS We are convinced that He is Messiah because of the transformation in the personalities of His followers. Who could transform Simon Bar Yonah, the fisherman on the shores of Galilee, to become the leader of Messianic Jews in Israel and abroad, and finally to be acknowledged the first bishop and highest authority next to Jesus by millions of people of the whole world?

What about Saul of Tarsus, convinced that he, with the letters he had from the High Priest, would completely knock out all belief in Jesus? He met the risen Yeshua on the road from Jerusalem to Damascus (Acts 9) and from a persecutor of the Gospel he became a proclaimer of the Good News. He himself was greatly persecuted by unbelieving people everywhere until **he finally died a martyr's death at the hands of the Romans in the time of Nero.**

PEOPLE WHO ACCEPTED HIM From the first book, Bereshit, to the last prophet in the Tonach, Malachi, the Messiah's activity involves "the people" or the nations. Yaacov Aveenoo foresees it and says:

The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be. Genesis 49:10

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put forth Sura 17:1 as a proof of the miraculous truthfulness of the Qur'an. They might not have considered that the problems and contradictions that arise are a disproof of the truthfulness of the Qur'an.

It is important to understand what your religion teaches, whether Christian, Jew, or Muslim. All of us should be able to happily defend our religion with ease. As you consider the teaching of the night journey, you must examine the relevant facts and determine what you believe really happened. If Mohammed supernaturally visited a mosque in Jerusalem in his time, was there really a Muslim mosque on the Temple Mount in Jerusalem while Mohammed was still living? Was there even a Christian church or Jewish synagogue on the Temple Mount? Or, while Jerusalem was under Persian occupation, was the Temple Mount area being used as a garbage dump, as The *Encyclopaedia Britannica* and the Muslim historian al-Tabari say?

Muslims' Claim that Jerusalem Was the City of the Farthest Mosque

Before we look at some unusual Muslim interpretations, let's briefly observe a standard Muslim interpretation. Abdullah Yusuf 'Ali in his introduction to Sura 17 states: "It [Sura 17] opens with the night journey of the Holy Prophet [Mohammed]: he was transported from the sacred mosque (of Makkah) to the Farthest Mosque (of Jerusalem) in a night and shown some of the Signs of Allah. The majority of Commentators take this Night Journey literally. The hadith literature gives details of this Journey and its study helps to elucidate its meaning. The holy Prophet was first transported to the seat of the earlier revelations in Jerusalem, and then taken through the seven heavens even to the Sublime Throne."

Yusuf 'Ali's footnote 2168. "The Farthest Mosque must refer to the site of the Temple of Solomon in Jerusalem on the hill of Moriah, at or near which stands the Dome of the Rock, called also the Mosque of Hadhrat 'Umar. This and the Mosque known as the Farthest Mosque (Masjid-ul-Aqsa) were completed by the Amir 'Abd-ul-Malik in A.H. 68. ... and completely razed to the ground by the Emperor Titus in A.D. 70."

Farooq-i-Azam Malik's translation of Sura 17:1. "Glory be to Him Who took His devotee (Muhammed) one night from Masjid-al-Haram (in Makkah) to Masjid-al-Aqsa (in Jerusalem), whose vicinity We have blessed, so that We may show him some of Our signs; surely He is the One Who is the Hearer, the Observer."

Many times in the English translations of the hadiths say "Jerusalem" when the Arabic is al-Aqsa, meaning "the farthest mosque".

Let's Ask Caliph 'Umar

Let's settle this once and for all by asking what 'Umar did. 'Umar, the companion of Mohammed and leader of all Muslims after caliph Abu Bakr died, knew that Jerusalem was meant in Sura 17, because in 638 A.D. 'Umar read the beginning of Sura 17 right after he entered Jerusalem².

Apologies for belaboring the point, but the majority Muslim view is that Mohammed went to the farthest mosque in Jerusalem in Sura 17.

Timetable for the Mosque

The basic issue is that the night journey presents an anachronism. This is defined as: "The representation of someone as existing or something as happening in other than chronological, proper,



Continued from page 3 Isaiah the prophet sees Him as the "root of Jesse which shall stand for an ensign of the people; to Him shall the Gentiles seek" Isaiah 11:10

In Isaiah 49:6 Messiah is proclaimed with these words: It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel:

I will also give thee a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Malachi says of Him (1:11):

For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles.

PEACE THAT MESSIAH GIVES Jewish believers in Messiah Yeshua found that only in Him they have rest, peace, and satisfaction. They heard Messiah's invitation, "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matthew 11:28). They verified it in their own lives. They read the record of His promise, "Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). They found Messiah to be the Great Gentleman who always keeps His promise. The result is that we can say together with one of the first hosidim of Messiah Yeshua, Simon bar Jonah, called Simon Peter:

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How about you? Have you received your Redeemer, the Stone whom the builders rejected? In Him is life, light and joy and in His sacrifice is forgiveness of sin.

or historical order." As an example, if you were reading a factual historical account of a 13th century battle, and part of the story included jet airplanes, you would immediately recognize something is wrong! Such an anachronism would instantly label such a work as fraudulent.

Keeping this thought in mind, let's look at the night journey specifically. Muhammad made his night journey sometime between 617 and 624 A.D.³ According to the Qur'an, Muhammad visited the farthest mosque (*al-Aqsa*) at this time. However, there was no mosque in Jerusalem that existed at that time.

The Dome of the Rock was built by Caliph Abd al Mâlik in the late 7th century, 'Umar built the original al-Aqsa mosque soon after 637 A.D. (Abdel Malik rebuilt al-Aqsa though.) So where did Muhammad visit? Let's examine this in more detail.

Glorified by He who carried his servant [Muhammad] by night from the masjid al-haram [Mecca] to the masjid al-Aqsa [Jerusalem?]

So just where is this masjid al-Aqsa? The more relevant questions is where was the masjid al-Aqsa in the year 624? This is the question that a Muslim must answer. Could it be Jerusalem? The evidence clearly indicates it cannot. This is because there was no mosque in Jerusalem at the time, neither is Jerusalem named in the Qur'an, nor is the night journey even named in the later mosques built in Jerusalem!

No Mosque in Jerusalem at the Time of the Night Journey

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In the spring of 638, Caliph 'Umar came to Jerusalem at the request of Sophronius, the reigning patriarch. Specifically, 'Umar came because Sophronius was ready to surrender Jerusalem after a long siege. However, Sophronius would only surrender to Caliph 'Umar himself.⁴ Remember, this event occurred at least fourteen years after the night journey and six years after Muhammad's death.

The site of the mosque in Jerusalem is where the Jewish Temple stood. At that time it was a rubbish heap. 'Umar told the people to follow his example in clearing the rubbish away. *al-Tabari* vol.12 p.195-196

Now one Muslim claimed he thought there was a mosque in Jerusalem during the lifetime of Mohammed. When asked further, he thought the al-Aqsa mosque (not the Dome of the Rock) was a mosque from before the time of Jesus that was just sitting there all shuttered up. This is not a theory though, this was just wishful thinking Since

- a) There is no historical evidence to back this up
- b) There is Muslim historical evidence that contradicts this, and
- c) This would not solve the Muslim's problem anyway, since the Roman Emperor Titus completely destroyed Jerusalem anyway in 70 A.D.

The al-Aqsa mosque in Jerusalem was built 40 years after the mosque in Mecca according to *Ibn-i-Majah* vol.1:753 p.414

When 'Umar was escorted into the city, he asked to be taken to the Temple Mount (where the Dome of the Rock would later be built). He was disgusted at the state of disrepair of the area. When it came time to pray, he refused to pray in any of the Christian monuments, but rather prayed on the steps of the Cardo Maximus, a nearby street.⁵ Why did 'Umar not pray in the mosque? The answer is because there was no mosque there yet!

The Hadiths and the Night Journey

"...Allah's Apostle actually saw with his own eyes the vision ... on the night of his Night Journey to Jerusalem (and then to the heavens). The cursed tree which is mentioned in the Qur'an is the tree of Az-Zaqun." *Bukhari* vol.8 book 78 no.610 p.398

Narrated Jabir bin 'Abdullah that he heard Allah's Apostle saying, "When the people of Quraish did not believe me (i.e. the story of my Night Journey), I stood up in Al-Hijr and Allah displayed Jerusalem in front of me, and I began describing it to them while I was looking at it." *Bukhari* vol.5 book 58 no.226 p.142

In other words, the people of Mecca did not believe Mohammed, so Mohammed described Jerusalem to them. It does not say it was verified that Mohammed was correct, or that the Meccans believed Mohammed after that. In fact, the battles between the Meccans and Muslims were all after that.

Now quoting a hadith, with no independent verification, does not mean much if this "proof" to the Meccans left the Meccans unconvinced.

During the Night Journey: When I [Mohammed] left him (i.e. Moses) he wept. Someone asked him, 'What makes you weep?' Moses said, 'I weep because after me there has been sent (as Prophet) a young man whose followers will enter Paradise in greater numbers than my followers.' *Bukhari* vol.5 book 58 no.227 p.146 Mention of Bait al-Maqdis in the Night Journey. *Sunan Nasa'i* vol.1 no.453 p.329

"Umm Salamah said that she heard the Apostle of Allah (may peace be upon him) say: If anyone puts on ihram for Hajj or 'Umrah from the Aqsa mosque to the sacred mosque, his former and latter sins will be forgiven, or he will be guaranteed Paradise. The narrator 'Abd Allah doubted which of these words he said...." *Abu Dawud* vol.2 no.1737 p.457 The al-Aqsa mosque in Jerusalem was built 40 years after the mosque in Mecca. *Ibn-i-Majah* vol.1 no.753 p.414

So we see that not only is the placement of Muhammad's night journey in Jerusalem a mistake, but we also see the accompanying hadiths show that Muslims accepted this night journey as a fact. For some theories about the night journey, and Christian responses, refer to www.muslimhope.com/NightJourney.htm.

THINK ISLAM IS A "RELIGION OF PEACE?"
of "TRUTH" It is not! visit:
www.jihadwatch.org www.answering-islam.org
www.whatthewestneedstoknow.com www.muslimhope.com



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THE EXALTED MESSIAH BEN DAVID

This the case with the Messiah as well. He suffered and died according to the description of the prophets. He was "*despised and rejected of men, a man of sorrows and acquainted with grief.*" (2) "*He was cut off out of the land of the living.*" (3) "*And he made his grave with the wicked and with the rich in his death.*" (4) This Messiah, the Suffering Savior.

The Holy Writings, however, also speak of an exalted Messiah "Ben David." Concerning the Kingly attribute of the exalted Messiah it is written in the Book of Daniel:

[B]ehold, one like the son of man came with the clouds of heaven, and came to the Ancient of Days. and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all peoples, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. (5)

There is certainly no question that rabbinical exposition and understanding of the Scriptures was that there would be a resurrection to glory of the righteous in Messianic days. (6) The 13th principle of Maimonides' creed on the essentials of Jewish faith states: "I believe with complete faith that there will be a resurrection from the dead when it is the will of the blessed Creator." The Talmudic rabbis, however, doubted that there would be a general resurrection for all Jewish people. They were inclined to believe, instead, that the resurrection would be for the righteous (7) buried in Israel only. (8)

When it comes to the resurrection of the Messiah, Talmudic sources are relatively scant. Some Talmudic sources, however, imply, (9) and later rabbinic sources express, (10) that Messiah Ben Joseph, the Suffering Messiah, was to be resurrected from the dead. This resurrected Messiah is the Messiah with David-like conquering characteristics. As concerning the Messiah it is clear from Scripture that, though he would suffer a death of crucifixion, (11) He would not be left in the grave. (12) The prophet Zechariah, who spoke of Messiah being pierced through, (13) also speaks of him as coming back in power and ruling from Jerusalem as King. (14) Isaiah, who prophesies his painful and humiliating death, also refers to him as El Gibor - the Mighty God, (15) who sits on the throne of David forever. (16)

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Who is this Resurrected Messiah? It is no secret that vast multitudes believe that Yeshua (Jesus) resurrected from death after his crucifixion by the Romans. It is, of course, possible that these people have been deluded into believing a lie. One scholar even went so far as to maintain that Yeshua never really died but was drugged on the crucifixion stake. (17) However, the evidence of the resurrection is extremely strong, and conceded by a renowned modern Jewish scholar. (18)

First, there is the written Historical Record which has survived for 2000 years. That record contains the testimony of many reliable witnesses who were witnesses to Yeshua's death and resurrection. The four gospels in the Brit Hadasha (New Covenant) were written by four different persons and each gives an account of the resurrection. Two of those witnesses, Levi and Yochanan (John), were personal disciples of Yeshua. Another witness, Luke, was a physician and an historian who diligently researched the matter. (21) The fourth, Mark, was equally reliable, having recorded his testimony within the lifetime of Yeshua's contemporaries. (22)

There was also Simon Peter's message before thousands of Jewish people in the Temple, many of whom were convinced by him and believed in Yeshua. (23) There was Saul of Tarsus, who refused to believe the resurrection story, and who had a complete turnaround when he met the resurrected Messiah on the way to Damascus where he intended to persecute the believers. (24) In fact, over 500 Jewish people, most of whom were alive at the time the account was published in Scripture, bore witness to seeing Yeshua alive after his death. (25) The principle of the Hebrew scriptures, that by the "mouth of two or more witnesses shall everything be established," was therefore upheld. (26)

Second, there is the proof of the Empty Grave. Shortly after the event, thousands of Jewish people came to believe in Yeshua. (27) The Temple hierarchy responded with persecution, imprisonment, intimidation, and ultimately by putting to death some of the leaders of the Nazarene sect. All of this could have been avoided had the enemies of the Nazarenes simply produced the body of Yeshua. If they had simply gone to the grave where Yeshua was buried and exhumed the "dead body," all who were "misled" to believe in the resurrection would have been forced to surrender their faith. Instead, they concocted a story that the disciples of Yeshua came and stole the body. (28) Had that been so, would it have been difficult for the legions to discover the body, or at least to

have made an inquiry of the disciples concerning the alleged "body snatching?" But the body was never discovered.

Thirdly, the followers of Yeshua were Transformed as a result of the resurrection. His disciples saw him die and they were disheartened. Simon Peter, his close disciple, even denied he ever knew him. They were all trying to save their own skins, hiding and cowering in fear lest they be suspected that they were with him, whose name they were even afraid to mention. Then suddenly a great transformation occurred. Those who had denied him with trepidation proclaimed him triumphantly. The conviction of his resurrection was so strong that all of those who had previously denied him were ready to die by cruel torture. Many did pay the supreme price for acting on their conviction that Yeshua had risen from the dead. All this stands as eloquent testimony to the reality of His resurrection.

References: (1) See Proverbs 18:12; see also 1 Pet. 1:10-11. (2) See Isaiah 53::3. (3) Isaiah 53::8 4)Isaiah 53:9 (5)Daniel 7:13-14 (6)"The Rabbinic Sages [say] that the world will be desolate for two days and on the third day God renews and revives them and brings the people to resurrection and causes the people to stand before Him as it is written 'After two days He will revive us; in the third day He raise us up, and we shall live in His sight.' " Midrash. Pirke d'Rab Eliezer 51 quoted in Meyer Waxman, Galut U'ge'valh Be'Sifrut Yibsr'el (Hotsa'at Oten 1952) p. 291 (hereafter referred to as Galut). In Sanhedrin 97a there is the statement that there will be 2000 years of desolation and 2000 years of Torah. (7) Those that keep the Torah shall arise (Targum Jonathan on Isaiah 26:19) and come back to life. (Ketubot 111b) (8)Ketubot 111a. However, later the interpretation was modified, and the rabbis held that for the tsadikim (saints) abroad, God will provide long caves in which they will roll to the land of Israel and there they will be resurrected. (9)Sanhedrin 97a; Ketubot 111b (10)Messiah Ben Joseph will be pierced through by Armilus. after which there will be much tribulation. Then, the Messiah, called Menahem Ben Ami-El, appears to the remnant of Israel. He, together with Elijah, brings to life Messiah Ben Joseph, and then the rest of the dead. See Galut, p. 315. (11)Psalm 22:14-16 (12)Psalm 16:8-11 (13) Zechariah 12:10 (14)Zechariah 14:4, 16-17 (15)Isaiah 9:6 (16)Isaiah 9:7 (17)Hugh J. Schonfield, The Passover Plot: A New Light on the History of Jesus (Bernard Geis 1965) (18)Dr. Pinchas Lapide (See TIME Magazine May, 1979). See also, Pinchas Lapide, The Resurrection of Jesus: A Jewish Perspective (Augsburg 1983). (19)Matthew 28:1-15 (20) John 20:19-20. 27 (21)Luke 24:25-34; cf., Luke 1:1-4 (22)Mark 16:6-7 (23)Acts 2:29-32, 41; cf., 2 Pet. 1:16-18 (24)I Corinthians 15:1-9 (25)I Corinthians 15:6 (26) Deuteronomy 17:6 (28)E.g., Acts 2:41 (28)Matthew 28:13

What The Rabbis Know About The Messiah by Rachmiel Frydland
The Messianic Literature Outreach 6161 Busch Blvd., Suite 205
Columbus OH 43229

sions, he was bruised for our iniquities. I felt urged further to examine the Hebrew Scriptures and found these words written by the same prophet: *For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. "The zeal of the Lord of hosts will perform this (Is. 9:6, 7). I also read: Hear ye now, O House of David; is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; behold a virgin shall conceive and bear a son. and shall call his name Immanuel (Is. 7 :13, 14). "Immanuel" means "God with us".*

This proved to me that Jesus was and is the Messiah in Whom all the prophecies were fulfilled. Meanwhile I Continued on page 7

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Salvation

Continued from page 1

RABBI ASHER LEVY

Testimony

prayers and wear phylacteries as prescribed for every pious Jew (Deut. 6: 8; 11: 18). At the age of 15 I went to the theological school for Rabbis where I studied the Old Testament and Talmudic commentaries and six years later I was ordained as Rabbi in Romania. Afterwards I served in Belgium, England and California.

Outwardly I was happy and successful in my ministry but in my heart I was restless and discontented because I suffered much as a result of the emptiness of life in general. Six years ago I met a Jewish man with whom I discussed this matter. I did not know that he was a believer in Jesus Christ. His advice was: "Read Isaiah 53." I then read this well-known chapter concerning Jesus of Nazareth, which says that *He was wounded for our transgres-*



THE MENORAH

The Tabernacle's golden Lamp-stand, the Menorah (Sh'mot/Exodus 25:31-40) was a constant testimony to the priests that they must not walk in the light of man's wisdom or human nature but that they could fulfill the service of God *only* as they walk in the light provided by Him. The seven post menorah was both a light and a light bearer, a symbol of faith and hope.

The Menorah is a symbol of the Church as a light bearer in the world. Our Lord Yeshua/Jesus said:

You are light for the world. Mattityahu/Matthew 5:14

Be dressed for action and have your lamps lit-
Luke 12:35

*... among whom (the world) you shine
like stars in the sky -* Philippians 2 :15

Believers in Jesus the Messiah are to reflect His light, even as He was and is the Light. The Menorah is a perfect, fitting and divine symbol of our Lord.

This was the true light, which gives light to everyone entering the world. Yochanan/John 1:9

David in Tehillah/Psalm 36:9 says, *For with you is the fountain of life; in your light we see light.* Whether direct light from Jesus, or diffused light through the Christian, all light is given to us for perception. In Jesus the Messiah's light, we shall truly see light!

MENORAH מְנוֹרָה is a witness for God's salvation and the light of Jesus Christ. We are called to be a true and faithful witness for Him... *to the Jew especially, but equally to the Gentile.* Romans 1:16 As Jewish and Gentile Believers in Yeshua we have the joy of celebrating our Jewish roots in our Savior. With a servant's heart, we strive to proclaim God's love, redemption and salvation in Messiah Yeshua.

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We also serve as a resource and referral ministry, helping people know how to understand and witness to Jewish and other friends. We are available to preach and teach at retreats, conferences, local churches, and other groups. Topics include Understanding Jewish Culture, Evangelism, Israel, Prophecy, Early Christianity, Biblical Jewish Roots of the Church, Christ in the Passover and other Biblical Feasts.

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Salvation Testimony

had Continued from page 6 found a clear portrait of the Messiah in a small book which I had the privilege of getting into my hands. It was my first introduction to the New Testament. I started reading it like any other book, from the beginning: "The book of the generation of Jesus Christ, the son of David son of Abraham," and found to my amazement that I was reading a Jewish book about a Jew. By reading it carefully I came to the conclusion that Jesus Christ was a Jew of the race of Abraham and David; that He was born of a Jewish virgin in the Jewish town of Bethlehem; of a Jewish tribe, the tribe of Judah.

Because He knew the Law and the Prophets I followed Him on His journeys through the Holy Land, listened to His beautiful sayings and teaching, observed and admired His compassion and healings. It became my spiritual food. His promise of forgiveness of sins and eternal life to those who believe in Him, drew me till I trusted Him as my Messiah and my personal savior.

I want to confirm the fact that my heart does not condemn me for my new belief, because I feel that I am still a Jew and shall always be a Jew. I have not renounced our inheritance of Abraham, Isaac and Jacob. Like Paul I can say after my acceptance of Christ as my Savior: *Are they Hebrews? So am I. Are they Israelites? So am I. Are they the seed of Abraham? So am I.* (I Corinthians 11:22) Thus I repeat with pride the word of Romans 1:16: *For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.*

The brilliant example of the great apostle Paul influenced me very much and gave me the courage to accept the Lord Jesus as my personal Savior. Paul first was a zealous persecutor of Christ and then became His most faithful follower. He was a disciple of that great doctor of the Law, Raban Gamaliel, at whose feet he sat. It is believed that Raban Gamaliel became a follower of Christ before Paul did. The Bible tells us that some wanted to kill Peter and the other apostles because they were preaching Christ so boldly. *Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the Law, had a reputation among all the people, and commanded to put the apostles forth a little space; and said unto them. Ye men of Israel, take heed to yourselves what you intend to do as touching these men. . . And now I say unto you, refrain from these men and let them alone, for if this counsel or this work be of men it will come to naught, but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God* (Acts 5:34, 35, 38, 39).

It is two thousand years since the lowly Galilean, Jesus, traversed the hills and dales of Palestine, and He is still Master of the world. His Gospel is still preached, and Christ's name as Messiah of Israel is still proclaimed. And His message is still repeated everywhere: *For God so loved the world, that He gave his only begotten Son. that whosoever believeth in Him should not perish but have everlasting life* (John 3:16).

— Hear, O Israel.

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YESHUA / יֵשׁוּעַ / JESUS NAME STUDY

Yeh-shoo-ah (Jesus) — Variant of "Y'hoshua" (Joshua; see below). In the TANAKK (O.T.) nine persons and a city have the name Yeshua, usually transliterated as "Jeshus" or "Jeshuah." In the Septuagint and the B'RIT HADASHAH (the New Testament) the name was brought over into Greek as Iesous and then into English as "Jesus." It means "Y-H-V-H saves" (Matthew 1:21) and is also the masculine form of Yeshua'ah ("salvation"). (1) The Messiah of Israel, Yeshua from Natzeret. In modern Hebrew Yeshua's name is pronounced and written "Yeshu," which may have been the ancient pronunciation in the Galil (Galilee area). However, reflecting two thousand years of conflict between the Church and the Synagogue, it is also an acronym for Yimach sh'mo v'zikhrono (May his name and memory be blotted out") However, the late Yosef Vaktor, a Messianic Jewish Holocaust survivor, took it as an acronym for Yigdal sh'mo umalkuto (May his name and kingdom grow") Matthew 1:1+. (2) A Messianic Jew in Rome, "Yeshua , the one called Justus." Colossians 4:11.

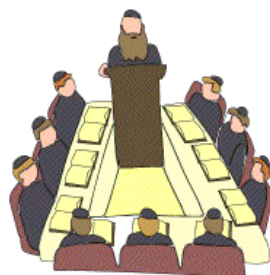
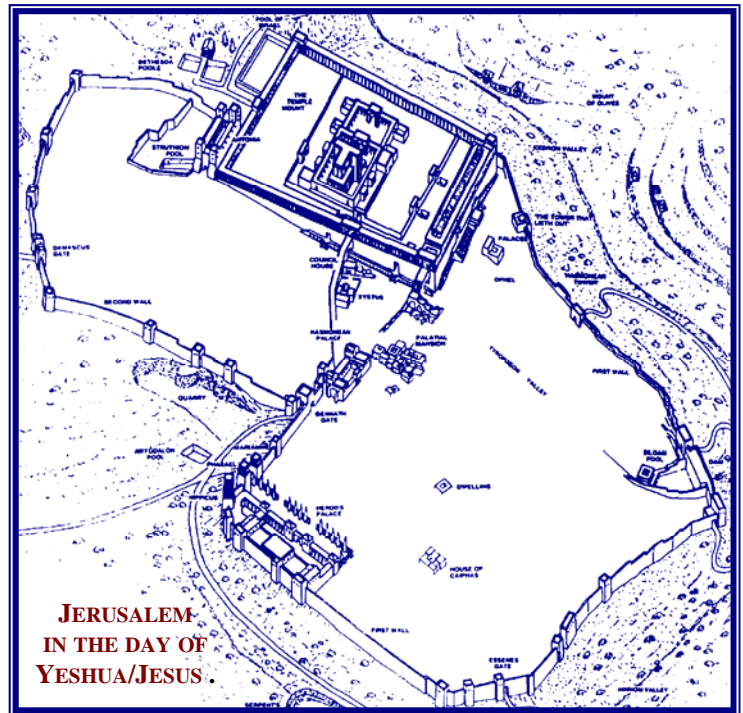
Ye-shu-'ah — salvation; used in a word play on Yeshua's name at Luke 2:30

Y'ho-shu-a (Joshua)— leader of the people of Israel, led the conquest of Eretz-Yisrael (land of Israel) after Moshe's (Moses) death.

Both Yeshua & Yoshua are based on same root word (yud-shin-'ayin—י-ש-י) which means: "he will save."

Dr. David H. Stern COMPLETE JEWISH BIBLE p. xxxvi
& glossary p. 1600-1601

יְשׁוּעָה



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