



THE

# MENORAH LIGHT

אור מנורה

Proclaiming Messiah Yeshua/Jesus



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EDITION III - 2011

## \* ARTICLES IN THIS EDITION \*



### \_ REPLACEMENT THEOLOGY \_

Some things are non-negotiable. God's covenant with Israel is one of them.

How could He have made Himself more clear?

He gave His oath to Abram, and reiterated it six more times to Abraham, to his son Isaac and to his grandson Jacob. On one occasion, "When God made His promise to ... p. 2



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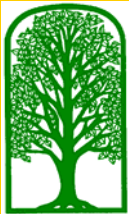
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Jacob blessed his twelve sons prophetically. Of the twelve, Judah was chosen to be the line ... p. 4



### נאמנות של אלוהים

### GOD'S FAITHFULNESS

Donna Drebenstedt, director campus & street ministry

*For your Grace is great, above Heaven, and your Truth all the way to the skies!* Psalm 108:5

**Praise God** the battle is not ours but His to fight... by His right arm He is making His Church a mighty army as the battle for souls rages in the heavenly realm! I'm excited Menorah gets to be a small part in this end time battle. The last few weeks have been hard as I realize how weak my flesh is and how very dependent I am on God's Holy [Continued on p. 2](#)



## Mission News-Views

[Who are we?](#)

Pastor Reuben Drebenstedt, Director

Shalom friends,

### ARE YOU READING YOUR BIBLE AND

**IN REGULAR FELLOWSHIP WITH CHRISTIANS?** Hebrews 10:23-25

**You may not be able to stop the tide, but you can stand on the truth and not be swept away.** Ephesians 4:11-15 Some say we are in the midst of a storm where truth, honesty, honor, humility and real moral character are sharply on the decline. To this I sadly agree. And mostly I am sad because it is rampant amongst those who call themselves Christian. Apostasy is on the rise as well. What has is happening, why?

Ephesians 4:11-15 clearly tells that the Body of Messiah/Christ was given the means by God through His gifted people as emissaries, prophets, proclaimers of the Good News and some as shepherds and teachers. Their tasks is not said to be in the past, but in the now, today and tomorrow. To build up you and me into Him, the head, the Messiah. Why? Please read on that it is **to not be tossed about by the waves and blown along by every wind of teaching, at the mercy of people clever in devising ways to deceive,** vs 14. The Bible, Bible teachers and preachers we need to heed as they and **we need to be knower's and doers of God.**

II Timothy 2:15 says. *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.* Are you, am I? The Bible, the Word, the Scriptures are God's spoken message, not man's. Simple to understand if taken as given just as you would trust in a letter from a person you know well and trust, who really loves you and has done all for you. No one can match Jesus! John 3

If we are not grounded In knowing God's Word the Bible then we are grounded in the things and ways of the world, the ungodly. We will be caught off guard, become lazy and unfruitful or non-useful to the Lord Jesus. This the Lord said in Revelation 2-3, that there are several types of churches. Please reread and decide which you want to a part of, which type of "Christian".

*Pastor Reuben*

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God bless you, *Isaiah 12:2-3,*

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## נאמנות של אלוהים **GOD'S FAITHFULNESS**

Spirit! While the enemy hates us, the reality that the Joy of the Lord is our Strength becomes very clear! **Praise God** for this strength and victory and for those He sends to stand by our side!

**Praise God** for all the receptive university students we get to talk with and give Gospel tracts to. God has especially opened many Chinese hearts this Fall to want to know Him! With all the deceit and ugliness the Denver University Clarian newspaper is spreading about Menorah with the front page headline "Messianic Group Spreads 'Hate'", most students still remain kind and open! Pray the administration and those fighting us will soon know God's love and salvation in Jesus! Praising God that He will use it all for good!

**Praise God the darkness on the university campuses and in our Jewish neighborhood** will be overcome by Truth and Light! Pray for Menorah to be wise as a serpent and gentle as a dove.

**Pray for protection for all our volunteers.** That we remain close to Jesus in prayer with thanksgiving. Satan has not only increased his attacks on campus but also against our mission home and car in the Jewish community. Romans 1:16 & 17.

Students are desiring to be bold for Jesus also! Beza and Carma went with me recently on the 16th St. outdoor mall in Downtown Denver. They were a bit nervous but God opened six hearts to repent of sin and receive God's gift of Salvation. We were full of excitement in Jesus when we left that day!

**Praise the Lord** for how God is providing people to translate the Gospel into several languages so we can

print off inexpensive tracts that can be passed out in mass to these people groups! And we are also thankful for receiving about 7,000 free tracts in many languages from World Missionary Press.



**This recent campus poster** we created asks if they got their '**Get out of Jail Hell Free Card**' yet? The cards have the Gospel on the back and were received with smiles, laughter and often led to good conversations! May souls be saved! One was within minutes! Many have!! We use this card also in our street ministry.

Feel free to download and use both.

[www.menorah.org/](http://www.menorah.org/)

[Get out of Hell poster image.jpg](http://www.menorah.org/Get_out_of_Hell_poster_image.jpg)

[www.menorah.org/Get\\_out\\_of\\_Hell\\_card\\_combo.pdf](http://www.menorah.org/Get_out_of_Hell_card_combo.pdf)

These are exciting days to share the Lord Yeshua/Jesus! After all that is the only reason why a Christian has been left here on earth and not taken to be with Him immediately upon our being saved, becoming a disciple of His. **Please be involved with this ministry.**

- Pray for us regularly! -

- Use our resource & study materials -

- Faithfully teach what you learn -

- Join in our ministry by volunteering -

- Encourage evangelism/discipling -

If you would like to have us provide evangelism training or you want to join in ministry with us please contact us. To join our special Prayer Team and receive weekly campus/street ministry reports by e-mail please contact me at [donna@menorah.org](mailto:donna@menorah.org).

**Thanks for your prayers and support!**

Shalom in Yeshua-Jesus,

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## REPLACEMENT THEOLOGY



Abraham, since there was no one greater for Him to swear by, He swore by Himself" (Hebrews 6:13).

Why did God speak so decisively? It was because He "wanted to make the unchanging nature of His purpose very clear to the heirs of what was promised, [so] He confirmed it with an oath" (Hebrews 6:17). God Who cannot lie bound Himself by an oath! His covenant with Israel was reiterated through Moses, repeated by the prophets and rehearsed by the psalmists. Jesus Himself affirmed it (Matthew 19:28), Paul articulated it (Romans 9-11) and the gates of the New Jerusalem announce it forever (Revelation 21:11-12). God has chosen Israel as His covenant people.

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What if Israel broke the covenant? What would then happen to them? Listen to these unmistakably clear truths: "Though I completely destroy all the nations among which I scatter you, I will not completely destroy you. I will discipline you but only with justice; I will not let you go entirely unpunished" (Jeremiah 30:11). God will completely destroy other nations, but He will not completely destroy Israel! He treats His people differently from other people; they are judged more strictly, but they will never be wiped out.

**No matter what Israel does, God will never forsake them as a distinct people.** In Jeremiah 31:31-34, the Lord declares that He will make a new covenant with Israel and Judah. But He doesn't stop there. It's as if He's saying, "Now, don't get me wrong! Don't think that this new covenant means that I'm abandoning My people." [Continued on p. 3](#)





## REPLACEMENT THEOLOGY

No!” This is what the LORD says, He who appoints the sun to shine by day, who decrees the moon and stars to shine by night, who stirs up the sea so that its waves roar – the LORD Almighty is His name: “Only if these decrees vanish from My sight,” declares the LORD, “will the descendants of Israel ever cease to be a nation before Me.” This is what the LORD says: “Only if the heavens above can be measured and the foundations of the earth below be searched out will I reject all the descendants of Israel because of all they have done,” declares the LORD (Jeremiah. 31:35-37).

As long as there is a sun, moon, stars, earth, and sea, there will be a distinct people of Israel – no matter what they do. It’s God’s promise! It’s true! “Is not Ephraim my dear son, the child in whom I delight? Though I often speak against him, I shall remember him. Therefore My heart yearns for him, I have great compassion for him,” declares the Lord Jeremiah 31:20. Look at how relevant God’s prophetic word is to our day and age. For centuries the Church, in arrogance, because of ignorance, claimed that she alone was the true Israel, that she had replaced the ancient covenant people. The Church taught that it was the Christians alone who were the true Jews. (How strange that these Christians were not claiming to be Jewish during the Holocaust!) The Church taught emphatically that the physical people of Israel (those who were ethnically Jewish and those who joined the nation through conversion to Judaism) were eternally rejected.

This is not some worn-out old doctrine. It is on the increase again in our day. Yet the Lord is not surprised. Twenty-five hundred years ago, He already addressed this issue: The word of the LORD came to Jeremiah: ***Have you not noticed that these people are saying, ‘The LORD has rejected the two kingdoms He chose?’ So they despise My people and no longer regard them as a nation. This is what the LORD says: ‘If I have not established My covenant with day and night and the fixed laws of heaven and earth, then I will reject the descendants of Jacob and David My servant and will not choose one of his sons to rule over the descendants of Abraham, Isaac, and Jacob. For I will restore their fortunes and have compassion on them’*** Jeremiah 33:23-26

People are still murmuring against Israel and despising the people and the nation. God’s answer is still the same: “I will never reject them!” What exactly did God

promise Abraham and his descendants? How long are His promises good? Psalm 105 has the answer for us. He remembers His covenant forever, the word He commanded for a thousand generations, the covenant He made with Abraham, the oath He swore to Isaac. He confirmed it to Jacob as a decree, to Israel as an everlasting covenant: “To you I will give the land of Canaan as the portion you will inherit” (Psalm 105:8-11). Did God make himself clear? The Scriptures speak of God’s covenant, the word He commanded, His oath which He confirmed as a decree forever, for a thousand generations, as an everlasting covenant. The Lord is trying to make a point! Not only did He promise to bless Abraham and make him into a great nation; not only did He promise to multiply his seed; not only did He promise to make him the father of many nations; not only did He promise to bless those who blessed him and curse those who cursed him; He also promised Abraham the land of Canaan, with clearly defined borders, as an everlasting inheritance to his natural descendants—until this earth is no more.

Amazingly, some teachers have tried to get out of this perpetual land promise to Israel. They claim that in the New Testament, neither Jesus nor the apostles ever reiterate this particular aspect of the covenant. But why should they reiterate it? When almost all of the New Testament was being written, about one million Jews were living in the Land, Jerusalem was the spiritual and national capitol and the Temple was still standing. And Jesus made it clear that, despite Jerusalem’s soon-coming destruction – a destruction that would last “until the times of the Gentiles are fulfilled” – He would come back to a Jewish Jerusalem (Luke 21:24; Matthew 23:37-39). Obviously Jews would be in the Land!

But there is another reason why Jesus and the apostles did not explicitly stress the land promise to their people. The specifics of God’s covenant with the patriarchs were so clearly stated in the Scriptures that it would have been a waste of words to repeat them all! David Brown, the respected nineteenth century Bible commentator, was correct when he said: “What is permanent in the kingdom of God under the Old Testament is PRESUMED in the New.” And let all believers who question Israel’s rights to the Land, based on the New Testament, take note of this: The New Testament doesn’t state that Israel would be exiled from the Land either! Both of these Old Testament truths, Israel’s scattering and Israel’s regathering, are presumed in the New.

The covenant God made with Israel is just like the covenant He made with David. The Lord declared

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to David that He would establish a lasting dynasty for him. He gave this promise to David's son who would succeed him on the throne:

*When he does wrong, I will punish him with the rod of men, with floggings inflicted by men. But My love will never be taken away from him, as I took it away from Saul, whom I removed from before you. Your house and your kingdom will endure forever before Me; your throne will be established forever.* 2 Sam. 7:14-16

What a wonderful word! In spite of David's terrible sin and Solomon's tragic backsliding, in spite of the godlessness of Davidic kings like Ahaz and Manasseh, the kingdom would never be taken from his physical descendants.

When the kingdom was divided and God gave Jeroboam the ten northern tribes, He did so to humble David's descendants, "but not forever" (1 Kings 11:39). He still left one tribe with the sons of David, "so that David My servant may always have a lamp before Me in Jerusalem, the city where I chose to put My Name" (1 Kings 11:36). The King of kings and Lord of lords is a direct descendant of David! God was faithful to keep His word to David, and He is just as faithful to keep His word to Israel.

His covenant with Abraham is just as unconditional and everlasting as His covenant with David. Read Genesis 15 carefully. In ancient days, that is how covenants were made. Sacrificial animals were cut in two and their severed bodies placed in two lines. Both parties entering into the covenant would then walk between the carcasses. By doing so they were symbolically saying, "If I break this binding agreement, if I fail to uphold my side of the pact, then let me suffer the same fate that these animals have suffered." But something was different in Genesis 15. Only God passed through the pieces! This was a one-way deal (see Genesis 15:17-21)

The Land belonged to other nations. But at the proper time it would be given to Abraham's seed. If they violated the terms of the covenant – especially as expressed through Moses – then they would be punished and even driven temporarily from the Land. But just as God's word to David stands firm, His word to Abraham endures, no matter what Israel does. This is what He said through Moses. When the Israelites are...in the land of their enemies, I will not reject them or abhor them so as to destroy them completely, breaking My covenant with them. I am the

LORD their God. But for their sake I will remember the covenant with their ancestors whom I brought out of Egypt in the sight of the nations to be their God. I am the LORD (Leviticus 26:44-45; see also Deuteronomy 4:27, 30-31)

Even today, when "As far as the gospel is concerned, they are enemies on [our] account; [yet] as far as election is concerned, they are loved on account of the patriarchs, for God's gifts and His call are irrevocable" (Romans 11:28-29). Could anything be more plain?

Right now the great majority of the Jewish people are our "enemies" as far as the gospel is concerned. They reject our message (the Orthodox Jews reject it most strongly), and some even actively oppose it. As individuals, they forfeit their covenant blessings when they turn from Jesus the Messiah. But as a people, they are still elect and loved "on account of the patriarchs." Otherwise, God's promises have no meaning and election has no significance. "Abraham, I'm swearing by Myself, I'm putting My reputation on the line. I will bless your offspring always – no matter what. (But I may replace them with someone else one day!)" That is not the Lord that we serve.

God's covenant with Abraham is just as unconditional and everlasting as His covenant with the Church. The Lord "saved us, not because of righteous things we had done, but because of His mercy" (Titus 3:5). Praise God, we were chosen by grace! But we are not the only recipients of the Lord's unmerited favor. To Israel, Moses said: *The LORD did not set His affection on you and choose you because you were more numerous than other peoples, for you were the fewest of all peoples. But it was because the LORD loved you and kept the oath He swore to your forefathers that he brought you out with a mighty hand and redeemed of you from the land of slavery, from the power of Pharaoh king of Egypt* Deuteronomy 7:7-8.

Sounds familiar, doesn't it? God's covenants with Israel and with the Church are based on His promise, not our performance. Old Testament Israel and the New Testament Church both stood, and still stand, by grace. Both received God's eternal promises. Together we make up the family of God: The faithful ones of Israel and the chosen ones from every nation become one new man out of the two, one body, one people. "For through Him [Jesus!] we both have access to the Father by one Spirit" (Ephesians 2:18). Great is the wisdom of God.

This is not what the Muslims believe. It is a fundamental tenet of the Koran that both Israel and the Church failed. Moses was a

Continued. on p. 5



prophet. Jesus was a prophet. But Muhammad was the seal of the prophets, the messenger of the final revelation. The Jews are not the people of God – they failed!

The Christians are not the people of God – they failed! It is Muslims who are the people of God. Of course, this is preposterous. But, in the event that you are still uncertain about the calling of Israel, consider this simple truth: If God could forsake Israel, in

spite of His unconditional, everlasting promises, then He could forsake the Church! If God could replace Israel, in spite of His unconditional, everlasting promises, then He could replace the Church! So, if you hold to a theology that says, "God has forsaken physical Israel," or "The Church has replaced Israel," you had better be extremely careful. Maybe the Koran is right!

Excerpted from Michael L. Brown, *Our Hands are Stained with Blood*, chapter 12  
[www.askdrbrown.org](http://www.askdrbrown.org)

### JUDAH NAMED SUCCESSOR TO MESSIANIC PROMISE



Through whom Messiah would come forth: *Judah, thou art he whom thy brethren shall praise .... Judah is a lion's whelp .... The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; & unto Him shall the gathering of the peoples be.* (1) It is amazing that Judah was chosen to be the one whom his brethren would praise, who is promised the Scepter of rulership to whom the nations would gather. Judah was one of the eight brothers who conspired to kill Jacob's beloved son, Joseph. Neither was he morally upright with his daughter-in-law, Tamar, whom he mistook as a prostitute and with whom he had illicit sexual relations. It would have been more natural for Jacob to choose Joseph, Benjamin, his favorite, or perhaps the oldest, Reuben, to impart the special blessing. In the case of Judah the mystery of God's overruling grace stands in bas relief.

The Midrash and Rashi (the foremost Medieval rabbinic interpreter of Scripture) comment that Jacob really wanted to reveal to his children the mystery of the future messianic end of days, but was thwarted in his desire. Rabbi Yehudah in the name of R. Eliezar Bar Avina said: Two men had the End revealed to them, but it became hidden away from them later on; they are Jacob and Daniel.... Jacob here says, "... that I may tell you which shall befall you in the last days," but goes on to speak and to rebuke Reuben instead.(2) Likewise, Targum Pseudo-Jonathan reads:

*When the twelve tribes of Jacob assembled and surrounded Jacob's golden couch on which he rested [they thought that he would reveal to them the ultimate blessings and comforts]; and after the glory of the Shekina of the Lord had been revealed to him, the time when the King, Messiah, was going to come was concealed from him.* (3)

It is clear that this opinion arose about Jacob because he declares that he is going to tell them what will happen b'aharit ha'yamim (in the last days), and, instead, starts to rebuke Reuben for being "unstable as water."

There are two possible explanations as to why Jacob dealt first with Reuben, Simeon, and Levi, before focusing on Judah. First, they were older than Judah. Second, there was a need to explain why they were not selected to receive the great promise to bring forth the Messiah. In any event, Jacob did proceed to reveal the last days when he blessed Judah, prophesying that the scepter would not depart from Judah until Shiloh come, and that the nations would gather to him.

**Shiloh Is The Messiah.** The reasons for concluding that Shiloh is another name for the Messiah are manifold. The prophet Ezekiel seems to refer "scepter" prophecy and to the term Shiloh when he prophesies "*I will overturn, overturn, overturn it, and it shall be no more until He comes whose right it is.*"(4) The Hebrew word for "whose right it is" is asher-lo, which is basically the same word used in the scepter prophecy for "Shiloh." Since the asher-lo of Ezekiel appears to be a reference to the Messiah, it is fair to assign a messianic interpretation to the Shiloh of Jacob's prophecy.

That Shiloh is the Messiah is reflected in the Aramaic Targum of Onkelos where the phrase is rendered, "*until Messiah comes to whom belongs the kingdom....*"(5) Similarly, Pseudo-Jonathan paraphrases the scripture, "*until the time that King Messiah shall come....*"(6) The Talmud also lends support to the interpretation that Shiloh was a reference to the Messiah: Rabbi Yohanan taught that all the world was created for the Messiah. What is His name? The School of Sheeloh taught: His name is Shiloh as it is written (Genesis 49:10) 'Until Shiloh come and unto Him shall the gathering of the peoples be. (7) The same exegesis is followed in Midrashic passages. Midrash Rabbah Genesis states: 'He stooped down, he couched like a lion' (Genesis 49:9). Some interpret it to mean,

## JUDAH NAMED SUCCESSOR TO MESSIANIC PROMISE



'He couched,' that is, He waited from Zedekiah until King Messiah.( 8) Similarly, Midrash Tanhuma relates the passage to King Messiah when it states: 'The scepter shall not depart.' This means the kingly throne....'The lawgiver from between his feet,'...refers to the time when the King will come to whom belongs the Kingdom. The Yalkut relates the word Shiloh as a contraction of shailadonai, words which appear in the Book of Isaiah meaning "gift to the Lord. " It achieves the same result and interprets the term to relate to the Messiah: 'Until Shiloh shall come; He is called by the name of Shiloh because all the nations are destined to bring gifts to Israel and to King Messiah, as it is written, 'In that day shall the present be brought to the Lord of hosts.' (9)

**Judah Shall Legislate Until Messiah Come** During the great controversies in the Middle Ages between advocates of rabbinic Judaism and its opponents, believers in Yeshua invoked the prophetic passage that "the scepter should not depart from Judah ... until Shiloh come," as proof the Messiahship of Yeshua(Jesus) of Nazareth. They maintained that there was a continuity of leadership in Judea until Yeshua came, then it had ceased. The rabbinic scholars maintained that this could not be, since the Judean kingdom had come to an end in 586 B.C.E., close to 600 years before Yeshua.

The believers' argument, however, ran like this: Judah was to have prominence until Shiloh comes. Shiloh is interpreted to be the Messiah in traditional Jewish thought and writings. Zedekiah was the last king in Judah before the Babylonian captivity. He was blinded and his children killed.' (10) Yet there was another legitimate Judean king in Babylonian prison during the captivity - Jehoiachin. He was liberated from prison by the Babylonian king. According to Scripture, one of Joboiachin's descendants was Zerubabel, the leader of the returning exiles under King Cyrus. The returning exiles looked to Zerubabel and his descen-

dants for political leadership in Judea. There was continuity of leadership right down to the destruction of the Second Temple. At that time the Sanhedrin's authority ceased. Even when the Hasmoneans (who were not descendants of Judah, David, Jehoiachin and Zerubabel) took over leadership in 167 B.C.E., the country was still called Judea. The Hasmoneans, however, were not the rightful rulers because they were from a Levitical, non-Davidic and non-Judean lineage. In fact, the religious Jewish leadership denounced the political rule of the Hasmoneans. The dispute continued and the Hasmonean leadership killed 800 leading Pharisees. Those who were faithful to God's word never submitted themselves to the illegitimate rule of the Hasmoneans, but instead to the Judean ruling religious body that they recognized. The scepter did not, in fact, depart from Judah nor a lawgiver from between "his feet" until after 30 C.E., the time when Yeshua of Nazareth was crucified. Quite interestingly, the rabbis taught that changes occurred 40 years before the Temple was destroyed. The lot for the goat to be sacrificed ceased to come up on the right hand of the High Priest as previously; the crimson cloth they put out on Yom Kippur would not turn white as it had before; (11) the Western light would not keep burning as before; and the doors of the Temple no longer open of themselves. (12)

**The Nations Shall Obey Messiah** Ve-lo yikhat amim is translated "and to him shall the gathering of the peoples be." Midrash Tanhuma agrees with this translation and relates it to the "root of Jesse" prophecy spoken by Isaiah: 'Velo Yikhat Amim' means the One to Whom in the future the nations shall gather, as it is written in Isaiah 1:10 *'A root of Jesse who shall stand for an ensign of the peoples. To Him shall the nations seek.'* Another legitimate translation of the phrase ve-lo yikhat is "to whom the peoples shall render obedience." This translation is consistent with the Jerusalem Bible and the Aramaic Targumim. Pursuant to this understanding, the goyim (gentiles) will gather and

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Ministering  
at Grace  
Church



Donna street ministry with  
Beza &  
Carma



Our Sukkah



John  
witnessing  
at  
Auraria  
Campus

Visit our affiliated CONGREGATION OR HAB'RITH LIGHT OF THE COVENANT [www.menorah.org/orhabrith.html](http://www.menorah.org/orhabrith.html)



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obey the Messiah. Jacob, in pronouncing this prophecy upon Judah, was simply referring back to the messianic promise given to his grandfather Abraham and his father Isaac, that "in thy seed shall all the nations of the earth be blessed."

Prophets in later centuries received additional light on the subject of the Messiah who would attract the nations. Isaiah foresaw that Messiah would become an "ensign" to the nations.' (13) Both Isaiah and the prophet Micah looked forward to the time when "*the mountain of the Lord's house shall be established .... and all nations shall flow unto it.*"(14) It is well to remember that Jonah was ordered to preach to the gentiles in Ninevah in order to save them from God's wrath. God explains his compassion for the Gentiles with the words, "*And should I not spare Nineveh, that great city?*"(15) Finally, the prophet Zechariah looked forward to the day in the messianic age to come

when : *It shall come to pass that ten men shall take hold out of all the languages of the nations, even take hold of the skirt of him that is a Jew, saying we will go with you; for we have heard that God is with you.* (16)

**References:** (1) Genesis 49:8-10 (2) Midrash Rabbah Genesis 98:3 (3) J.W. Ethridye, The Targum of Onkels & Jonathan Ben Uzzicl on the Pentateuch with The Fragments of the Jerusalem Targum from the Chaldee (KTAV 1968) [hereafter referred to as Etheridge] p. 329; John Bowker, The Targums & Rabbinic Literature: An Introduction to Jewish Interpretation of Scripture (Cambridge 1969) p. 277. (4) Ezekiel 21:27 (5) See F.theridye, p. 152 (6) Ibid at p. 331. (7) Sanhedrin 98b (8) Midrash Rabbah Genesis 98:7 (9) Yalkut 160; see Alfred Edersheim. The Life & Times of Jesus the Messiah (Wm. B. Eerdmans 1977) p. 712. (10) II Kings 25:7 (11) Rosh Hashanah 3lb (12) Yoma 39b (13) The Hebrew word translated ensign is nes. Nes is usually translated miracle. (14) Isaiah 2:2; Micah 4:1 (15) Jonah 4:11 (16) Zechariah 8:23.

Chapter 6 of *What The Rabbis Known of the Messiah* ,  
Rachmiel Frydland The Messianic Literature Outreach  
[www.messianicliterature.org](http://www.messianicliterature.org)

## ARE THEY THEY SAME

### ALLAH (GOD OF ISLAM) - YAHWEH (GOD OF THE BIBLE)

**ARE THEY THEY SAME** *Multiculturalism* and *tolerance* are the slogans of today. Dissenting voices are dismissed with patronising half-truths and complete falsehoods. This has happened to the extent that many people believe that Allah (the god of the Qur'an and Islam) is the same as Yahweh [Jehovah] (the god of the Bible and Christianity). Although Christians and Muslims claim the God of Abraham as their own, closer examination reveals that Allah and Yahweh are vastly different.

In the Bible and the Qur'an, both Yahweh and Allah respectively are described as Creator, One, Ruler, Revealer, Loving and Forgiving, and as Judge. The Qur'an claims that Allah and the God of the Bible are identical:

Z Sura 29:46, "*And argue not with the People of the Scripture unless it be in (a way) that is better, save with such of them as do wrong; and say: We believe in that which has been revealed unto us and revealed unto you; our God and your God is One, and unto Him we surrender.*" [Pickthall's translation]

In the light of this teaching in the Qur'an, Muslims claim that Christians have misrepresented Allah as a three-fold God and that they should revert to the original simplicity of the oneness (Tawhid) of Allah.

The Bible is much older than the Qur'an, and numerous proofs exist to show that the Bible has not

been changed/tampered with over the centuries, as many Muslims claim. (For further information, please read the tract *Authenticity of the Bible* at [www.menorah.org/false.html](http://www.menorah.org/false.html))

It would be reasonable to expect that what Allah reveals in the Qur'an and what Yahweh reveals in the Bible should be identical; the Qur'an should confirm the facts of the Bible and its teachings. However, a study of the Bible and the Qur'an shows that the apparent similarities mentioned above have very different meanings for each faith.

**Indeed, as you can see from the table on page 10, Yahweh and Allah are very different in many aspects.** The Christian claims should be examined: Do Christians believe that God, Jesus and Mary are the Trinity? What are the proofs for the Authenticity of the Bible? (For further information on some elements in the table, read our tracts on, *Sin in Christianity and Islam, Truth in Islam, The Trinity and The Straight Path.* at [www.menorah.org/false.html](http://www.menorah.org/false.html))

### Deception and Truth

The God of the Bible has a consistent standard of righteousness. Repeatedly, He tells people to trust Him because He is a covenant keeping, faithful God (Genesis 17:7; Exodus 34:6; Deuteronomy 7:9; Psalm 36:5; 89:33; 2 Timothy 2:13; Hebrews 13:20).

*Yahweh's Word stands forever and does not change* (Isaiah 40:8; Matthew 24:35; Luke 21:33; Numbers 23:19; Malachi 3:6); whereas Allah abrogates or changes his words (Sura 28:59,

**ALLAH (GOD OF ISLAM) - YAHWEH (GOD OF THE BIBLE)**

16:101, 13:39; 17:86; 87:6-8). It is difficult to trust a God who changes his preferred people, his methodology or standards.

Allah does as he pleases, leading people in the right way or leading them astray: Z Sura 3:54 *And they cheated/deceived and God cheated/deceived, and God (is) the best (of) the cheaters/deceivers.* [Translated by Mohamed Ahmed and Samira Ahmed] (see also Sura 8:30) The word used in 3:54, 'makara', means to deceive, delude, cheat, double-cross and dupe. Allah is thus seen as the best of deceivers, the premier schemer and the conniving one. By contrast, Isaiah, speaking of Yahweh, says that there is no deceit in God's mouth (Isaiah 53:9).

**Allah has no son, Yahweh has a son**

The Bible states that God is triune: Father, Son and Holy Spirit. It is a difficult concept to understand; it is not  $1 + 1 + 1 = 3$  nor  $1 + 1 + 1 = 1$ ; rather it is a complexity more like: infinity + infinity + infinity = infinity. Christians do not worship three gods and they consider it blasphemy to suggest it. Muslims get their understanding of the Trinity from the Qur'an (Sura 4:171; 5:116; 21:91; 66:12). Muhammad evidently heard about the Trinity from Christian heretics and not from the Gospels [Injil] themselves (Matthew 28:19 etc).

Perhaps the biggest and most critical difference is that Allah denies having a son, and will not forgive people who say that he does (Sura 5:17, 72; 3:61; 9:31 etc). Yahweh, by contrast, does have a son, and it is only through the son (Jesus), that people like you and I can become children of God (John 1:18; 14:6-9; Galatians 3:26; 4:6; Hebrews 1:1-2; 1 John 5:1; Revelation 21:7 etc) and have eternal life. Jesus' being called the Son of God is not referring to his parenthood but to his eternal intimate relationship with the Father.

**THE FARMER & THE WOLF****A PARABLE** By Yehoshua Mizrachi, Arutz Sheva

Once upon a time, a man and his family moved back to their longabandoned 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

**Summary**

Mohammad prayed frequently for the forgiveness of his sins, but there was no assurance that his sins were forgiven and that he would go to heaven (Sura 46:9; Bukhari Vol. 8, Hadith No. 319). This is understandable since Allah does not always forgive sin (Sura 2:284; 3:129; 4:48, 116 etc.). By contrast, Yahweh reveals,

*If we confess our sins, He is faithful and just, and will forgive our sins and cleanse us from all unrighteousness.* 1 John 1:9

Yahweh is described as a just and holy God (Psalm 51:6) who punishes all sin because, ultimately, sin is against God (Numbers 15:31). In fact, from Yahweh's perspective, if you have broken just one law, you've broken all of the law (James 2:10) because you have despised God and put yourself in His place as ruler of your life. Thus, unlike Allah (Sura 53:32; 5:39; 11:114; Bukhari, Vol. 1. Hadith 17, 504), Yahweh does not allow punishment or good deeds in this life to substitute for punishment in the next (Revelation 21:8). Jesus died to pay the penalty for our sins and rose again on the third day, victorious over death; but each one of us must choose to receive this free gift. If you refuse to receive this gift, you cannot enjoy the benefits of the gift. God desires us to humbly receive this gift with a thankful heart. If you wish to receive the forgiveness of sin through Jesus Christ by faith, you need only to open your heart and ask God in your own words. **(See comparison chart on page 10)**

See at [www.menorah.org/false.html](http://www.menorah.org/false.html)

our tract *The Straight Path*,

for more information. **Jesus said: ...and you will know the truth, and the truth will set you free. John 8:32**

وَتَعْرِفُونَ الْحَقَّ وَالْحَقُّ يُحَرِّرُكُمْ

**Mizan ul Haqq**

Email: [anymorequestions@gmail.com](mailto:anymorequestions@gmail.com)

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."

Continued on p. 9

**PARABLE** By Yehoshua Mizrachi, Arutz Sheva

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 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 lambs," 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?**

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## ALLAH (GOD OF ISLAM) - YAHWEH (GOD OF THE BIBLE) COMPARISON CHART

YAHWEH	ALLAH
Creates only good (Genesis 1; 1 Timothy 4:4; James 1:17)	Creates good and evil (Sura 4:78; 113:2)
Loves all mankind (John 3:16)	Loves Muslims (Sura 2:195; 2:190; 2:276; 3:32)
Does not change (Malachi 3:6; James 1:17)	Changes his mind frequently (Sura 16:101, 13:39; 17:86; 87:6-8 etc.)
Guarantees heaven for believers (John 6:47; 10:28; Romans 6:23; 1 John 5:11-13; etc)	Guarantees hell for a time for believers (Sura 19:71-72).
Does not lie; He stands by His promises (Numbers 23:19; 1 Samuel 15:29)	Lies when convenient (Sura 3:54; 8:30)
Leads people in the path of life (Psalm 23; 139:24; John 14:6)	Leads astray whom he wills (Sura 7:178-179; 13:31 95:4-5; 4:142; 39:57; 18:17)
Is a complex unity: such as <i>infinity + infinity + infinity = infinity</i> (John 10:30; 14:9; Romans 8:9-11)	Is a simple unity (Sura 4:171; 5:73)
Demands eternal justice (Ezekiel 18:4; Isaiah 65:6; Psalm 37:28; Isaiah 30:18; 42:1-4; 61:8; Jeremiah 9:24; Matthew 16:27)	Doesn't demand eternal justice (Sura 7:8; 21:47; 23:101-103; 53:32; 5:39; 11:114; Bukhari, Vol. 1. Hadith No. 17, 504 etc)
Always forgives believers (Colossians 2:13; 1 John 1:9)	Forgives believers when he pleases (Sura 2:284; 3:129; 4:48, 116 etc.)
Has a son (Psalm 2; Proverbs 30:4; Matthew 3:17; 17:5)	Does not have a son (Sura 112:3-4, Sura 72:1-5; 19:92)
Provides atonement and intercession (Deuteronomy 32:43; Isaiah 53:12; Romans 8:34; Hebrews 7:25)	Many times refuses atonement and intercession (Sura 2:186; 6:51, 94; 10:18; 32:4; 19:95 etc)
Hates sin (Romans 3:25; 1 John 2:2; 4:10; Numbers 19:1-2; Exodus 19:6; Psalm 119:142, 160; Matthew. 5:48; 1 Peter 1:15-16)	Demands sin (Muslim, Book 37, Hadith No. 6622 & 6621; Book 33 Hadith No. 6421)
Is a personal God (Jeremiah 24:7; 31:34; John 10:14; 14:9; Romans 8:15; Galatians 4:6; Revelation 21:7)	Is unknowable and impersonal; a master of slaves (Sura 4:172; 5:118; 6:18; 7:194; 15:49; 19:93)

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**YOU CAN ACCEPT MESSIAH YESHUA—JESUS BY  
FAITH THROUGH PRAYER.**

Prayer is talking to God & is a good way to express

your faith. This prayer can express your decision to trust Messiah Jesus: " Messiah Jesus, I admit that I have sinned. I believe that you have provided the blood of atonement for me. I receive you as my Messiah, Lord & Savior. Thank you for forgiving my sins & coming into my life as you promised. "

**Yechez'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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**ASK RE'UBEN SHALOM!**  
**A MESSIANIC JEWISH SCRIPTURAL VIEW**

**Biblical Question:**

*Is the Biblical Menorah only a Jewish symbol?*

**Our Question**

Dear Pastor Reuben, What really is the menorah to you as a Messianic Believer in Yeshua (Jesus)? Is it right for you (& me) to use this Jewish Biblical symbol? Can the Christian properly use this symbol? Shalom, Jeremiah. G.

**Pastor Reuben's Answer**

The Tabernacle's golden lamp-stand, the menorah (Exodus 25:31-37) was a constant testimony to the priests that they must not walk in the light of man's wisdom or human nature but that they could fulfill the service of God only as they walk in the light provided by Him. The seven post menorah was both a light and a light bearer, a symbol of faith and hope.

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

*You are the light of the world.* Matthew 5:15

*Be dressed in readiness, & keep your lamps (lights) shining.* Luke 12:35

*You appear as lights in the world.* Philippians 2 :15

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

*He was the true light which, coming into the world, enlightens every man.* John 1:9 David in Psalm 36:9 says, *In thy light shall we see light.* Whether it is direct light from Jesus, or diffused light through the Christian, all light is given to us for perception. In Jesus the Messiah's light, we shall truly see light!

**Biblical Question:**

*Do Jews still consider themselves saved from God's judgment?*

**Our Question:**

Dear Pastor Reuben, **As God's chosen people do Jews who do not believe in the sacrifice of Jesus still consider themselves saved from God's judgment, are there any scriptures supporting their doctrine. Thanks, Graham**

**Pastor Reuben's Answer**

Yes, Jews hope in hope that God will not deal unkind with them and deliver them as He did to their fathers in Scripture. However, relying on prayer, good deeds and charity to others is not the Lord's way to salvation; deliverance from the eternal wrath of God. Only the Biblical faith and trust in His Messiah, the promised anointed One will do so. Even retelling Biblical stories of His

deliverance as a means of 'hope' will not do except that it may I pray, truly lead them to God and His salvation in Yeshua. Jeremiah 29:13

May the Lord God be your strength in His truth,

**Biblical Question:**

*Is Jehovah the correct name for God?*

**Our Question:**

Dear Pastor Reuben, Is Jehovah the correct name for God? I am confused and have little help from my friends. I have heard it said that Jewish people do not use this name. Thanks, Bob

**Pastor Reuben's Answer**

There is not a proper Hebrew pronunciation for God's Hebrew name **hwhy** "Yod-Hey-Vav-Hey" in the Jewish Scriptures. Many have guessed, with saying it is Jehovah or Yahweh, but it is said by the Jewish people traditionally and historically, that it is unpronounceable. In fact it is traditionally said that only the High Priest knew this trusted pronunciation and that it was lost after the destruction of the Temple. Out of respect and fear for mispronouncing His Name, the word Adonai (Lord God) and the expression Hashem (The Name) is said when His name is seen in the Hebrew Bible and when used in Jewish synagogue prayers and writings, etc. When vowel marks were added to the Jewish Bible to help Jews and others to be able to read and speak the text accurately, no vowel marks were given for His Name "Yod-Hey-Vav-Hey". I know most all English translations of the Bible use Jehovah. Personally I think this is wrong.

To submit a question, etc. Please address it to [reuben@menorah.org](mailto:reuben@menorah.org) in as brief manner as possible. See [www.menorah.org/skprquestionsanswered.html](http://www.menorah.org/skprquestionsanswered.html)



*"Pray for open hearts to hear"*  
*Jeremiah 29:11-13*

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