THE MENORAH LIGHT
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Mission News-Views
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Dear friends,

Don’t worry about tomorrow -- tomorrow will worry about itself! Today has enough tsuris (problems, trouble) already! Mattityahu/ Matthew 6:34

I appreciate your prayers and support of this front-line ministry! Many times I am asked how our ministry is doing in these “economical times” and yes that is a concern as we are facing the reality of sustaining our work. Please know that your financial support is needed and that we appreciate your standing as a partner with us. The Lord is always faithful!

Being the founding director and administrator of this mission now for over 27 years I have walked through many times of “being stretched” and finding that I am not the answer. How about you? Shortly after the Lord led me into His path to be a preacher in 1988 I was faced with struggling hard to find the direction and provision of God, asking many Christians to pray for me. However what especially helped me was when a Believer reminded me of the Scripture verse I quoted at the start of this article, along with Proverbs 3:5-6:

Trust in ADONAI (the Lord God) with all your heart; do not rely on your own understanding. In all your ways acknowledge Him; then He will level your paths.

This the same way I have responded to myself over the years and, am now at the time I am writing. Praise the Lord for His true comfort and blessing!

Speaking of concern for today and tomorrow, I had a lady concerned with where she as a Believer in Jesus would be both upon death and eternally. Would it be with Jesus in Heaven or?

Vivian did not see in the Bible that this “with Jesus in Heaven” was a fact. She even thought that maybe she would live some-where but not in Heaven. "Where in the Scriptures does it say was a fact. She even thought that maybe she would live some-where but not in Heaven. "Where in the Scriptures does it say that the saints of God are going to live with Him/God forever and ever in Heaven?”, she asked.

I answered, “Please refer to Tehillah/Psalm 23:6; John 14:1-4, 18-25; I Thessalonians 4:16-18 and Revelations 21-22 (particularly 21:1-5.)” She responded, “It indirectly states it, ... but not specifically. Most people feel that the saints of God will live on the new earth and that God will not be living with the saints on the new earth but although it will be "heaven" on earth, ... the saints will not live with GOD.”

My answer was, no, it openly and directly states it. People can believe what they want, but I choose to believe God and His Word. Yirmeyahu/Jeremiah 17:7 She then said, “The Scriptures, even with all you provided, do not specifically say that we, the saints, will dwell with Him in Heaven. Albeit, that we will dwell with Him. Trust me ... I know that all of the Scriptures imply ‘Heaven’, but what I was challenged with .... are the two (2) WORDS ... in Heaven .... which is not specifically stated as such!”

Sometimes pointed questions are not as pointedly answered. All the Scriptures I used, plus as follows, point to the clear message of God and the eternal placement of true Christians. The clarity of us Believers having the promise of living with Him (Jesus as God and the whole God-head) where He is, is in Heaven. Now and forevermore! For Heaven is where the Lord God is. He is the maker of such by His presence. Heaven is not a place separate from Him. No, the opposite. When we accurately translate the Bible we bring forth the fullness of His meaning and intent. If someone wants to not see the clearness of being with Him in Heaven that is not God’s nor anyone’s fault but, of the one not looking at the fullness of Scripture. Truly we need not be concerned but rest in Him!

We are confident, then, and would much prefer to leave our home in the body and come to our home with the Lord.

2 Corinthians 5:8 CJB

That is, God raised us up with the Messiah Yeshua and seated us with him in heaven, Ephesians 2:6 CJB

May the Lord give Vivian daily rest in this answer. I pray for her and all who are His, this three fold blessing to receive:

May ADONAI (the Lord God) bless you and keep you.

May ADONAI make his face shine on you and show you his favor. May ADONAI lift up his face toward you and give you peace. B’midbar/Numbers 6:24-26

God’s desire is that no one perishes, II Kefa/Peter 3:9b, but comes to the saving knowledge and eternal Heavenly life in and ‘with’ Jesus. Yochanan/John 3

Shalom and thank you for your prayers,

Pastor Re’uben

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Theophany and a Christophany. A Theophany is an appearance of God. A Christophany is a pre-incarnate appearance of Messiah-Christ in the Tanakh-Old Testament.

TRUTH IN ISLAM Jesus said: “...and you will know the truth, and the truth will set you free.” John 8:32
A Branch From Jesse

Jesse was the father of David and a direct descendant from Judah, Jacob, Isaac and Abraham. He was a link in the Messianic line. The choice of Jesse (and his younger son David) was by direct command of the Lord, as recorded in Scripture: And the Lord said unto Samuel . . . Fill thine horn with oil and go; I will send thee to Jesse, the Bethlehemite, for I have provided me a king among his sons. (1)

Isaiah, the prophet, who lived about 300 years after this event was inspired to sum up the calling of David this way: And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the Lord. (2)

This passage is universally considered messianic by Jewish writers and commentators. Even those who view some messianic passages as fulfilled in Hezekiah cannot seriously doubt that here the prophet is speaking of a future Messiah. (3)

The prophecy is important in at least two respects. First, it clearly narrows down the ancestry of the Messiah to Jesse and his descendants. For, "there shall come forth a rod out of the stem of Jesse." Second, by the use of the Hebrew word, netzer, for branch, the prophecy specifies the place where Messiah would live. The prophet could have used another word for branch, tsemah, which he did previously when describing the Messiah: In that day shall the tsemah (branch) of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and splendid for those who are escaped in Israel. (4)

Other prophets, who referred to the Messiah as the Branch used the word tsemah instead of netzer. For example, the prophet Jeremiah wrote: Behold the days come, saith the Lord, that I will raise unto David a righteous tsemah (branch) and a king shall reign and prosper, and shall execute justice and righteousness in the earth. (5) The same prophet, speaking for the Lord said, "I will cause the tsemah of righteousness to grow up unto David... ." (6) Additionally, when referring to the Messiah as Branch, Zechariah also selects the word Tsemah as opposed to Netzrs, prophesying, "I will bring forth my servant, the Branch (tsemah)." (7)

There was undoubtedly a special reason why in the one scripture concerning the word Branch, the Ruach HaKodesh inspired Isaiah to use the word, netzer, rather than the more common word, tsemah. The reason is found in the Brit Hadasha (New Covenant) Scriptures in the place where we read: And He came and dwelt in a city called Nazaret (Nazareth), that it might be fulfilled what was spoken by the prophets. . . (8)

The town Natzeret is the word netzer plus the feminine ending, designated by the letter Tav. Hence, the special reason for the use of netzer becomes a play on words. He is to be a Branch and also would live in the town Natzeret. He is a netzer from Natzeret. Branches are produced by roots. Hence, the word branch might imply that the Messiah is lesser than the root. Upon further examination of the netzer prophecy it becomes clear that Messiah is also the root: In that day there shall be a root of Jesse who shall stand for an ensign to the peoples. . . (9)

This Root will be unlike Jesse's immediate son, David, who was a man of war known for the slaying of many Gentiles. (10) The Messiah, instead, will be a standard bearer who will attract the Gentiles: There shall be a root of Jesse, to it shall the Gentiles seek; and his rest shall be glorious. (11)

In fact, the Gentiles' love for Messiah will result in respect and help for the Jewish people. That the Jewish people will be brought back to their land as prophesied is also clear: And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. (12) That the Gentiles will help towards the ingathering of the Jewish people to their land is also supportable from Scripture: Thus saith the Lord God: Behold I will lift up mine hand to the nations, and set up my standards to the peoples; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. (13)

The root of Jesse is described from a different perspective by Isaiah in a later chapter. He is "like a tender plant and like a root out of the dry ground; He hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. (14) Hence, his descent from Jesse, unlike David, will not bring him a golden crown, initially, but a grueling castigation; (15) instead of being "the Branch beautiful and glorious," He will first be dressed with the piercing branches of the thornbush plaited for him by Roman soldiers. (16)

Our Tragic Mistake

The annals of history are full of facts and stories of tragedies that came about as a result of mistaken identity. In the Hebrew Scripture these tragedies begin with the story of Lamech, who tells his wives of a tragic happening, saying: Hear my voice; ye wives of Lamech, harken unto my speech: for I have slain a man to my wounding, and a young man to my hurt (Gen. 4:23). According to traditional interpretations, Lamech went hunting and instead of killing the animal he unintentionally killed his own son. What a tragedy of mistaken identity? Then we have the story of Joseph who, instead of Potiphar’s wife the true culprit, suffered incarceration for many years.

A Jewish tradition, recorded in the Aramaic has it that for many years Solomon was dethroned as King in Jerusalem and a demon named Ashmadai was ruling in Solomon’s disguise, while the true king went from city to city claiming in the words of Ecclesiastes 1:12, “I, the Preacher, was king over Israel in Jerusalem. In a similar vein came about the popularized story of the prince and the beggar in which the beggar, temporarily in the clothes of the prince, is made prince while the true prince becomes a beggar.

A more recent story has it that Fritz Kreisler, the violinist, was in Hamburg one evening with an hour to spare before taking his boat to London where he was to play the following evening. So he wandered into a music shop. The proprietor asked to see his violin which he carried under his arm. In a moment he disappeared to reappear with two policemen. One laid his hand on Kreisler’s shoulder and said, “You are under arrest.” “For what?” asked Mr. Kreisler. “You have Fritz Kreisler’s violin.” “Well, I am Fritz Kreisler.” “Come, come,” said the policeman, “you cannot pull that on us. Come to the station.” Mr. Kreisler avoided arrest by finding a record of his music in the shop and he begged to be given his violin and then he replayed the music.

There were many serious incidents of such mistaken identity in the history of our people. This was especially the case when Israel asked Aaron to make a golden calf and identified it with the God of Israel, saying, “These are thy gods, (or literally ‘This is thy God’) O Israel, which brought thee up out of the land of Egypt” (Exodus 32:4). Five hundred years passed and another great tragedy happened to our people when the physically and mentally attractive Absalom persuaded the people of Israel to follow him and reject his father King David. Again thousands of our people perished because of this mistake. The full story is recorded in the Hebrew Scriptures in 2 Samuel chapters 17, 18.

Messiah’s mistaken identity Could a majority of our people also make a mistake in identifying the Messiah? Surely we did make mistakes in this regard. The story of Simon Bar Kosiba’s messianic claims in 135 AD, is well known. For a long time we had only fragmentary knowledge of him based on a few coins and some references to him in the Talmud. Since he was known also as Bar Kochba, some students of history thought this might have been his true surname which had been later changed to Bar Kosiba when the Jewish leaders convinced themselves that he was not the Messiah (for the word Kosiba can be related to the Hebrew root of koseb or kozev which has the meaning of lie, lying or liar). However, with the new archaeological finding in Israel including a number of letters that Simon Bar Kosiba wrote to various commanders, we know for certain that his true name was Simon Bar Kosiba, that is Simon of the city or town of Kosiba. The leaders of Israel, however, were so impressed with his temporary victories over the Romans and with his persecuting of those Jews who believed in Jesus of Nazareth, that even the greatest Jewish rabbinical authority of his day, Rabbi Akiba, applied the Scripture in Numbers 24: 17 to him, where Balaam prophesies that “There shall come a Star out of Jacob, and a Scepter shall arise out of Israel and shall smite the corners of Moab and destroy all the children of Seth.”

The Hebrew word for star is Kochab hence the Jewish leaders began to refer to this man as Simon the Star, in Hebrew Aramaic, Shimeon Bar-Kochba. How bitter was their disappointment in him whom they admired even when he boasted that he did not need God’s help and that all he wanted from God was that God not help his enemies! Only after his complete defeat did our Jewish leaders realize that his true surname Bar Kosiba should have been a warning to them and their eyes should have been opened to the falseness of his claims. Perhaps the Lord Jesus had him in mind when He warned His followers, saying, “I am come in my Father’s name, and ye receive me not; if another shall come in his name, him ye will receive” (John 5:43 Brit Hadasha).

Could we be mistaken again? Yes, we could be mistaken again, especially if we prefer to follow man’s view of Messiah instead of God’s view as revealed in His Word. The majority of Jewish Orthodox exegeses follows the views of the great thirteenth-century philosopher Maimonides. His view is that the hallmarks of Messiah are that He is to fight Israel’s battles and be victorious, and He is to force the Jews to keep Torah, the Mosaic Law interpreted by the rabbis, the so-called Halacha. In such a case any of the Israeli successful military leaders could claim to be Messiah if only they were more religious.

But, we will not be mistaken if we accept the plain teachings of God’s Word and seek there the hallmarks for Messiah. If so, we will find them very clear. Let us just list a few of them:

1. Messiah must fulfill the picture which the prophets drew of Him. This includes: His supernatural birth as predicted in Isaiah 7:14, therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. His birth in Bethlehem as predicted by Micah in 5:2: But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee, shall he come forth unto me that is to be ruler in Israel, whose going forth has been from old, from everlasting. His performing of supernatural deeds as foretold in Isaiah 35:5-6, then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters breakout, and streams in the desert. His death as atonement for sin as described in Isaiah 53:5-8, But he was wounded, for our transgressions, he was bruised for our iniquities: the chastisement of our peace was
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upon him; and with his stripes we are healed. All we like sheep have gone astray, we have followed every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he was 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? And he was cut off out of the land of the living for the transgression of my people he was stricken. His death to be by piercing His hands and feet, Psalm 22:16, For dogs have compassed me, the assembly of the wicked have encircled me: they, pierced my hands and my feet.

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn (Zechariah 12: 10).

1. As an angel of the LORD*

Those commentators who follow Rashi’s exegesis that the plural pronoun in Genesis 3:22; 11:6 is “Eloha,” the plural of “El” or “Eloha,” the word for God. Why is the word plural? Critics would say it is “the plural of majesty,” similar to the “editorial we” when a royal person speaks in the plural. But “the plural of majesty” was unknown in Scripture. Furthermore, the plural pronoun is used for God: “Let us make humankind in our image, in the likeness of ourselves” in verse 26. And when God created man in His image, He did not create a single individual, but a family (Adam = mankind) to mirror the divine image. Some argue that God is speaking in the plural with the heavenly court in mind—the angels: “Let us make.” But angels did not “make” man, and man is not made in their image. God also uses the plural pronoun in Genesis 3:22; 11:6-7, and Isaiah 6:8.

God appears in the Tanakh-Old Testament in different ways:

1. As an angel of the LORD* Acts 7:30-32 “After forty more years, an angel appeared to him in the desert near Mount Sinai in the flames of a burning thorn bush. When Moses saw this, he was amazed at the sight; and as he approached to get a better look, there came the voice of the LORD, ‘I am the God of your fathers, the God of Abraham, Isaac and Jacob.’ But Moses trembled with fear and didn’t dare to look. The angel of the LORD appeared to him in a fire blazing from the middle of a bush. He looked and saw that although the bush was flaming with fire,
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yet the bush was not being burned up.” Exodus 3:2

He made Himself lower than Moses in order to speak to him. At the same time He insisted upon His divinity: “Take off your sandals, for the place where you are standing is holy ground”. (v. 5) Was He foreshadowing a future time when He would humble Himself to enter human flesh?

When Hagar fled from her mistress, Sarah, “The angel of the LORD found her by a spring in the desert,” & appeared to her. But he is also the LORD Himself: “So she named the Lord who had spoken with her El Ro’i [God of seeing], because she said, “Have I really seen the One who sees me [and stayed alive]?” Genesis 16:7, 13

God told Abraham to sacrifice his son (Genesis 22), but at the crucial moment “the angel of the LORD called from heaven reversing the command” (v. 11). In His second speech He says, “I swear by myself, declares the LORD, that because you have done this...I will surely bless you” (vv. 15-17). Once again the LORD’s messenger is identified as the LORD. When Jacob blessed his grandsons, he recognized the Angel as God: “The God before whom my fathers Abraham and Isaac walked, the God who has led me all my life long to this day, the angel who has redeemed me from all evil, bless the lad”. Genesis 48:15-16

Judges 2:1 Now the angel of the LORD came up from Gilgal to Bochim and said, “I brought you up out of Egypt, led you to the land I swore to your fathers and said, ‘I will never break my covenant with you."

Exodus 14:19 During the exodus from Egypt “the angel of God” traveled with Israel in the pillar of cloud, separating Israel from the Egyptians. The next morning it was “the LORD who looked down from the cloud and troubled the Egyptians” (v. 24). God’s angel, traveling with Israel in the cloud, was the LORD.

God tells more about this angel in Exodus 23: “Behold, I am sending an angel before you, to guard you on the way and to bring you to the place which I have prepared. Give heed to him and hearken to his voice, do not rebel against him, for he will not pardon your transgression; for my name is in him. . . . My angel will go ahead of you and bring you into the land of the Amorites, Hittites,” etc. (vv. 20-23). This angel is distinct from God — he is sent by God. The distinction is further emphasized in God’s pronouncement after the golden calf incident: “I will send an angel before you...but I will not go with you”. Exodus 33:2-3 But this “angel of the LORD” is also God.

Judges 13:20-21 As the “flame went up toward the sky from the altar, the angel of the LORD went up in the flame from the altar. When Manoach and his wife saw it, they fell to the ground on their faces. Then Manoach realized it had been the angel of the LORD, That they had seen God and lived.”

2. Apparently in physical form. Genesis 3:8 “They heard the voice of the LORD, God, walking in the garden at the time of the evening breeze, so the man and his wife hid themselves from the presence of the LORD, God, among the trees in the garden”.

Genesis 18 On one occasion Abraham looked up and saw three men standing by. The text indicates that one was the LORD and the other two were angels. They took on physical bodies, feeling the heat of the day, needing their dusty feet to be washed, and eating an unkosher dinner of veal, bread, curds, and milk. Afterward the LORD walked with Abraham down the dusty road toward Sodom, professing to be on a mission to investigate for Himself whether conditions there were as bad as He had heard. He let Abraham bargain with Him about the fate of the city. Almighty God condescended to come down to earth as a man and dialog with his friend Abraham!

Exodus 24:9-11 “Moses, Aaron, Nadav, Avihu and seventy of the leaders went up; and they saw the God of Isra’el. Under his feet was something like a sapphire stone pavement as clear as the sky itself. He did not reach out his hand against these notable ones of Isra’el; on the contrary, they saw God, even as they were eating and drinking”.

In Joshua’s encounter with the LORD outside of Jericho, there are two persons mentioned. “As commander of the army of the LORD I have now come”. Joshua 5:14 The commander of the army is presumably second in command to the LORD of the army. But in his instructions to Joshua regarding the conquest of Jericho, this commander of the army himself is called “the LORD.” “And the LORD said to Joshua, ‘See, I have given into your hand Jericho,’ (Joshua 6:22ff). So again there is the LORD on earth speaking to Joshua in behalf of the LORD in heaven.

3. In visions and dreams Numbers 12:6-8 “He said, Listen to what I say: when there is a prophet among you, I, the LORD, make myself known to him in a vision, I speak with him in a dream. But it isn’t that way with my servant Moses. He is the only one who is faithful in my entire household. With him I speak face to face and clearly, not in riddles; he sees the image of the LORD. So why weren’t you afraid to criticize my servant Moses?”

4. In a cloud and a column of smoke Exodus 13:21 the LORD went ahead of them in a column of cloud during the daytime to lead them on their way, and at night in a column of fire to give them light; thus they could travel both by day and by night.

Exodus 14:19-20 Next, the angel of God, who was going ahead of the camp of Isra’el, moved away and went behind them; and the column of cloud moved away from in front of them and stood behind them. It stationed itself between the camp of Egypt and the camp of Isra’el - there was cloud and darkness here, but light by night there; so that the one did not come near the other all night long.

Exodus 34:5-6 Then the LORD came down in the cloud and stood there with him and proclaimed His Name, the LORD. And he passed in front of Moses, proclaiming, “The LORD, the LORD, the compassionate and gracious God...”.

In the Bible God defines Himself by His great acts. He alone is the Creator. For says the LORD, who formed the earth and made it: “I am the LORD, and there is no other”. Isaiah 45:18

Remember .... He alone is the Redeemer.

Would God Become a Man?

In the Old Testament we have seen God becoming a man. Scripture tells us God will take on humanity before His birth at Bethlehem! Micah 5:2 says: But you, Bethlehem near Efrat, so small among the clans of Judah, out of you will come forth to me the future ruler of Isra’el, whose origins are far in the past, back in ancient times. Jesus told His opponents that He had known Abraham, “Abraham, your father, was glad that he would see my day; then he saw it and was overjoyed.” “Why, you’re not yet fifty years old,” the Judeans replied, “and you have seen Abraham?” Yeshua-Jesus said to them, Cont. on p 6

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Isaiah predicted in explicit terms that God would be born in human flesh. "Therefore the LORD himself will give you people a sign: the young woman [virgin] will become pregnant, bear a son and name him 'Immanu El [God is with us]." (7:14) Matthew applies this text to Yeshua-Jesus: "She will give birth to a son, and you are to name him Yeshua, [which means 'ADONAI saves'] because he will save his people from their sins." Matthew 1:21 The name of this child means God dwelling with humanity -- "God with us." Isaiah’s prophecy of a child called Emmanuel, then, had a local application of deliverance and judgment, but became a type of a greater Child who would bring salvation to believers and judgment to unbelievers. Isaiah describes this Child as follows: "For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." Isaiah 9:6

Isaiah explains what "mighty God" ("El Gibbor" in Hebrew) means, since he is the only one who uses the term. It occurs just a few verses later: "A remnant will return . . . to the mighty God" (10:21)! The term definitely means God Himself. Isaiah goes on to explain the expression "wonderful Counselor" -- "the LORD of hosts; he is wonderful in counsel" (28:29). The other expressions, "Everlasting Father, Prince of Peace," are equally divine. The text continues by saying that His government will have no end. It is indisputable that the passage is referring to God -- the God who would be born as a son to the human race!

We have reviewed some Tanakh-Old Testament passages which reveal a second Person called God and Yahweh-הוה who appeared in ancient times to His people as “the angel of the LORD,” as God in human form, and as God to be born a son to humanity. It is clear that the one God of the Shema includes a second Person whom we know as Yeshua Hamashiakh, Jesus Christ. "Sh’má, Yisra’el! The LORD Eloheinu, The LORD echad [Hear, Isa’r’el! The LORD our God, The LORD is one.”

The shema itself tells us that there are two divine Persons, “The LORD our God” and “the LORD”? The shema tells us that these two are one? The Hebrew word one (echad) is related to the verb yachad which means to unite. God, here, is a unity of two Beings in one. Two because God is love and love cannot exist alone. One because love unites Them in character, mind, and purpose. Clearly the plurality of God is visible and seen as a united single being.

What difference does it make if Jesus is God or not? And how could He be God when the Bible says “The LORD our God, the LORD is one”? Deuteronomy 6:4 If we believe that the Father, Son, and also the Holy Spirit are God, do we then worship three Gods? No, the Godhead is a unity of three Persons who are one in character and purpose, cemented together by love. Out of this love relationship all things animate and inanimate were created. Three gods would have to be lesser, rival gods, competing with each other for dominance. Their massive conflicts, as described in heathen pantheons, would place the whole cosmos in jeopardy. The security of the universe depends on the unity of the Godhead. See: www.menorah.org/trinity.html

But why must Jesus be God? Why couldn’t God create a savior to redeem us? First, because the task was so huge that only God could accomplish it. “I, I am the LORD, and besides me there is no savior”. Isaiah 43:11 Only the Creator Himself has power to re-create human beings in His image. Second, a created being has only one life to give. His life would not have sufficient value to redeem the millions of lost humanity. Only the life of the Creator Himself had sufficient value to redeem His creation. Third, only one equal with the Torah-law could meet the demands of the law. The law is an expression of the character of God and His instructions. Only God could satisfy His own requirements. Fourth, God was not willing to send a substitute. He would not stand aside and watch someone else suffer to vindicate His name. He chose to become personally involved in the struggle to save His lost family. Philippians 2:5-11

TRUTH IN ISLAM The value and importance of truth is proclaimed in almost every religion. In Christianity, all liars will have their part in the lake which burns with fire and brimstone (Revelation 21:8); Islam lists lying as one of the great sins (Sura 6:152). We have reviewed some Tanakh-Old Testament passages which reveal a second Person called God and Yahweh-הוה who appeared in ancient times to His people as “the angel of the LORD,” as God in human form, and as God to be born a son to humanity. It is clear that the one God of the Shema includes a second Person whom we know as Yeshua Hamashiakh, Jesus Christ. "Sh’má, Yisra’el! The LORD Eloheinu, The LORD echad [Hear, Isa’r’el! The LORD our God, The LORD is one.”

M E N O R A H. E mail: menorah@menorah.org
TRUTH IN ISLAM —other groups, making them think Islam and Muslims are peace-loving, only later to find the opposite. For example: in A.D. 635, Damascus fell to Muslims because they used the Bishop of Damascus to deceive the population opening the city gates at night. Many Christians in Egypt welcomed the Islamic forces because Muhammad’s wife was Egyptian (and they thought they would get preferential treatment), but especially because they would be delivered from the persecution of the Byzantines. However, 1400 years of severe persecution followed and continues today where Christians are routinely murdered, kidnapped and tortured.

Rather than pass this off as nothing to be concerned about, we should ask whether there is something in Islam that allows flexibility in the “Great Sin.” If so, we must look carefully at the teachings of Allah/Muhammad and the practices of Muhammad.


Muhammad believed that lying was acceptable and even taught how to expiate [make amends for] an oath, “‘Allah will ing, if ever I take an oath to do something, and later on I find that it is more beneficial to do something different, I will do the thing which is better, and give expiation for my oath.’” (Bukhari, Vol. 4, Hadith No. 361).

Muhammad saw nothing wrong in practicing duplicity. It was his common practice to say one thing and do exactly the opposite if something appealed to him otherwise. He sent men to kill people unawares in their homes and also gave them permission to tell lies in order to deceive the people being killed. (A. Guillaume, The Life of Muhammad, Bukhari, Vol. 4, Hadith No. 143) Imam Jafar Sadiq said: “You belong to a religion that whatsoever conceals it, Allah will honour him and whosoever reveals it, Allah will disgrace and humiliate him.” (Ahmad Abdullah Salamah, The Sunni and Shia Perspective of The Holy Qur’an. This is called al-Taqiyya [legal deception].

Sura 3:28 and others, record that Muslims cannot take unbelievers for real friends (else they will cease to be true Muslims), Z ‘Let not the believers take the disbelievers as Auliya’ (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His Punishment), and to Allah is the final return.’” Also see Sura 60:1; 4:144; 5:51; 8:73.

In other words, Muslims can outwardly pretend to be your friend, to guard against you, to strengthen themselves against you. Some Muslims will argue that this is only in Shi’a Islam, but Ibn Kathir, a highly regarded Sunni scholar records, as an argument for Taqiyya, “We smile in the face of some people although our hearts curse them.” (Fath Al-Bari, 10:544, quoted in Ibn Kathir, Tafsir, Vol. 2, p. 141-143). He also argues that Muslims can even deny that they are Muslims and deny Islam, the Qur’an and Muhammad, in the interest of self preservation.

They can lie to promote a social ‘good’ i.e. promote Islam. (Imamovic, Outlines of Islamic Doctrine, p. 346).

As such, treaties are not binding (Sura 47:35; 2:224-225; 66:1-2, ccf: 16:91, 94) and used to provide time to regroup and realign. Ghazali, the most famous and highly regarded Muslim scholar of all times, states that lying is obligatory when the goal is obligatory and it cannot be reached by telling the truth (Ahmad ibn Naqib al-Misri, (1368), Reliance of the Traveller, translated by Nuh Ha Mim Keller (1994), r. 8.2, p. 745). Dawah (Islamic evangelism) is obligatory; if Islam cannot be spread with the truth, they are obliged to lie.

According to Ghazali, Muhammad taught people to retract truthful confessions of sins so they could avoid punishment; lying is also permissible if the consequences of telling the truth are more damaging than the damage by lying (ibid., p. 746).

The ultimate purpose of Taqiyya is to confuse and split the enemy, so that they can be conquered for Allah. A perfect example of this is when Sura 2:256 is quoted, ‘there is no compulsion in religion,’ but they fail to cite Sura 9:5, 29, (and others) which abrogate 2:256. Today, unbelievers only have the choice of converting, paying protection money or facing humiliation by Muslims or death.

On the one hand, the Qur’an in numerous places condemns falsehood, but as we have seen, not only do Allah and Muhammad practice lying, but Muhammad also taught his followers how to lie and deceive. Unfortunately for Muslims, the long history of lying has caused many Muslims to believe their own lies. (Irshad Manji, The Trouble with Islam, Random House, Sydney, 2003, p.3)

TRUTH IN THE BIBLE The Bible teaches the exact opposite. It does not condone or allow for deceit of any kind (Revelation 22:15). Believers are commanded to keep their oaths even to their own detriment (Joshua 9; Psalm 15:4). In fact, Yahweh, the God of the Believers are commanded to keep their oaths even to their own detriment (Joshua 9; Psalm 15:4). In fact, Yahweh, the God of the Bible, says that He is not a man, that He would not lie (Number 23:19). The Bible describes Jesus as Truth (John 14:6), the Holy Spirit as Truth (1 John 5:6) and the Father
God’s Faithfulness by Donna Drebenstedt

...they did not honor him as God, or give thanks; but they became futile in their speculations, and their foolish hearts were darkened. Professing to be wise they became fools. Romans 1:21-22

As I write America is celebrating July 4th, our Independence Day. I am so grateful we “still” have the Freedom to worship Jesus in America! Recently I watched two contrasting tributes of two very different Presidents. Reagan made me cry for Joy and Obama made me cry out for mercy from God for our Land. Click their photos to watch. (www.youtube.com/watch?v=XJN-e7eWWI&feature=share & www.youtube.com/watch?v=xJDg8PSy2o&feature=share)

Obama’s statements are sadly what I often hear on the streets and on the university campus. Claiming to be wise, people have become fools, claiming to have read the Bible, they seem to know only the misquotes taken from it. I enjoy taking them to Scripture to see the truth but then in these days you have to also explain the authenticity of Scripture. Many leaders, professors and the “world” have put doubts, lies and confusion into the hearts of people. How refreshing when the Holy Spirit goes ahead, overrides all of this and prepares hearts to receive Truth! Recently Clark, a homeless man on the streets of Denver was readied by God’s Spirit! When he heard the Gospel he quickly repented of his sin and turned! He also stopped pan-handling and, I have been watching almost daily his transformation in Jesus as He is now providing and directing Clarks steps.

The Bible declares that: “All liars will have their part in the lake which burns with fire and brimstone.” (Revelation 21:8)

However, in Islam, if you do not sin, Allah will kill you and replace you with people who will sin (Muslim, Book 37, Hadith No. 6622 & 6621). Jesus said: “...and you will know the truth, and the truth will set you free.” John 8:32

Truth vs. Error www.menorah.org/cults.html

Mizan ul Haqq, anymorequestions@gmail.com

Being on the streets again this summer has been so much fun! God has blessed us both with 100 degree temperatures and shady trees, afternoon breezes and many hearts prepared by His Spirit to share the Gospel with or take our Gospel booklets. Students from Menorah’s campus ministry are being stretched by Jesus in His ‘On The Job Training’ by joining Menorah in Ministry this summer!

Praising the Lord for all He is doing! Come minister with us!

Our summer 2 day Tent Ministry outreach at the Peoples Fair down town Denver was real special this year. Many people heard the real Gospel message for the first time. Many of these were Jewish people wanting to check out the claims of Jesus being their Messiah, like Abraham who was curious about remaining Jewish and still believing in Jesus. Lydia came to tell me we were heretics but softened as I briefly explained why we believe Jesus is the Jewish Messiah, according to The Bible (OT) and historical facts. She too took Gospel information with her! Martin had just discovered he was Jewish and wanted to explore with us what to do about Jesus! How precious it is explaining Jesus to a Jewish heart asking good questions! Many Muslims also stopped and heard the Gospel. Suad from Jordan not only heard the Gospel for the first time but understood the “real” Palestinian problem compared to the lies she has believed all her life!

Staying excited about Jesus until the nets are full, thank you for your support & prayer, Donna Drebenstedt donna@menorah.org Campus-Street Ministry Co-Director

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Visit www.menorah.org/orhabrith.html

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Theophany and a Christophany. A Theophany is an appearance of God. A Christophany is a pre-incarnate appearance of Messiah-Christ in the Tanakh-Old Testament.

TRUTH IN ISLAM Jesus said: “...and you will know the truth, and the truth will set you free.” John 8:32

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