



THE

MENORAH LIGHT

- Web Edition -

אור מנורה *Proclaiming Messiah Yeshua/Jesus*

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ROMANS 1:16

EDITION II- 2010



THE RABBIS SPEAK ABOUT THE MESSIAH People long for perfection in an imperfect world and for vindication

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A Jew Should Know God

See page 3



ETERNAL LIFE
ALL PEOPLE WILL
HAVE IT... **BUT**
WHERE?

WWW.MENORAH.ORG/SAVIOR.HTML

TORAH INCOGNITA Dr. David Stern



Christian Theology's Greatest Deficiency

I have given an entire chapter to the question of how Messianic Judaism is to relate to the *Torah* because I am certain that the lack of a correct, clear and relatively complete Messianic Jewish or Gentile Christian theology of the Law is not only a major impediment to Christians' understanding their own faith, but also the greatest barrier to Jewish people's receiving the Gospel. Even though many Jews do not observe *Torah*, often neither knowing nor caring about it, I stand by this statement; because attachment to the *Torah* is rooted deep in the Jewish people's memory, where it affects attitudes unconsciously.

While ultimately the issue becomes who Yeshua is, Messiah, Son of the Living God, final Atonement, Lord of our lives - the Church's problem here is mainly one of communication, of expressing the truth in ways that relate to Jewish world-views. But the Church hardly knows what to make of the *Torah* or how to fit it together with the New Testament.

And if the Church doesn't know, don't expect Continued on p. 4

RABBI A. LEVY TESTIMONY OF MESSIAH Page7



VICTORY OVER DEATH It is inevitable, this world has a 100% **MORTALITY** rate.

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MENORAH TEACHING — PREACHING
English/Spanish



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Biblical Jewish Roots of Christianity Evangelism Bible
Israel Study Tours Biblical Feasts & Fulfillment In Jesus



Mission News-Views

Pastor Reuben Drebenstedt,
Director
Shalom friends,

WHO CAN BEST WITNESS TO JEWISH OR GENTILE PEOPLE ?

Think a non-Jewish person can be an effective witness to a Jew? I believe it is an ancient misconception which perhaps has significantly kept the true Gospel from the nation and people of Israel. Or that a Jew is not the best to witness to a non-Jew?

Like the Jewish Rabbinic teaching that "Jesus is not for Jews -- Jesus is only the Messiah for Gentiles", I believe a lot of the Evangelical Church (Messianic & all) falsely think only a Jew can best witness to a Jew. If this were true we must logically assume someone besides a Jew (Paul/Saul) was the one who best took the Jewish Gospel to Gentiles! Or that he did not live as a Jew in his minis

try to Jew and Gentile. Check out Acts and the Epistles.

HISTORICAL fact plus present century and *recent statistics* show that the far majority of Jewish Believers, since after the start of the Church (initially all Jewish), were primarily witnessed to by Gentiles. Praise the Lord for the free gift of Salvation! The Gospel is not a Jewish thing, it is a God plan through the Nation of Israel, in His Son Yeshua/Jesus (2nd member of the God-Head/Trinity) for the whole world, all nations. Promised from Genesis through Revelation. Another Jewish expression of complete agreement is Amen!! What is yours? www.menorah.org/therealjesus.html

I believe every Believing Jew and Gentile should witness actively to the Jewish world community; but, ALSO and at the same time, actively work for the Salvation of the Gentile. Who is the authority on Christian

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נאמנות של אלוהים GOD'S FAITHFULNESS

by Donna Drebenstedt, staff

See to it that no one takes you captive through hollow and deceptive philosophy, which depends on human tradition and the elemental spiritual forces of this world rather than on Christ.
Colossians 2:8

You are a bright light on campus, no, you're a flood light, no, actually you are a bright Halogen flood light! Thank you Debra for such needed encouragement! Everyday is so different at Menorah's information tables on the college campuses and encouragement is always needed. I praise God for those He sends like Debra and for those who stand with us in prayer for the hearts of these college students who so desperately need Jesus to change them and give them real purpose/direction for life. The lies of Satan are getting stronger and his strongholds are getting tighter.

What an exciting school year it has been as God brought over 250 people by our campus tables that heard His message of Redemption!

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Mission News-Views

witnessthat's right.....God. Does

WHO CAN BEST WITNESS TO JEWISH OR GENTILE PEOPLE ?

His Word ever, even in the slightest, say who can be the best witness?

Today if you took a poll, even among the Jewish Christian pastors and missionaries, you would find a majority who say that it was a Gentile who influenced their life the most for Jesus! let's not ignore this fact about the Jews who have (and are) coming to know their Saviour Messiah Yeshua (Jesus)!

So, who can best witness about the Messiah? All I know is that God has given the identical command to every true Christian. To unqualifiedly proclaim the Good News of Jesus Christ to Jew and Gentile.....yes the whole world. ALL fall short and will die eternally in their "sinful lostness", if they do not hear of and accept the Jewish born Messiah, Jesus Christ! Romans 8-10

Menorah is dedicated to serving in taking the salvation truth of the "real Jesus", in a Messianic witness (within a Biblical & true historical Jewish Christian Roots perspective), to the Jew first and to all Nations (Gentiles). Romans 1:16; 9-11 We have both Jews and Gentiles working together with us and do not believe that only a Jew can best witness to a Jew nor that only can a Gentile best witness to a Gentile. Please do not erroneously wait or assign Jewish or Gentile witness to a "limited" special few.

Don't fear in telling the story, seek to be that "best" witness!

Pastor Reuben

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THE RABBIS SPEAK ABOUT THE MESSIAH



People long for perfection in an imperfect world and for vindication of the righteous in a world of righteousness. This is a basic ingredient of the human heart, mind, and spirit. The whole Tenach(1) is full of this conviction. The prophets of Israel were vehement in denouncing perversion and injustice. while looking forward to the time when a: *King shall reign in righteousness, & princes shall rule in justice. And a man shall be like an hiding place from the wind, & a covert from the tempest; like rivers of water in a dry place, like the shadow of a great rock in a weary land.* (2)

How is this longing for perfection to be fulfilled? The biblical view taught by the prophets was that Messiah would accomplish it. The prophets foretold a time when Messiah would make final atonement for the sins of both Jew and Gentile. (3)

The Hebrew word Mashiach (Messiah) means, "the Anointed One" and relates to the One whom God chose to redeem his people. The Tenach teaches that this "go'el (kinsman redeemer) shall come to Zion, and unto those who turn from transgressions in Jacob."(4) The prophecies inspired by the Ruach Hakodesh (the Holy Spirit) reveal that Israel and mankind will be redeemed by faith in Messiah.

The Traditional Views

Orthodox rabbis of past centuries considered Messiah to be the center of the whole creation. The Messiah is discussed in the context of the "light" in the Genesis creation account."(5) According to the Rabbis, this special light was created before the sun, moon and stars. The Yalkut, a rabbinic medieval anthology,

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נאמנות של אלוהים GOD'S FAITHFULNESS

by Donna Drebenstedt, staff

Sharing the Gospel message of Jesus Christ, one on one and one by one is my passion and the passion of Menorah! Many students came to faith in Jesus and lots of Gospel literature went out! Many students were encouraged to walk boldly with Jesus, get involved with Bible Studies and to get involved with Menorah. Aaron is a new believer in Jesus and is already standing strong on campus. Right away God gave him an opportunity to stand up to the lies of a Muslim guest speaker in one of his classes. God gave Him favor and respect from the students in the class! He is also persevering as our new Menorah Club President to get everything in order for the coming 2010-2011 school year!

Another Aharon just baptized into a cult came by to tell me about this event but then realized he did not really know Jesus as His Lord and Savior. He prayed to God for repentance of his sin and understood for the first time what that actually meant! Afterwards he said, "I guess I did this backwards, I should of received Jesus as my Savior and then confessed Him in Baptism!" He got involved in a solid Bible study on campus and a few months later he was on a mission trip to serve Jesus in Haiti!

I find it interesting and exciting how our table attracts both Jews and Muslims and seems to be a safe place for people who are searching for answers.

Zarain from Morocco is searching and reading the Arabic Bible we gave him. He came by often to ask questions and would follow along with me in his Arabic Bible as we would seek God's perspective. He made a special effort to make sure he had my e-mail so we could continue our conversations. Not all Muslims are as open but I love to discuss with them who the Bible says Jesus is. The Quran says Jesus is only a man, one of many prophets. Pray for the Muslims who have heard the truth about Jesus and are pondering it in their hearts. May the lies of Islam be exposed!

Pray also for the many Jewish students like Chip who allow the Holy Spirit to open their eyes to who their Messiah is and why Jesus is the only one that historically and Biblically fits this role! The enemy is always waiting to steal the seed, that is why prayer is so important! [Want to join our Menorah Campus Prayer Team?](#)

Beth and others like her spend many hours at our table struggling with strongholds in their lives. They need the healing touch of Jesus and the freedom He gives. They often intellectually know about Jesus but their pain/confusion keeps them from a personal relationship and coming to Him by Faith for forgiveness of sin.

I praise God that so many come to our table, some even angry but leave softened by God's Spirit! It humbles and excites me to see the work of the Holy Spirit in someone's eyes and know that Almighty God is doing a work in their heart.

There is no greater excitement!
God bless and keep you!

Donna



FALSE AND NEAR CHRISTIAN FAITHS

Additional Truth vs Error Cultic comparison with Biblical views

www.menorah.org/false.html

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SPEAK ABOUT THE MESSIAH

says: 'And God saw the light, that it was good.' This is the light of Messiah ... to teach you that God saw the generation of Messiah and His works before He created the universe, and He hid the Messiah ... under His throne of glory. Satan asked God, Master of the Universe: 'For whom is this Light under Your Throne of Glory?' God answered him, 'It is for ... [the Messiah] who is to turn you backward and who will put you to scorn with shame-facedness.' (6)

In another rabbinic reference we are told that: All the prophets who prophesied have only made predictions regarding the Messiah. As regards eternity, it is said in Isaiah 64:4. 'neither hath eye seen, O God, beside Thee, what He hath prepared for him who waiteth for Him.' (7)

The rabbis also were aware the Tenach predicted that Messiah would be both humiliated and exalted. They tried to resolve this apparent contradiction in three different ways.

The first possibility developed in the Talmud was that Messiah existed from before the creation of the world and came to earth when the Second Temple was destroyed. Rabbi Shemuel bar Nehmani said: *On the day when the Temple was destroyed Israel suffered much for their sins And from whence do we know that on that day [when the Temple was destroyed] Messiah was born? For it is written, 'Before she travailed, she brought forth' [the Messiah].* (8)

Various reports are then offered as to his whereabouts after his birth. The Babylonian Talmud says that He sits "at the gates of the city of Rome" and suffers affliction with his people. There he awaits God's call

to step out as exalted Savior and bring about Israel's salvation. He will do it as soon as Israel hears God's voice and repents.⁽⁹⁾ This view eventually was abandoned, perhaps because it too closely resembled the view of Jewish believers in Yeshua (Jesus), who believed that the Messiah had first come as Suffering Savior and would return in glory as King-Redeemer.

A second explanation of the seemingly contradictory portrayals of Messiah as one both humiliated and exalted appears elsewhere in the Talmud:

R. Alexandri said that R. Joshua bar Levi combined the two paradoxical passages; the one that says, 'Behold, one like the Son of Man came with the clouds of heaven' (Dan. 7:13) [showing Messiah's glory] and the other verse that says, 'poor and riding upon a donkey' (Zech. 9:9) [showing Messiah's humility]. He explained it in this manner: If they are worthy, He will come 'with the clouds of heaven;' if they are unworthy He will come 'poor and riding upon a donkey.' (10)

A third solution is found in the Babylonian Talmud.⁽¹¹⁾ Here, the two different roles of Messiah are fulfilled in two different Messiahs. The first one is Messiah-Ben Joseph who fights, suffers extreme humiliation, and is pierced, fulfilling Zechariah's prophecy, "They shall look unto Me whom they have pierced." (12) The second one is Messiah Ben David, who comes later and to whom God says:

I will declare the decree, The Lord has said unto me. Thou art my Son; this day have I begotten thee. Ask of me, and I shall give you the nations for your inheritance. (13)

The Messianic View

The rabbis failed to recognize one other possibility -- that the Messiah was to atone

for the sins of the people first and then return as the Exalted One to establish his Kingdom. This view, of course, inevitably leads to Yeshua (Jesus) as the Messiah, a truth that escaped the rabbis of past and present. Supported by the Tenach, this view resolves the dilemma faced by most Talmudic rabbis.

The rabbis strove to resolve the two distinct threads of prophecies in the Tenach. As a man standing afar off looking at two mountain peaks in direct line, they were unable to discern the "time gulf" that existed between those peaks. With the hindsight of a quarterback, and the additional revelation of the Brit Hadasha (New Covenant) the theory which best resolves the paradox is that one Messiah was to come in two different eras for two distinct purposes. He was to come first as the Suffering Savior to atone for the sins of the people and to bring peace to those who repented and received the atonement in faith. He is to come next as the Exalted King to reign judgment upon the unjust and to establish his Messianic Kingdom forever. With this model in mind, it is appropriate to begin to identify this Messiah promised to Eve, in the beginning.

References: 1 The Tenach is a short hand reference for the Holy Scriptures, consisting of the Books of Moses, the Prophets and the Writings. 2 Isaiah 32:1-2 3 E.g., Isaiah 52:15- 53:12; Daniel 9:24-26 4 Isaiah 59:20 5 Genesis 1:4 6 Yalkut on Isaiah 60; see Alfred Edersheim, *The Life and Times of Jesus the Messiah* (Wm. B. Eerdmans 1977) p. 728. 7 Sanhedrin 99a; Berachot 34b; Shabbat 63a 8 Bereshit Rabbati 133 (Isaiah 66:7) 9 Sanhedrin 98a 10 Ibid. 11 Sukkah 52b 12 Zechariah 12:10 13 Psalm 2:7

What The Rabbis Know

About The Messiah by Rachmiel Frydland Chapter 2 reprinted with permission of *The Messianic Literature Outreach Outreach* 6540 Proprietors Rd. Worthington OH 43085

A Jew Should Know God

by Aaron Bortz reprinted by permission from Messianic Literature Outreach

I was reared in Cincinnati, Ohio, as a Reformed Jew. My religious studies centered around Jewish history, Hebrew and humanitarian concepts. The Reformed Judaism of my youth accentuated a person's responsibilities toward humanity. The teachings, while admirable, had little to do with a relationship to God. Consequently, while conceding the existence of a "God", I possessed no definitive concepts.

Growing up in a predominantly Jewish neighborhood caused me to believe that Jews were in a majority. Furthermore, I felt that the Gentiles' belief in Jesus was based on ignorance.

High School ushered in new experiences, I learned that Jewish

people were a minority. I also heard more about Jesus. The information was very confusing. Each denomination had something different to say about Jesus, Joseph and Mary. The confusion that appeared to exist in the Gentile world (regarding God) caused me to retreat to the safety and comfort of the synagogue. When I was fourteen years of age, I met Martin Chernoff. He was very kind and informed me that Jesus was the Jewish Messiah. This made sense, but being popular in school had greater appeal than serving God. I also did not want to be a traitor to my family and friends. Besides, how could I believe in someone whose name got stuck in my throat? Thoughts of God and Jesus were put on the shelf.

College Spells Future After high school, I went on to pursue a business degree in college. Most of my time was spent on

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extracurricular activities and not books. I flunked out of college after only one year. Having lost my student deferment, I enlisted in the U.S. Army. Towards the end of my tour of duty, I was assigned to an Armed Forces Examining and Entrance Station. It was here that I met a man who was a real Christian. He was from Texas, a member of a Southern Baptist church, and educated. I never thought anyone who took the Bible literally could be educated. He earned my respect. One day our conversation turned to God. He un-abashedly told me that without Jesus, no man can really know God. Jew and Gentile alike must first know Jesus to know God.

I was embarrassed and insulted. I thought "this guy has got a lot of chutzpah (nerve)!" In my heart a chord had been sounded. The truth that was hidden deep within me had been laid bare. I did not know God! I had always felt that being Jewish was more than matzah ball soup, Yiddish and mishpocha (family).

The Big Change From that day forward, I felt the need to investigate Jesus further. Someone must have been praying for me because I was always pointed in the right direction. I would be exposed to the "right" radio program, the "right" book or the "right" person.

By now, I was painfully aware that I was in rebellion against God. Being a "good person" simply wasn't enough. I was created to serve God and follow His will for my life. I repented of my former life style. I sincerely asked God to reveal to me if Jesus was the Messiah. The conflict that was raging in my soul needed to be put to rest. I wanted to know the God of Abraham,

Isaac and Jacob. If He required me to come to Him through Jesus, I would. I had to have some form of assurance. My God, in His mercy, revealed His Son to me both intellectually and spiritually. I accepted Jesus and praise God He accepted me.

About one week later, I received an unexpected confirmation of this acceptance. While driving a car down an expressway at 70 m.p.h. (the legal limit in 1970), the Lord God made His presence felt in a very physical way. This skeptical Aaron Bortz knew at that moment that Yeshua Hamashiach had just walked up to him, shook his hand and was filling him with the Holy Spirit. (I had never even read about the Holy Spirit!) Jesus was no longer a "bone in my throat." The Bible was confirmed as the inspired Word of God. The river of living water that had rushed into the depths of my being brought a new "completeness" to my life.

Another interesting side effect was that I now felt more Jewish than ever before! I had a keen appetite for understanding of Jewish holidays, traditions & Hebrew. Baruch Hashem (praise God)! The Lord had brought new meaning to my life! I now had a personal relationship with my God.

Postscript More than thirteen years have passed since true reality came into my life. God has blessed me with wonderful teaching from such people as Martin Chernoff (during my important growing years), Rachmiel Frydland, Jeff Adler and many others. The Lord God has blessed me with a wonderful wife and two beautiful daughters who are being taught the true meaning of being Jewish. I have completed my education and continue to be blessed by the Lord. Above all, I know my God. Without this knowledge life would be meaningless. All who reach for Him will not be disappointed.

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T O R A H I N C O G N I T A



the Jews to figure it out for them! I believe that Christianity has gone far astray in its dealings with the subject and that the most urgent task of theology today is to get right its view of the Law.

Christianity organizes systematic theology by subjects it considers important. Thus topics like the Holy Spirit and person and work of the Messiah take a healthy amount of space in any Christian systematic theology. Judaism too organizes theological thinking into categories reflecting its concerns, as we noted earlier, it's three main topics are God, Israel (that is, the Jewish people) and *Torah*.

Comparing Jewish and Christian theology, one finds that both devote much attention to God and to the people of God (in the one case the Jews, in the other the Church). It is all the more striking, therefore, to notice how much Jewish thought and how little Christian theology addresses the topic of *Torah*—generally rendered in English as "Law," although the meaning of the Hebrew word is "teaching." As a rough measure, I checked the subject index of Augustus Strong's *Systematic Theology* and found under "Law" 28 pages out of a total 1,056 (less than 3%). In L. Berkhof's *Systematic Theology* there are 3 pages out of 745 (less than 1/2%). And in Lewis Sperry Chafer's 7-volume work with the same title, there are only 7 out of 2,607 (about 1/4%). On the other hand, Isidor Epstein's *The Faith of Judaism* has 57 pages on *Torah* out of 386 (15%), Solomon Schechter's *Aspects of Rabbinic Theology* has 69 out of 343 (20%), and Louis Jacobs' *A Jewish Theology* 73 out of 331 (22%) (these three authors are Orthodox, Conservative, Liberal (Reform), respectively). One is forced to the conclusion that

the topic interests Jews and not Christians. And that is unfortunate for the Christians. It means, first, that most Christians have an overly simplistic understanding what the Law is all about; and, second, that Christianity has almost nothing relevant to say to Jews about one of the three most important issues of their faith. In short, *Torah* is the great unexplored territory, the *terra incognita* of Christian theology.

The main reason for this is that Christian theology, with the anti-Jewish bias it incorporated in its early centuries, misunderstood Sha'ul [Paul] and concluded that the *Torah* is no longer in force. This is not the Jewish Gospel, nor is it the true Gospel. It is time for Christians to understand the truth about the Law. Christian theologians in the last thirty years have made a beginning. Messianic Jews should now move to the front lines and spearhead this process.

Nomos In The New Testament

A good starting place would be a thorough study of the Greek word *nomos* ("law," "*Torah*") and its derivatives as used in the New Testament. Unfortunately there is not space in this book (The Complete Jewish Bible) to undertake it, since the word and its cognates appear some 200 times. The sampling which follows is intended to whet the appetite and encourage further investigation.

a. Romans 10:4 - Did The Messiah End The Law?

Consider Romans 10:4, which states - in a typical but wrong translation - "For Christ ends the law and brings righteousness for everyone who has faith." Like this translator, most theologians understand the verse to say that Yeshua terminated the *Torah*. But the Greek word translated "ends" is *telos*, from which English gets

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the word "teleology," defined in Webster's Third International Dictionary as "the philosophical study of the evidences of design in nature; ... the fact or the character of being directed toward an end or shaped by a purpose — used of ... nature ... conceived as determined ... by the design of a divine Providence " The normal meaning of *telos* in Greek -- which is also its meaning here -- is "goal, purpose, consummation," not "termination." The Messiah did not and does not bring the *Torah* to an end. Rather, attention to and faith in the Messiah is the goal and purpose toward which the *Torah* aims, the logical consequence, result and consummation of observing the *Torah* out of genuine faith, as opposed to trying to observe it out of legalism. This, not the termination of *Torah*, is Sha'ul's point, as can be seen from the context, Romans 9:30-10:11.

b. "Under The Law" And "Works Of The Law."

Much of Christian theology about the *Torah* is based on a misunderstanding of two Greek expressions which Sha'ul invented. The first is *upo nomon*; it appears two times in Romans, 1 Corinthians and Galatians, and it is usually rendered "under the law." The other is *erga nomou*, found with minor variations 10 times in Romans and Galatians, translated "works of the law."

Whatever Sha'ul is trying to communicate by these expressions, one thing is clear: Sha'ul regards them negatively: being "under the law" is bad, and "works of the law" are bad. Christian theology usually takes the first to mean "within the framework of observing the *Torah*" and the second, "acts of obedience to the *Torah*." This understanding is wrong. Sha'ul does not consider it bad to live within the framework of *Torah*, nor is it bad to obey it; on the contrary, he writes that the *Torah* is "holy, just and good" (Romans 7:12).

C. E. B. Cranfield has shed light on these two phrases; his first essay on the subject appeared in 1964, and he summarized it in his masterly commentary on Romans. There he writes,

"... the Greek language of Paul's day possessed no word group corresponding to our 'legalism,' 'legalist' and 'legalistic.' This means that he lacked a convenient terminology for expressing a vital distinction, and so was surely seriously hampered in the work of clarifying the Christian position with regard to the law. In view of this, we should always, we think, be ready to reckon with the possibility that Pauline statements, which at first sight seem to disparage the law, were really directed not against the law itself but against that misunderstanding and misuse of it for which we now have a convenient terminology. In this very difficult terrain Paul was pioneering."

If Cranfield is right, as I believe he is, we should approach Sha'ul with the same pioneering spirit. We should understand *erga nomou* not as "works of law," but as "legalistic observance of particular *Torah* commands." Likewise, we should take..... *upo nomon* to mean not "under the law" but "in subjection to the system that results from perverting *Torah* into legalism." This is how these phrases are rendered in the *Jewish New Testament*.

The expression "in subjection" is important because the context of *upo nomon* always conveys an element of oppressiveness. Sha'ul is very clear about this, as can be seen from 1 Corinthians 9:20, where, after saying that for those without *Torah* he became as one without *Torah*, he stressed that he was himself not without *Torah* but *ennomos Christou*, "en-lawed" or "en-*Torah*ed of Messiah." He used a different term, *ennomos* in place of *upo nomon*, to

distinguish his oppression free relationship with the *Torah*, now that he is united with the Messiah, from the sense of being burdened which he noticed in people (probably Gentiles!) who instead of happily "enlawing" themselves to God's holy, just and good *Torah*, subjected themselves to a legalistic perversion of it.

If the above renderings of *upo nomon* and *erga nomou* were used in the 20 passages where these phrases occur, I believe it would change Christian theology of *Torah* for the better.

c) Galatians 3:10-13 - Redeemed From The Curse Of The Law?

Galatians 3: 10-13 presents a number of stumbling blocks in most translations. As an example, here is the New American Standard Bible's rendering, which strikes me as neither better nor worse than most:

"[10] For as many as are of the works of the Law are under a curse; for it is written, 'Cursed is everyone who does not abide by all things written in the book of the Law, to perform them.' [11] Now that no one is justified by the Law before God is evident; for, 'The righteous man shall live by faith.' [12] However, the Law is not of faith; on the contrary, 'He who practices them shall live by them.' [13] Christ redeemed us from the curse of the Law, having become a curse for us - for it is written, 'Cursed is everyone who hangs on a tree.'"

These verses appear as follows in the *Jewish New Testament*:

"[10] For everyone who depends on legalistic observance of *Torah* commands [*erga nomou*] lives under a curse, since it is written, 'Cursed is everyone who does not keep on doing everything written in the Scroll of the *Torah*.' [Deuteronomy 27:26] [11] Now it is evident that no one comes to be declared righteous by God through legalism [*nomos*], since 'The person who is righteous will attain life by trusting and being faithful.' [Habakkuk 2:4] [12] Furthermore, legalism [*nomos*] is not based on trusting and being faithful, but on a misuse of the text that says, 'Anyone who does these things will attain life through them.' [Leviticus 18:5] [13] The Messiah redeemed us from the curse pronounced in the *Torah* [*nomos*] by becoming cursed on our behalf; for the *Tanakh* says, 'Everyone who hangs from a stake comes under a curse.' [Deuteronomy 21:22-23]"

"The curse of the law" is not the curse of having to live within the framework of *Torah*, for the *Torah* itself is good. Nor is it the curse of being required to obey the *Torah* but lacking the power to do so - this would be a kind of "Catch 22" unworthy of God, although there are theologies which teach that this is exactly the case. Rather, it is "the curse pronounced in the *Torah*" (v. 13; see v. 10) for disobeying it. Sha'ul's point is that that curse falls on people who are actually trying to *obey* the *Torah* if their efforts are grounded in legalism (vv. 11 a, 12). For Sha'ul, such a legalistic approach is already disobedience; for the *Tanakh* itself requires genuine obedience to emerge from faith (v. 11 b). There is not space here to prove that this is the case or to deal with other controversies raised by the above rendering of these four verses; my *Jewish New Testament* commentary addresses these matters.

d) Messianic Jews [Hebrews] 8:6 - The New Covenant Has Been Given As *Torah*.

One of the most surprising discoveries I made in the course of preparing the *Jewish New Testament* is that the New Covenant itself has actually been given as *Torah* - as much as, and in exactly



the sense that, what Moses received on Mount Sinai was given as *Torah*. The verse which hides this extremely well kept secret is Messianic Jews [Hebrews] 8:6, which reads, in a typical translation,

"But as it is, Christ has obtained a ministry which is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises."

The passage would seem poor ore for my mining efforts. But upon examining the Greek text I noticed that the phrase "is enacted on" renders the word *nenomothetetai*, a compound of our friend *nomos* ("law, *Torah*") with the common verb *tithemi* ("to put, place"). If the subject matter of the Letter to a Group of Messianic Jews were, say, Greek law, or the Roman Senate, it would be appropriate to translate this word as "enacted, established, legislated," that is, "put" or "placed as law."

But in the letter to these Messianic Jews, the word *nomos*, which appears 14 times, always means *Torah* specifically, never legislation in general. Moreover, the only other appearance of *nenomothetetai* in the New Testament is a few verses back, at Messianic Jews 7:11, where it can only refer to the giving of the *Torah* at Sinai (the related word *nomothesia*, "giving of the *Torah*," at Romans 9:4 is equally unambiguous). Therefore the *Jewish New Testament* renders Messianic Jews 8:6:

"But now the work Yeshua has been given to do is far superior to theirs, just as the covenant he mediates is better. For this covenant has been given as Torah on the basis of better promises."

So the New Covenant has been "given as *Torah*," which implies that *Torah* still exists and is to be observed in the present age - by all Jews and by all Gentiles, as we shall see. However, precisely what is demanded of "all Jews" and of "all Gentiles" is not quite so obvious. We will address this question in a limited way, but comprehensive treatment is beyond the scope of this book.

The Gospel With An Ended Law Is No Gospel At All

The statement has been made (I'm not saying I agree) that of the three items mentioned earlier as most important on the Jewish theological agenda, Reform Jews focus mainly on "God" the Conservatives on "Israel," and the Orthodox on "*Torah*." Reform and secular Jews disagree with the Orthodox and Conservative over whether the *Torah* is binding forever, while Conservative Jews deny the exclusive claim of Orthodoxy to determine specific applications of what they agree is the eternal *Torah*. Nevertheless, although Orthodox Jews constitute only 15-20% of the Jewish population in Israel and less in the United States, their view of *Torah* as eternal has found a very deep place in the heart of the Jewish people; so that the non-Orthodox find themselves somewhat in the role of upstarts trying to dislodge a clever, experienced and self-confident ruler.

Now if Christianity comes into such an environment with the message that the *Torah* is no longer in force, the line of communication with Orthodox Judaism is simply cut. There is no longer anything to discuss. Moreover, if I am correct about the role of the

Orthodox Jewish view of *Torah* in the Jewish mentality, then even the secular Jew "knows" at some level, whether correctly or not, that Orthodoxy is right. In fact there are secular Jews who, though not religious themselves, regard the Orthodox as the preservers of the Jewish nation.

Thus, if Christianity cannot address the issue of *Torah* properly and seriously, it has nothing to say to the Jewish people. Individual Jews may be won away to Christianity, across the wide gap between the Jewish people and the Church; but the central concern of Orthodox Judaism itself is dismissed, perhaps with a casual and cavalier citation of Romans 6:14, "We're not under the law but under grace." In my opinion this shallow, sterile way of thinking has gone on too long in the Church, and it serves no purpose but the Adversary's!

Moreover, this way of thinking is not only shallow, but perverse! Yeshua said very plainly in the theme sentence of the Sermon on the Mount, "Do not think that I came to abolish the Law ... ; I did not come to abolish, but *plerosai*, "to fill." We learned earlier that Yeshua's "filling" here means making clear the full and proper sense of the *Torah*; and we pointed out that even if *pleroo* meant "fulfillment," it could not be twisted to mean "abolition," in contradiction to what he had said three words earlier. This seems so clear that it is hard for me to understand how Christian theology has even dared to propose the idea that the *Torah* is no more. I myself believe it came about because of anti-Jewish bias infused into the Gentile Church in its early centuries; this bias is now so pervasive and difficult to root out that even Christians without any personal anti-Semitism whatever are unavoidably affected by it.

The remedy is to reassess the theology of *Torah*. I am convinced it will be found that the *Torah* continues in force. When I say this, I am not making a "concession to Judaism," as some Christian critics might suppose. Nor am I somehow expressing anti-*Torah* theology in hypocritical, deceptive and confusing pro-*Torah* language, an accusation I could expect from a few non-Messianic Jews. Rather, I am stating as clearly as I can what I believe the New Testament teaches. It will prove to be neither a concession nor a confusion, but a challenge - to both Jews and Christians.

For a key element of the New Covenant, both as promised by Jeremiah and as cited in the Letter To A Group of Messianic Jews ["To The Hebrews"] is that the *Torah* is written on people's hearts (Jeremiah 31:30-34, Messianic Jews 8:9-12). It takes unacceptable theological legerdemain to conclude that when God writes the *Torah* on hearts he changes it into something other than the *Torah*!

But if Messianic Jews and Messianic Gentiles acknowledge the ongoingness of the *Torah*, then the question arises, "Just what does the *Torah* require, now that Yeshua the Messiah has inaugurated the New Covenant? What is the New Covenant *halakhah*?⁽¹⁾ And this is already a Jewish question, and, as we will see, an essential element of the Gospel.

For there is a tradition within Judaism which says that when the Messiah comes he will explain the difficult questions of *Torah*. Another tradition says he will change the *Torah*. Yeshua the Messiah has already come; some things he has explained - for example, in the Sermon on the Mount -- and other

Continued on p. 7



Do all you can to present yourself to God as someone worthy of His approval, as a worker with no need to be ashamed, because he deals straightforwardly with the Word of the Truth.

2 Timothy 2:15



things have been changed, as we learn later in the chapter. (When he comes the second time he may give more explanations and make more changes!) A Jew can cope with this kind of approach to *Torah*. And the Christian will just have to get used to it.

The Torah Of The Messiah, A Tree Of Life

I give you good instruction; do not forsake my Torah. It is a tree of life to those who take hold of it, and those who hold fast to it are happy. Its ways are ways of pleasantness, and all its paths are peace. (2)

Halakhah means, literally, "way of walking;" but, depending on the context, it can convey either the broad sense, "way of living, according to the *Torah*," or the narrow sense, "the rule to be followed" in a particular situation. In Jewish discourse when one speaks of "the *halakhah*," one is bringing to mind the whole framework of Jewish life as seen from a particular viewpoint. Sometimes the intent is to know what is permitted and what is forbidden by Jewish law; however, just as often the concern is not "legal" but simply related to finding out what the customs are, and perhaps why they are that way. The phrase "the *halakhah*" connotes Jewish people hood spanning centuries and expressing itself through ordinary Jews consulting with their rabbis in order to learn more about how God wants them to live.

2 Proverbs 4:2 and 3:18, as quoted in the *Siddur* [Jewish prayer book] and recited in the synagogue after the public reading from the *Torah* scroll.

*Quoted for educational purposes, without some notes, from Chapter V in the Messianic Jewish Manifesto by David Stern, Jewish New Testament Publications, 1988. Pages 125-136.

Continued from p. 1

VICTORY OVER DEATH



No matter how hard you try you're destined for a DIRT NAP. Whether you're TERMINATED, LIQUIDATED, or LAID TO REST, you have a date with DEATH. Maybe now's a good time to

discuss your arrangements for the AFTERLIFE. Even Shakespeare said, "life is but a vapor." and he was right. Our lifespan down here, even if you live to be a hundred and two, is a blink of an eye in ETERNITY.

So where you spend FOREVER becomes a lot more important.

Ya'akov/James 4:14

The Bible spells it out - you've got two basic choices - WITH Yeshua/Jesus or WITHOUT. No mumbo jumbo about coming back as a cow, or hitting 'reset' on some cosmic video game. You live once, you DIE once, it's that simple.

Messianic Jews/Hebrews 9:27

But DEATH is not the end; it's only a beginning kind of like a permanent change of address. When you MEET

YOUR MAKER, the lover of your soul, He will honor the decision you made in life to spend INFINITY with Him or without Him. Seems like a no brainer what do you think?

1 Yochanan/1 John 5:12

The Bible says that if you say "Jesus is Lord," and believe in your heart that God raised Him from the DEAD, He'll save a seat for you. *Romans 10:9-13*

Then "reckon yourself DEAD to sin but ALIVE to God in Messiah/Christ Jesus," and He'll handle the rest. *Romans 6:11*

So hit your knees, make your reservations - and DIE HAPPY!

Havakuk/Habakkuk 2:2-4

Yochanan/John 3 Romans 8-10

S H A L O M !

RABBI A. LEVY TESTIMONY OF MESSIAH

I was a Jewish Rabbi for 35 years. Born in Yugoslavia, I was brought up in a very Orthodox Jewish home. I was taught to say formal 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 transgressions, 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 (Yesha'yahu/Isaiah 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 had 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.



RABBI A. LEVY TESTIMONY OF MESSIAH

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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TRUTH 1 a: *archaic* : fidelity , constancy b: sincerity in action, character, and utterance 2 a (1): the state of being the case : fact (2): the body of real things, events, and facts : actuality **DECEPTION** 1 a: the act of deceiving b: the fact or condition of being deceived 2: something that deceives : trick
<a clever *deception*> **Merriam-Webster Dictionary**

JESUS FOR JEWS – JESUS FOR ALL

The focus of our *Jesus for Jews – Jesus for All Ministry* is to boldly and lovingly present the way of salvation to all that God brings across our way. One such event was the People's Fair in Denver, Colorado that we had a booth/tent at in June 2010. -And yearly since 1995-



Shirts say **Jesus for Jews** on one side and **Jesus for All** on the other side!

A conversation that stood out was a man who visited our tent. "I am an atheist and I am 75 years old. I am curious about 'your' atonement. I don't understand how Jesus' death brings atonement." I explained that there really is a God who created humans (Adam and Eve), but that they disobeyed him and were in need of atonement. With each successive Bible character I pointed out the sacrifices of Abel, Noah, Abraham and Isaac, etc., reiterating the point of Torah which says "...it is the blood that makes atonement because of the life" (Lev. 17:11). After going through more examples I pointed out the culmination of this truth in the substitutionary atonement of Messiah (cf. 2 Cor. 5:21; Rom. 5:6-9). It is because of God's love for us that He provided atonement for our sins.



After explaining the concept of atonement, I asked if he would like to have his sins atoned for today. He paused, then replied, "I would like to believe in the atonement. After all, I'm 75 years old. But I am an atheist. I simply can't." Before I could respond, He lowered his head and walked out the tent door. Please pray for this man as I know his soul is seeking truth in spite of his profession to atheism. Pray the Lord of the harvest will bless the "many" conversations and the tracks that were distributed.

Shalom in Jesus, Matt Sulser, staff

KING OF THE JEWS WHAT IS HIS NAME?

by Louis, a Jew from Jerusalem

Proverbs 30:4 *Who has ascended into heaven and descended? Who has gathered the wind in his fists? Who has wrapped the waters in his garment? Who has established the ends of the earth? What is his name or his son's name? Surely you know.* If you are like most people you have many questions you would like to have answers for -- questions like "Who am I?" "Why am I here?" "What's going to happen in the future?" "What's the meaning of life?"

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 was brought up in a Jewish family and although we had religion and tradition it didn't satisfy the cry of my heart for the truth. One day as I was reading the Scriptures, all of a sudden the room I was in was filled with the presence of God and I received a revelation. I saw that my whole life I had been going away from God. I saw that every problem that exists in the world, from the smallest personal problem to the largest political crisis is because of the sin of humanity. Not only our sinful actions but our state of being separated from God. (Ecc.7:20; Is.59:1,2) I thought if sin is separating me from God, how can my sin be removed? When I read the prophet Isaiah, I saw there was a solution. I understood who the prophet was talking about when He said:

Continued. on p. 9

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KING OF THE JEWS

WHAT IS HIS NAME?

All of us like sheep have gone astray, each of us has turned to his own way; but the Lord has caused the iniquity of us all to fall on Him. ... for He was cut off out of the land of the living for the transgression of my people ... He will see His offspring, He will prolong His days, and the good pleasure of the Lord will prosper in His hand.

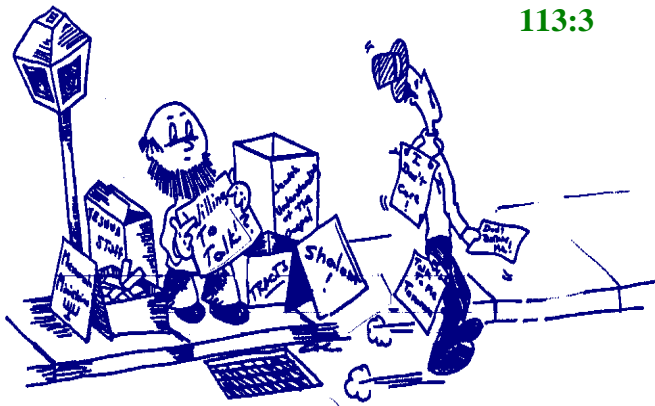
Isaiah 53:6, 8, 10

This one of whom the prophet spoke not only became sin-bearer and thus suffered death, but also prolonged His days and saw His offspring; in other words, He rose again from the dead. I realized that there was only one person who could have fulfilled these words of Isaiah the prophet. His name is Yeshua the Messiah. When I received Yeshua as my Lord and Savior 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. I know He will do the same for you. Listen to what the prophet Jeremiah has to say: *The time is coming declares the Lord, when I will make a new covenant with the House of Israel, and the House of Judah... for I will forgive their iniquity and their sin I will remember no more.* Jeremiah 31:30-33

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Yechezk'el/Ezekiel 36:25-27 says:

Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your uncleanness and from all your idols. I will give you a new heart and put a new spirit inside you; I will take the stony heart out of your flesh and give you a heart of flesh. I will put my Spirit inside you and cause you to live by my laws, respect my rulings and obey them.

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