



THE

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Shalom friends,
From Pastor Reuben Drebenstedt

The Parable on this page reflects my heart crying for God's power to be manifested upon earth! Satan and his darkness will rule for a limited time yet but, the victory is assured, he and his followers loose!! Make no mistake Believer's in Yeshua/Jesus, stand up, unashamed for the Lord, everyday. No slack. Resist the lies to make 'peace' (so called) with ungodliness. *Ephesians 4:27 James 4:7 Jude 3 Revelation 2 & 3 Psalm 51:10-13*

In His service, may God bless you,
Pastor Reuben



THE FARMER AND THE WOLF -A PARABLE-

By Yehoshua Mizrachi, Arutz Sheva

Once upon a time, a man and his family moved back to their long-abandoned ancestral farm. After much backbreaking work, the man reclaimed the fields from the overgrown weeds, and reintroduced the bleating of sheep and the mooing of cows to the lonely prairie. He patched up the roof of the stately old farmhouse and settled in to the bucolic life of the farmer.

One morning, he awoke to find his fields trampled and his lambs dead. "Who could have done this?" he asked aloud.

"I did," said a wolf standing not far away. "Why?" the farmer asked the wolf.

"Because I destroy, that is how I survive. Before you returned, we wolves had the entire untamed prairie to ourselves."

"But my farm is only a small corner of the prairie. Surely we can find a way to live together in peace."

"We cannot live in peace. You have brought order and beauty to the land. You are not welcome here. Only when the prairie is chaotic and untamed can we rule."

As the farmer reached for his shotgun, Brother Simon, who was standing in the safety of the stately old farmhouse, said to his father, "The poor wolf is not our natural enemy. He is hungry and does not understand our ways. Let us bring him into the house, feed him and warm him by the fire. Then he will understand, and we will share the prairie in peace:"

The farmer Continued. on p. 2

Faith must be tested, because it can be turned into a personal possession only through conflict. What is your faith up against just now? The test will either prove that your faith is right, or it will kill it.



נאמנות של אלוהים GOD'S FAITHFULNESS

by Donna Drebenstedt, staff For the eyes of Adonai move here and there throughout the whole earth to show himself strong to those who are wholehearted toward him! 2 Chronicles 16:9

Hello, my name is John Baptise with Menorah. "Who??" John repeats himself, silence and then a laugh as she tells whoever is with her in the student administration office that it is "John Baptise with Menorah!" and he hears a double laugh. So begins our day at the campus ministry table on the Auraria campus. It took us two hours to get to that point last Thursday just to begin setting up our ministry table for the day!

Resistance at the Auraria College campus has intensified and rules are being changed before our eyes to try and keep Menorah from our club's Gospel work. John is one of our new club members who came that day to rescue us. The administration had refused to set up a table for Menorah that day unless a club member called them to ask for it to be set up. Students had

made the reservations so what was this new and unusual requirement? We eventually got it straitened out and began again what was a very tense day with a good laugh from Jesus and the administration office.

It has been an awesome two weeks of ministry this school year with God opening so many new doors for outreach. On top of that, almost every student who stops has had a soft heart for hearing the Gospel. This fills me with so much joy! We have more students stopping than we can talk to! I quickly learned that day when a young girl from Afghanistan came by with tears in her eyes one of the reasons there had been such a strange delay in setting up our info table. She asked me, "Where have you been? I came by earlier excited to talk with you about the Bible you gave me" Continued. on p. 2

How Did DANIEL DECIPHER IT ? by Rachmiel Frydland

As a religious Jew raised in the Yeshivas of Poland, I knew, like others of my peers, that in the Book of Daniel lie hidden the secrets of Israel's redemption and the Messianic Days, I also knew that some of the great Talmudic and post-Talmudic Rabbis had plunged into the study of this Book.

★ Full article at: www.menorah.org/daniel.html ★

What If They Never Heard of Jesus? Part 1

If Jesus is true, and Jesus said that no one comes to the Father except through Him (Jn 14:6), then what does the Bible Continued. on p. 4

IT IS WRONG TO BEAT WOMEN REGARDLESS OF WHAT MOHAMMED SAID



When some people Continued. on p. 2

Salvation Testimony!

RABBI JACOBS During the reign of the last Czar, Continued. on p. 5

YOM KIPPUR — Feast or Fast?

According to Jewish tradition and the Talmud (Tractate Ta'anith Con't. on p. 7



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נאמנות של אלוהים **GOD'S FAITHFULNESS**

last week?" She had been reading her new Bible from us and showed me her full page of questions she was anxious to discuss. She was sad because she had no time now as the remainder of her day was filled with classes. Young Muslim girls lives are very controlled by family so meeting outside the campus would not work, she and I both knew that. I was sad too so I continue praying for her and I am anxious to answer her questions this coming week and see how God will work in her heart.

Pray also for Ben as he is just too 'smart' to humble himself and trust in Jesus alone for his salvation. As he left I challenged him with Jesus' own words in Mark 10:15 about coming to Him in Faith as a little child. I could instantly see the Holy Spirit get his attention! Pray also for CC from Taiwan and many others on campus who are very close to receiving God's free gift of Salvation!

Besides God answering my prayer for soft hearts on campus toward His Gospel He also sent us an opportunity to do another special outreach on the Auraria Campus and Denver University September 22-25. Four full days of outreach! If you are reading this before these dates please pray for this wonderful time to be bold on campus for Jesus! God provided a well known Muslim Scholar and Evangelist for Jesus! He is now living in exile in Australia because of death threats in his native Pakistan. If you live near Denver please try to attend as it will be a wonderful learning time for Believers also! Call us for more details.

Resistance has really increased since Menorah started planning this outreach but God continues to give us each Victory! Without Jesus we are nothing! It is kind of fun to make the enemy of our souls mad!

Thank you for your continued faithfulness in prayer for Menorah, financial support and your encouraging words!

Excited about serving Jesus with you,

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THE FARMER AND THE

WOLF -A PARABLE- thought about this idea for a moment. He certainly didn't want his crops ruined and his livestock murdered; after all, he had returned to the family farm to live the bucolic, peaceful life of a farmer.

The farmer said, "ein breirah," (no choice) so they invited the wolf into the stately old farmhouse. They fed him their table scraps and more besides. At the end of the evening, they tucked him into a cozy dog bed by the warm stove and bid their new friend a good night. The farmer awoke in the morning to find the furniture demolished, his table smashed and his porcelain shattered. "Who could have done this?" he asked aloud.

"I did," said the wolf, standing not far away. "Why?" the farmer asked the wolf. "Because I destroy, that is how I survive. Before you returned, we wolves had the entire untamed prairie to ourselves."

"But my farm is only a small corner of the prairie. I thought we were trying to find a way to live together in peace." "You were trying, not me. We cannot live in peace. You have brought order and beauty to the land. Only when the prairie is chaotic and untamed can we rule." "Then leave my house!" demanded the farmer. "You have invited me in, so I am not leaving," said the wolf. "It is you who are not welcome here."

Brother Simon said to his father, "This destruction is really our fault, not his. We have failed to explain the clear advantages of our ways. Anyway, he will not leave and we cannot throw him out, for he will go back to killing our sheep. Our only choice is to domesticate him. Then he will understand, and we will share the prairie in peace." "Ein breirah," (no choice) the farmer sighed.

That night, they tried harder. They gave him a place at the table, served him their best food and warmed him by the big fireplace in the den. At the end of the evening, they tucked him into a beautiful four-poster bed with fine satin sheets and bid their new friend a good night.

The farmer awoke in the morning to find the wolf leaning over the baby's crib. His snout was red with fresh blood. "How could you do this?" he shrieked at the wolf.

"Don't you listen? I told you before: I destroy, that is how I survive. Before you returned, we wolves had the entire untamed prairie to ourselves."

"But my farm is only a small corner of the prairie. I thought we were trying to find a way to live together in peace.." "Don't you listen? We cannot live in peace. You have brought order and beauty to the land. Only when the prairie is chaotic and untamed can we rule."

"Then leave **my** house!" demanded the farmer. "I am now a domestic wolf," he said, "and this is now my house. It is you who are not welcome here."

So the farmer called the local game warden, who also happened to be his ol Uncle George, to come remove the wolf. When Uncle George arrived, the farmer explained. "We returned to the family farm to live the bucolic, peaceful life of farmers."

"I know," said ol' Uncle George. "Then this wolf arrived, trampled our fields and killed our Iambs," continued the farmer. "You're right," said ol' Uncle George. "Then he destroyed my peaceful home and killed my child," said the farmer.

"Terrible," ol' Uncle George said, slowly shaking his head. "This is unreal! It must come to an end " screamed the anguished farmer.

"You're right again," nodded ol' Uncle George. "So you agree to kill the wolf Uncle George?"

"Oh, no - can't do that. State law's against it. Besides, we'd have those PETA people on our backs. Nope, "ein breirah" (no choice) What you need is a better class of wolf. The only way to resolve this is... to teach that wolf some manners, so that the two of you can share the house in peace. I can arrange for three lessons at Monsieur Jacques' finishing school for wayward wolves..."

Dear friends, who will write the end of this story - the farmers or the wolves? Yehoshua Mizrachi lives in Israel.

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IT IS WRONG TO BEAT WOMEN REGARDLESS OF WHAT MOHAMMED SAID



claim that Muslim Sharia Law has gender equality, it is a "slap in the face" to find out that Mohammed himself authorized beating women. If you ask hundreds of millions of Muslims if they think it is OK to beat disobedient wives, and they answer honestly, they will tell you yes.

Before talking about Islam allowing the beating of women, it is good to first understand some background on

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IT IS WRONG TO BEAT WOMEN REGARDLESS OF WHAT MOHAMMED SAID

Continued from page 2 how Allah's prophet came by this revelation.

Some Background on Mohammed's Allowing Beating of Women

"Iyas b. 'Abd Allah b. Abi Dhubab reported the Apostle of Allah (may peace be upon him) as saying: Do not beat Allah's handmaidens, but when 'Umar came to the Apostle of Allah (may peace be upon him) and said: Women have become emboldened towards their husbands, he (the Prophet) gave permission to beat them. Then many women came round the family of the Apostle of Allah (may peace be upon him) complaining against their husbands. So the Apostle of Allah (may peace be upon him) said : Many women have gone round Muhammad's family complaining against their husbands. They are not the best among you.(1467)" *Abu Dawud* vol.2 no.2141 p.575. See also *Ibn-i-Majah* vol.3 no.1985 p.194-195

What the Qur'an Teaches Muslims

"How does anyone of you beat his wife as he beats the stallion camel and then he may embrace (sleep with) her?" And Hisham said, "As he beats his slave." *Bukhari* vol.8 no.68 p.42.

Why does the Qur'an say in Sura 4:34 to "beat" or "scourge" your wife, if she is disobedient? Now some westernized Muslims have said that beat only means to "tap lightly." However, the Arabic word "beat" or "scourge" is the same word used to beat a violent criminal or a camel.

The Arabic word is *idreb*; a conjugate of *daraba* which means "to beat, strike, or hit" (Hans Wehr *Dictionary of Modern Written Arabic* p.538)

But Mohammed himself showed us what this meant: Mohammed himself once deliberately struck 'Aisha "on the chest which caused me pain", according to *Sahih Muslim* vol.2 book 4 ch.352 no.2127 p.462.

The *Guardian Weekly* reported that in 1987 an Egyptian court ruled that a husband had the duty to educate his wife, and therefore he could punish her as he wished. (from *Voices Behind the Veil* p.152).

Ibn-i-Majah vol.3 no.1850 p.116 in discussing the responsibilities of a husband says that a husband cannot beat the face of his wife, or denounce her as ugly, or fail to materially support her. See also *Abu Dawud* vol.2 no.2137 p.574; vol.2 no.2138-2139 p.574-575. In all these references, only the face is exempt from beating.

In a January 2004 Associated Press article by Mar Roman, a Muslim imam in Fuengirola, Spain, Mohammed Kamal Mustafa, was fined \$2,735 and given a 15-month suspended prison sentence for writing and distributing the book *Women in Islam, which urged husbands to hit their wives "on the hands and feet using a rod that is thin and light so that it does not leave scars or bruises on the body."* The imam argued that he was interpreting passages of the Qur'an and said he opposed violence against women. We cannot emphasize enough, that for Christians it is NEVER OK to slap a woman around.



Veils Are Required

The hadiths state that veils were for all Muslim women. *Sahih Muslim* vol.2 book 7 no.2789 p.606-607

The law that a woman must cover her face is included in the law that she must cover her private parts. *Abu Dawud* vol.2 footnote 2749 p.935

"...Allah does not accept the prayer of a woman who has reached puberty unless she wears a veil." *Abu Dawud* vol.1 no.639 p.168

Most curiously, veils are not required for slave women in *Sahih Muslim* vol.2 book 8 no.3325,3328 p.721-722; *Bukhari* vol.7 book 62 ch.13 no.22 p.14. Apparently the point was not the temptation of men, but simply modesty of Muslim women.

Veils Are So Important They Beat Unveiled Women

In Afghanistan today, even after the Taliban were driven out, Afghan women are still being abused, harassed and threatened, according to the Human Rights Watch report "We Want to Live as Humans" (52 pages). (Source: The Dallas Morning News 12/17/2002). This would happen when they are caught without wearing their burqa.

In *Sahih Muslim* vol.2 book 7 no.2789 p.606-607 'Aisha was on a camel with her relative 'Abd al-Rahman bin Abu Bakr, and she took off her veil since no one was around in the empty desert. "...I lifted my head covering and took it off from my neck. He struck my foot as if he was striking the camel. I said to him: Do you find anyone here?..." Footnote 1648 says "What A'isha meant was that it was wilderness and there was none from whom she was required to observe purdah. 'Abd al-Rahman was, however, over-cautious and he was afraid lest anyone should abruptly appear before her." Leaving aside the question of whether she should have been veiled when no one else was around there are three things to note:

- 1) When people were around she should have been veiled
- 2) It is OK to strike her
- 3) There was no criticism for striking her first, and explaining why she was struck after that.

An unveiled woman outside of the house was almost stabbed by her husband (*Sahih Muslim* vol.4 book 24 no.5557 p.1213). "The man carried the weapons and then came back and found his wife standing between the two doors. He bent towards her smitten by jealousy and made a dash towards her with a spear in order to stab her. She said : Keep your spear away and enter the house until you see that which has made me come out. He entered and found a big snake coiled on the bedding...."

See also *Abu Dawud* vol.3 no.5237-5238 p.1448-1449 and *Muwatta' Malik* 54.12.33.

In Nigeria, a non-Muslim woman was walking where there was a mosque on the other side of the street. The mosque service had just ended, and when the people came out, they attacked her.

Modernist Muslims are wrong. Veils and seclusion of women from men in Muslim society [today] is required. *Abu Dawud* vol.1 footnote 506 p.267

Where Do You Go From Here? Just because a major world religion says God teaches that beating women, sex slaves, and extra-marital sex with captives is OK, does not make it so. These practices are wicked, and should not be condoned, even when done with the approval of the religious books of Islam.

Turn back from the innovations of Mohammed and the hadiths, to what God really said in the Bible.

God is not unknowable. You need to bow before the Creator of the Universe, who wants his own to know Him as Father,

**REGARDLESS OF WHAT MOHAMMED SAID**

and be willing to follow the teaching of the True God.

God does not totally abandon his people. God does not want his followers to believe the teachings of Satan. So do not disrespect God by saying He "lost" his word, or allowed the teachings of Moses and Jesus to be corrupted, and corrupt lies is all God gave His followers, all they could have in times past.

Sin does not mean just little slip ups. You need to confess that you have turned your back on God's teaching and commands, you have not only done the wrong things, you have failed to do the right things. Not only have our actions become wrong, we have had hatred of people, lust, and greed in our hearts. Ask God to come into your life, give you a new, clean heart, that will transform your mind, words, and actions. Then you will stop asking what you must not do instead of what you can get away with. Rather, you will want to do everything you can to please God.

To everyone Jesus appeared to die on the cross because He really did die on the cross. God did not fool all of His followers with false teaching for centuries. Jesus' death was not a defeat, but the means by which Jesus went forth in battle and defeated Satan in His own realm of Hell. After Jesus conquered, Jesus was physically raised from the dead as a sign of God. You can no longer ignore Jesus' words. He taught that He was no mere prophet. There is only one God, but Jesus is a distinct part of the inseparable God. Call on Jesus as your Lord, worship Him as the apostles and His other followers did, and accept His forgiveness for sins. **Pray right now to God to show you the truth** and come into your life, to give you eternal life. You may still have many questions, and that is fine.

Contact us at www.muslimhope.com and we will be happy to answer them.

**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
www.menorah.org/false

What If They Never Heard of Jesus?

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Part 1

Buddhist, and Jew? What about those who died before Jesus was born? What about all the babies who died? Does an answer seem to make evangelism unimportant, make God look ugly and unfair, or do we "punt" and say we do not know what the Bible says on this? This tract attempts to give a brief, yet balanced answer.

The issue here is not what God "has" to do about these people; God can do whatever He pleases. The question answered here is what has God chosen to do? There are two complementary answers. The first is what God actually told us in the Bible. The second answer lists speculations that go beyond the Bible. Part I focuses mainly on the first answer, and Part II mainly on the second. Before giving an answer though, there are some concepts to be understood.

Varying Degrees of Judgment For those who reject God's way, there are varying degrees of judgment. In Mt 20:15, Jesus said it would be more tolerable for Sodom and Gomorrah on the Day of Judgment than it will be for those towns that actually saw Jesus and yet rejected Him.

2 Peter 2:21 says of evildoers, "It would have been better for them not to have known the way of righteousness, than to have known it and then to turn their backs on the sacred command that was passed on to them." Jeremiah 42:19-22 also shows that if you are not determined to obey God, you are better off not asking what God's will is. So in judgment not only is the amount of evil a factor, but also how much truth a one has.

Varying Rewards in Heaven

Everyone who goes to heaven does not have the same reward, as Mt 5:12, Lk 6:23, and Eph 6:8 indicate. 1 Cor 3:12-15 says, "If any man builds on this foundation [Jesus] using gold, silver, costly stones, wood, hay or straw, his work will be shown for what it is, because the Day will bring it to light. It will be revealed with fire, and the fire will test the quality of each man's work. If what he was built survives, he will receive his reward. If it is burned up, he will suffer loss; he himself will be saved, but only as one escaping through the flames."

Degrees of Knowledge

C. S. Lewis gave an interesting speculation of the effects of knowledge. Suppose choosing your destiny was like choosing to travel towards one of two points. Now people who have fully heard and believed gospel, may be close to the heavenly point, and those who have fully heard and do not want to believe may be very close to the hellish point. Both may be thought of as in different places on a line connecting the two points. Those with limited opportunity to hear the gospel may be traveling towards the heavenly point, but they are farther from both the heavenly and hellish points than those with better know-ledge. Perhaps both their temptations and re-wards may be less. Opportunity determines how far one is from the line connecting the two points. What they did with the opportunities determines which side of the barrier between the two points they are on.

So varying degrees of punishment, rewards, and knowledge, show how God can be just to people of varying circumstances. We still have not addressed the question of if any who have not heard the name of Jesus can be on the "heavenly side" of the barrier separating the two points.

Is There Any Other Way?

"Can any other religion save people?" This question is plainly and simply answered by both Jesus and Peter: No religion can save people; only Jesus and His blood can save.

Acts 4:12 says, "Salvation is found in no one else, for there is no other name *under heaven* given to men by which we must be saved." This echoes Jesus' own words in John 14:6 and 10:7-9. Thus either Jesus and His apostle Peter misled us terribly for 2,000 years, or else they are correct. Thus if someone has rejected God's one way to go to heaven, there is unfortunately no other exit from the path to Hell.

What about the Jews; can they be saved? Certainly, as Paul mentions that he is a Jew in Rom 11:1-6. So Jewishness and Jesus go together today as they did for the apostles and early, predominantly Jewish, Christians. However, even in Old Testament times, it was understood that wicked Jews who rejected God would be rejected by Him (Psalms 95:7-11). Can Jews or others who choose not to accept Jesus be saved? Original Judaism was given by God; it is closer to Christianity than other religions. Yet to the very religious Pharisees Jesus said, "if you do not believe I am He, you will indeed die in your sins." (John 8:24) See also Acts 20:21; 3:23; 13:45-6; 18:6; Mt 23:29-33; Jn 8:21; 10:7-8,14-16;

Rom 9:27.

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People? Even though religion cannot save, can people be saved by Jesus despite trusting in another way of salvation?

Hebrews 11 gives examples of many people went to Heaven without hearing the name of Jesus: Abel, Enoch, Noah, Abraham and others in his family, Rahab, and many Jews in the Old Testament. This does not mean that a person's chances are better if they never heard of Jesus. Otherwise Jesus did mankind a great disservice by commanding us to spread the Gospel. These people who were saved without knowing the name of Jesus were still saved by Jesus, according to Heb 9:9-10:8, John 8:56, Luke 2:29-31, 1 Tim 4:10, 1 Pet 1:10-12.

So 1) some who never heard of Jesus' name were saved. 2) It is still preferable for all to hear the Gospel, and 3) all the saved, even those who never heard of Jesus, are saved through Jesus. Let's look two cases of people who were not Jews yet were saved.

Job and His Friends No one is declared righteous by following their conscience, because Rom 2:12 and Rom 3:9-20 show that no one is declared righteous in God's sight by obeying what they know of God's law. Furthermore, no-body on their own seeks after God (Rom 3:11, Ps 4:1-3). However, God seeks and calls people from every nation (Acts 10:34-35), and five people who followed God were Job, Bildad, Eliphaz, Zophar, and Elihu. There is no indication that they were Jewish. These people understood that there was a Creator, who was good and just (Job 1:22). They understood the importance of living an upright moral life (Job 1:4-5), yet that they needed God's forgiveness (Job 7:21) and made animal sacrifices to God. (Job 1:5)

Abraham, the Friend of God "Abraham believed God and it was credited to him as righteousness." (Rom 4:3 Gen 15:6). Perhaps he could never have discovered God, His righteousness, and His need for a Covenant and sacrifices on his own, but God made sure he learned. John 8:56 indicates that God even told Abraham of a Savior yet to come.

Seven Things the Bible Says

1. God's Righteousness: God is Holy, and only those Holy and

Salvation Testimony! Rabbi Jacobs by The Rev. Dr. Arnold Frank
Continued from page 1 the Jews of Russia were often cruelly persecuted, mobs rushing into the Jewish quarters to rob, wound and even kill.

As at that time Africa had an open door for everyone. Thousands of Jewish families, as well as congregations with their Rabbis, left insecure homes in Russia for the United States. The Synagogue in which one of these congregations worshipped in New York was near a Presbyterian Church. The Rabbi, named Jacobs, told me that the minister, Rev. Dr. Bell, greeted him warmly and exchanged a few words with him. Dr. Bell also showed his friendly attitude toward the Jews by attending one of their Sabbath services. On meeting the minister the following day, the Rabbi told him how pleased he had been to see him in his Synagogue; whereupon Dr. Bell invited him to visit his Church.

Mr. Jacobs remarked that although he was curious to see a Christian service, it would be wrong for him to enter a Church. His people; hearing of it, would also doubt his orthodoxy. However, one Sunday he ventured to go to the morning service. Looking around him, he was shocked to see men and women sitting together. In the orthodox Synagogue women are not allowed to join Continued on p. 6

perfect can dwell in Heaven with Him. All who are unwilling to be transformed, go into the cosmic trash heap-the Lake of Fire.Mt25:31-46;Rev20:15

2. God's Justice: God judges our motives, hearts, and actions. He is understanding; sin, while present, is not counted where there is no law (Rom5:13;4:15). None are condemn-ed for not accepting the Savior they were unable to hear of (Rom2:6-11). All were given some knowledge of the Creator (Rom 1:19-20, Ps19) and know some of God's Law through their conscience (Rom 2:12-16). There is at least for kids an age before which they do not "know to refuse the evil and choose the good" (Is7:16). God is both kind and stern (Rom 11:22).

3. Our Despair: Nobody gets to Heaven based on obeying what they know, for nobody fully obeys what they know. With God's standard of perfection, Heaven would be empty of human beings. (Rom 3:9-24)

4. God's Way of Grace: Though nobody sought God, God came to us (Rom3:21-26; 5:6-8). When it was impossible for people to come to a Holy God, God made a way by coming to us through Jesus Christ. He died on the cross to forgive us, that all who desired could live forever with Him. (Rom 10)

5. One Way: There has always been only One Way to God, and that is through God Incarnate, our Savior Jesus. (Acts 4:12, Jn 14:6, 10:7-9, 1 Tim 2:5, Col 1:15-22)

6. God's Arrangements: Before Christ came, God had an "understanding" for those who believed and loved the True God, such as Abraham, Job, and Noah.

7. God's Promise: The gate of Jesus is narrow (Lk13:23-30; Jn10). Yet all who persistently seek to serve the Creator and follow His way will find it. All who are self-seeking and suppress the truth will not. (Rom 2:7-8).

Perhaps you have seen the emptiness of a life without the One True Creator and have felt God drawing you to Himself. Do not refuse God who speaks (Heb 12:25). God has not necessarily told us all the arrangements He has made, but we know that all arrangements lead to the cross of Jesus.

Contact www.BibleQuery.org for more info.



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.

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)

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
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Salvation Testimony Rabbi Jacobs in public worship, they have to sit in the gallery. He felt like leaving at once, but remained, fascinated by the hearty singing of the congregation.

A Delightful Service Jacobs felt a spiritual atmosphere, and realized the Presence of God. He had not known that Christians read the Old Testament so was thrilled when the minister read the 35th chapter of Isaiah and also when a Psalm

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was sung. Then Dr. Bell engaged in prayer. The Rabbis read their prayers, but here he heard for the first time a spontaneous prayer, including petitions for individuals, families, nations, and even for the Jews. This surprised him. Hitherto he had thought that all Christians despised and hated the Jews; here, however, they prayed for God's blessing on them. This impressed him deeply. The text of the sermon was Christ's gracious invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest". The preacher said that no prophet, no poet, no king had ever ventured to utter such words; that Christ alone had the power to satisfy every heart, to offer to everyone freedom from care, from sorrow, fear and sin. The entire service was to him a new and inspiring experience.

The next time they met, the Rabbi told Dr. Bell that his beautiful service had thrown a new light on Christianity. He had felt it to be aspiritual and uplifting power; but he knew that if his elders were to hear of him having been at a Church service, they would condemn him, even kill him if they could. Dr. Bell said: "That is what the Pharisees and Priests did to Jesus; they often tried to kill Him, and finally made the Romans crucify Him. Perhaps you would liked to read that remarkable story in the New Testament?" Jacobs said that no orthodox Jew was allowed to read that book. "Why not?" asked Dr. Bell, "most of it was written by Jews. It contains the message of the God of Israel, and, as God appeared in human form to Abraham, even so did He appear in the person of Jesus of Nazareth."

A Great Conflict Not long after this conversation Dr. Bell gave the Rabbi a small parcel. On reaching home he found that it contained the dreaded New Testament. He gazed at it, praying that God might protect him from evil. While turning over the first pages, he noticed Jewish names; Bethlehem and Jerusalem were also mentioned; This encouraged him to read on. The lovely story of the birth of Jesus greatly impressed him.

As some passages were not quite clear to Jacobs, he gladly accepted Dr. Bell's offer to read the Bible with him. The better he understood and appreciated the new truths, which Christ revealed about God and man, the more eager he was to continue. Another time Dr. Bell explained what Christ had said about Himself: "I am the Way, the Truth and the Life; no man cometh unto the Father but by Me". The longer the Rabbi meditated on that text. the more glorious and precious Jesus Christ became to him. Now he understood the 53rd chapter of Isaiah; formerly so mysterious to him, The Sun of Righteousness rose upon him with healing in His wings, and now he rejoiced in Christ as his Savior. The Rabbi loved to read St. Paul's epistles; he appreciated the Apostle's ardent love for Christ; his own heart was aglow with love for Him. Jacobs now felt that he should confess Christ to his people, though he foresaw the dreaded consequences. At a meeting with his elders he told them that he believed Jesus to be the promised Messiah: This news startled them. They thought he was mad or possessed. He wanted to explain his faith, but they refused to listen.

Soon a storm of bitter persecution broke out, and to save his life he had to leave that part of the city. He told Dr. Bell how terribly painful it was to be despised and hated by those who once loved and trusted him, but he considered it a privilege to endure hardship for the sake of Christ, Who had suffered so much for him.

A Miracle The Rabbi's eldest son, Elijah, had remained in Russia.

When he heard that his father had become a Christian, he was so distressed that he decided to sail for America to persuade him to return to the Jewish faith. The father, knowing that his son would have to wait in Hamburg for many weeks for a boat, sent him my address, and also wrote to me about him. Elijah, though a fanatical Jew, came to our mission house to speak to me. Seeing so many Jews in my Bible class, he stayed and listened to my talk on the parable of the prodigal. At the close told me that the story of the prodigal son did not interest him specially. He had known several such young men, but he had never heard of such a loving father. He considered it a marvelous picture of God. He was so impressed by it that he came regularly to all the meetings in the mission house and Church. God's Spirit worked in him mightily. He learned to love the Lord Jesus, and was converted. I baptized him, and as a happy Christian he sailed to join his father in New York. Later, Jacobs called to see me in Hamburg. He was on his way to Palestine to preach the Gospel of Christ. His heart's desire was that his own people should convert and know the saving truth: As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth may have eternal life.

For God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life. John 3:14-16



Continued from page 1

YOM KIPPUR — Feast or Fast?

by Rachmiel
Frydland

26b), Yom Kippur has been one of the great Jewish Feasts celebrated annually.

In ancient times the people would joyfully dress in white, anticipating their purification from sin. It was only once a year, on this day, that would allow the High Priest to enter behind the veil into the innermost court of the tabernacle. And this could be done only after sacrificial blood had been shed to cover his own transgressions as well as those of the Jewish nation. In the Holy of Holies, he could then approach the mercy seat and receive assurance, that God had sanctified the sacrifice for sin. We read in the Hebrew Scriptures:

And there shall be no man in a tabernacle of the congregation when he goeth in to make an atonement in the Holy Place, until he come out, and have made an atonement for himself, and for his household and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times and, cleanse it, and hallow it; from the uncleanness of the children of Israel. For on that day shall the Priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. Leviticus 16:17-19,30

CHANGING ATTITUDES: From Faith To Fear

If Yom Kippur was at one time one of the most significant feasts, why is it still not so today? For what reason are the ten days between Rosh Hashanah (New Year) and Yom Kippur (Day of Atonement) called the Tamim Nora'im (Ten Days of Fear)? Why do Jewish people now spend time fasting, weeping and pleading before God instead of rejoicing at His compassion as their forefathers once did? **The Talmud states that toward the end of the Second Temple period, certain distressing signs began to appear:** Our Rabbis taught: At first they used to bind a shining crimson strip of cloth on the outside Continued on page 8



door of the Temple. If the strip of cloth turned into the white color, they would rejoice; if it did not turn white they were full of sorrow and shame. Tractate Yoma 67a. Hence, the problem: The people began to realize more and more that the sacrifice of Yom Kippur did not have the power to cleanse their sinful hearts. They no longer experienced the release of sin's heavy burden that the Psalmist King David wrote about: *Blessed ("Happy" in Hebrew) is he whose transgressions are forgiven, whose sins are covered. Blessed (Happy) is the man whose sin the Lord does not count against him and in whose spirit is not deceit.* Psalm 32:1,2.

It seemed that God no longer found the sacrifice acceptable. However, God will never go back on His word. He has not canceled out the Torah principle of atonement for sin by blood. **Leviticus 17:11 states:** *For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.*

Jewish people who observe Yom Kippur will take either a rooster for a male or a hen for a female and turn it about the head. They hope to obtain pardon as, they recite: "This is my substitute. This is in exchange for me. This chicken will die instead of me, so I may obtain life instead of it." Also a part of the Yom Kippur prayer are these words: "And may the diminishing of my blood and fat as a result of the Yom Kippur fast be accepted by God as though I would have offered it upon the altar of God in Jerusalem."

Something is missing. The people are left with apprehension and serious doubts as to whether God had indeed accepted their sacrifice. The rest of the day is spent in sorrow and fasting. If they knew beyond a shadow of doubt that they were forgiven, there would be no further need for tears. Instead, the hearts would be overflowing with joy for answered prayer. Jewish tradition has also taught us that the reason for using a ram's horn or shofar on the Ten Days of Fear and on Yom Kippur is to remind God of Isaac's willingness to be a sacrifice when his father Abraham bound him to the altar an Mount Moriah. As we read the account in the Tenach (Genesis 22), we realize that God honored the faith of Abraham and the obedience of Isaac. Abraham said, "God Himself will provide the lamb for the burnt offering, my son." They both rejoiced for a ram was found in a near by thicket! God wanted to spare Isaac's life; He still has the same desire for each of us today. Blood must be shed before there can be remission of sins, yet animal sacrifice is no longer pleasing to the Lord. Since God is faithful to His word and will not leave us without help, who will be our sacrificial lamb?

THE VOICE OF ISAIAH The prophet Isaiah speaks of the one who will give his life for us in chapter 53:7-10: *He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living, for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed,*

he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

THE NEW COVENANT About 2,000 years ago, while our Jewish people were under Roman domination, Yeshua HaNotzree (Jesus of Nazareth) came to the people claiming He was the Messiah, the one sent by God to provide salvation. The moment Yeshua died, the veil of the temple was torn in two, from top to bottom. (Matthew 27:50-51) The earth quaked beneath men's feet. The Talmud says that forty years before the destruction of the Temple, the gates opened of themselves. This event is of utmost importance because it establishes Yeshua as being the new High Priest and Lamb of God. No longer must there be an annual offering for sin on our behalf; instead, He has made restitution for us once and for all. It is now possible for each of us to have direct access to God through the blood of Yeshua HaMoshiach.

One of the early Jewish followers of Messiah

has expressed it in this way: *But Messiah being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building: Neither by the blood of goats and the ashes of an heifersprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Messiah, who through the eternal Spirit (Ruach Hakodesh) offered himself without spot to God, purge your conscience from dead works to serve the living God? Hebrews 9:11-14* In the same chapter, he further describes the holy place as being heaven itself where God dwells. Messiah is now at the right hand of God and continually makes intercession for us. The Lord has made a new covenant with the house of Israel.

I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people. For I will forgive their wickedness and will remember their sins no more.

Hebrews 8:10, 12; Jeremiah 31:30-33

The choice is now left to each of us : Should we follow after sacrifices no longer prescribed by God or follow Yeshua HaMashiach, the eternal Yom Kippur Lamb and High Priest?

Here is the account of a Jewish man, one of the earliest and closest believers in Messiah, who still celebrated Yom Kippur in the traditional manner of having a feast of true simcha and gratitude:

For you know that it was not with perishable things such as silver and gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Messiah, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake. I Peter 1:18-20

Yeshua invites you to receive Him and the new life He has to offer you.

We encourage you to search your own heart and ask yourself,

"Where is my atonement of sins? Is it in prayer and fasting alone? Is animal sacrifice sufficient? Or is it true that the blood of Yeshua the Messiah cleanses from all sin?" Once you discover God's Lamb, He will give you His joy and peace which passes all understanding as your Yom Kippur fast truly becomes your Yom Kippur feast.

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.

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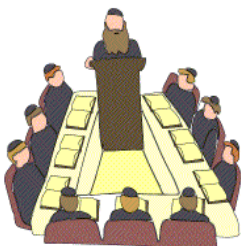
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