

נתיב האמת

Path of Truth

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Welcome to Path of Truth

There is nothing more significant in our lives than walking with God. When we walk with God and put Him first, we find clarity of priority and how to navigate the difficulties of life with peace and confidence. When we don't walk with God, we find ourselves in confusion and darkness as life hits us.

Our first article, "Walking with God," takes us on a journey through how God calls the Jewish people to walk with Him. God desires us to experience His presence. He calls us to live the way He wants us to live, while walking with us, because He loves us.

Next, we discuss more deeply this idea of God walking with us, particularly the clarity brought to us by the Jewish authors of the New Testament. We see that God took the form of a Jewish man to walk with us and to lead us to walk with Him.

We also discuss the question, "Do Jewish followers of the Messiah remain Jewish?" This is a question to which major streams of Jewish and Christian tradition answer "No." We seek out the example and teaching of the most reliable guides to this question, Jesus's first Jewish disciples! Learn that the walk of a Jewish follower of the Messiah finds new life through trust in Him.

Lastly, we confront the most fundamental question of all, "How can we be seen as righteous before God?" The pursuit of righteousness gets to the very core of what Judaism seeks. Find out how we can not just be seen as people who do good deeds, but rather be seen as truly righteous, despite our flaws, when we stand before Hashem.

We hope this issue brings encouragement and clarity in knowing why we should walk with God and how we can walk more closely with Him.

E. Asher, MTS

Path of Truth Interim General Editor

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WALKING WITH GOD

Walking is the most basic way humans have traveled throughout history. It is a way to exercise, relieve stress, connect with others, or simply get from place to place in urban environments like New York City. “Walking” is also the language the Tanakh uses to describe how God calls Israel to live. While halakha can be used in a narrow way to strictly refer to Jewish legal rulings and traditions, for centuries it has also been used to sum up our experience of living Jewish lives; it literally means “the walk.” As we move through different passages in the Tanakh, we will see how walking carries deep spiritual significance.

God Walking us out of Egypt

Over three thousand years ago, when God freed our people from slavery in Egypt, the Torah tells us that God “walked before [the Israelites] in a pillar of cloud by day, to guide them along the way, and in a pillar of fire by night, to give them light” (Exod 13:21). God walked before us, protecting us from the Egyptians, and we “walked on dry ground through the sea” (Exod 14:29). Throughout Israel’s journey in the wilderness, God continued to walk with us and dwell among us in the pillar of cloud by day and fire by night, guiding, protecting, and remaining present. As the Torah states, “God walks in the midst of your camp, to deliver you and to give up your enemies before you...” (Deut 23:14). Moses later told His successor Joshua, in front of all the people, “The LORD Himself will walk before you. He will be with you; He will not fail you or forsake you” (Deut 31:8).

God chose to deliver us from the bonds of slavery because He loves us. He chose to walk with us because He loves us as a father loves his children. When God made His covenant with Israel, He called Moses and the leaders of Israel up the mountain, and “they saw the God of Israel: under His feet there was the likeness of a pavement



of sapphire, like the very sky for purity” (Exod 24:10). In revealing Himself this way, God showed that He is not distant or detached. He is a God who is relational. He is the God who walks with His people because He loves us.

"Walking" as Jewish life

God’s relationship with us is rooted in love, and He modeled His desire for our lives by walking with us. The Torah teaches, “And now, Israel, what does the LORD your God require of you, but to fear the LORD your God, to walk in all His ways, to love Him, to serve the LORD your God with all your heart and with all your soul...” (Deut

10:12). To love God with one's whole being is to walk in His ways. This call is repeated throughout the Tanakh:

- “walk in my statutes” (Lev 26:3)
- “walk after the LORD your God” (Deut 13:4)
- “walk in His ways” (Deut 26:17)
- “walk in all His ways” (Josh 22:5)
- “walk before Me in faithfulness” (1 Kgs 2:4)
- “walk in My rules” (Ezek 37:24)
- “walk in the name of the LORD” (Mic 4:5)
- “walk in My ways” (Zech 3:7)

When King David described a right relationship with God, he wrote,

“Blessed are those whose way is blameless, who walk in the law of the LORD. Blessed are those who keep his testimonies, who seek him with their whole heart, who also do no wrong, but walk in his ways” (Ps 119:1–3).

Walking with God in Exile

David's son Solomon built the Temple so that God would dwell among His people on earth. Yet Israel eventually walked contrary to God and committed grievous sins in the very place where God dwelled. Because the covenant was violated, God's presence departed from the Temple, leaving it vulnerable to destruction. The Babylonians destroyed the house where God had dwelled and forced our people into exile. Yet even in exile, God did not abandon us.

Nebuchadnezzar, king of Babylon, commanded the Jewish people under threat of death to bow down and worship an idol. Daniel records that three men refused this command and were thrown into the furnace because they chose to walk in God's ways. After throwing them into the fire, Nebuchadnezzar exclaimed, “I see four men walking about unbound and unharmed in the fire, and the fourth looks like a divine being” (Dan 3:25). This

scene captures a profound truth: when we walk in God's ways, God walks with us, even through fire. As we read in Isaiah,

“Fear not, for I have redeemed you; I have called you by name, you are mine. When you pass through the waters, I will be with you...when you walk through fire you shall not be burned, and the flame shall not consume you. For I am the LORD your God, the Holy One of Israel, your Savior” (Isa 43:1–3).

God demonstrated His love for us by walking with us through the sea out of Egypt, walking with us through the wilderness, and walking with us even in exile. Through it all, He calls us to walk with Him, obeying Him by living the way He calls Jewish people to live—lives faithfully devoted to Him. The prophet Micah captures this well:

“He has told you, O man, what is good; and what does the LORD require of you but to do justice, and to love kindness, and to walk humbly with your God” (Mic 6:8).

Walking with God through Life

Walking humbly implies walking in step with Him, not ahead of Him, not seeking our own way, and not turning away from Him, but walking with Him on the path God leads us to walk. Rabbi Daniel Nevins writes, “Is it any wonder that Judaism came to associate its method of religious practice with walking? The Rabbis created a normative world known as halakhah (‘the walk’)...”¹ There is something unifying about walking with God through our shared practice, as we wait for God to walk with us physically again. ♦

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¹ Daniel Nevins, “Walking Together With God,” (<https://www.jtsa.edu/torah/walking-together-with-god/>).

GOD WALKING WITH US

Imagine what it would be like going to Israel and discovering God walking in the Kotel. You might have a sense of wonder, and strangely, confidence as you see him teaching students and healing people who were once paralyzed. You see people praising God in response to being healed. You start walking toward the crowd surrounding him and notice joy, shock, and wonder in peoples' eyes.

During the first century, many thousands of Jewish people in Jerusalem believed that Yeshua (Jesus) of Nazareth was God. In 2017, a Barna study found that 21% of Jewish millennials believe that Jesus was “God in human form who lived among people in the 1st century.”¹ Let's dig further and ask: Why did those who encounter Yeshua during his life believe that he was God walking among them?

Walking on Water

What Christians call “the Gospels” are four ancient biographies of Yeshua, a rabbi from Judea written by Jewish people in the first century CE. One of Yeshua's disciples, Matthew, records that one evening when the disciples were sailing on the Sea of Galilee, they saw Yeshua “walking on the sea” (Matt 14:25). They were terrified, thinking that he might be a ghost. Peter, called out, “Lord, if it is you, command me to come to you on the water” (Matt 14:28). Yeshua answered him, commanding him to come. Peter, then stepped out of the boat and “walked on the water” (Matt 14:29). However, when Peter saw the wind, he was filled with fear, and when he began to sink, he called out, “Lord, save me” (Matt 14:30).

¹ *Jewish Millennials: The Beliefs and Behaviors Shaping Young Jews in America*, Barna Group (Ventura: Barna Research Group, 2017).

Yeshua answered Peter's cry and reached out his hand to rescue him. Yeshua brought Peter back into the boat and Yeshua's disciples worshipped him. They recognized Yeshua as the Lord—the one who walks on the water (Job 9:8). When God redeemed us out of Egypt, we sang as we walked through the parted Red Sea, “The LORD is my strength and my song, and he has become my salvation” (Exod 15:2). Yeshua whose very name means “salvation,” saved Peter, lifting him up from the water to walk with him.

Making a Paralyzed Man Walk

Luke, a Jewish historian who interviewed eyewitnesses, records a time when Jewish people had come from across Galilee, Judea, and Jerusalem to experience Yeshua teach and heal. A group lowered a paralyzed man through the roof so that Yeshua could heal him. Yeshua responds, “Man, your sins are forgiven” (Luke 5:20). He did something that only God has the authority to do, forgive sin, as the Torah teaches, “[The Lord is] abounding in steadfast love and faithfulness, keeping steadfast love for the thousandth generation, forgiving iniquity and transgression and



sin” (Exod 34:6–7). Anyone can claim to forgive sin, but Yeshua followed this up by healing the man. Yeshua said, “I say to you, rise, pick up your bed and *walk* home.’ And immediately he rose up before them and picked up what he had been lying on and went home, glorifying God” (Luke 5:24–25). Yeshua forgave the man’s sins and demonstrated his authority to do so by making this man who was paralyzed walk with a simple command.

Making a Dead Girl Live

Mark, who recorded the disciple Peter’s testimony, writes about a time when Yeshua was asked to heal a synagogue leader’s daughter who was dying. While Yeshua was on his way to heal her, she died. Instead of turning around, Yeshua went to the girl while people were in the process of mourning. Mark writes, “Taking her by the hand [Yeshua] said to her, ‘*Talitha cumi,*’ which means [in Aramaic], ‘Little girl, I say to you, arise.’ And immediately the girl got up and began walking (for she was twelve years of age), and they were immediately overcome with amazement” (Mark 5:41–42). Yeshua raised the girl by his own command and authority, something only God has the power to do (Deut 32:39). The Amidah echoes the consistent teaching of the Tanakh:

Lord, You are mighty forever. You call the dead to life. You are mighty to save. You sustain the living with loving kindness, and with great mercy You revive the dead...You decree death and restore life, causing salvation to come forth. You are faithful to revive the dead. Blessed are You, Lord, who calls the dead to life.

Making Blind Men See

Matthew records a moment two blind men heard Yeshua walking by and they called out to him,

“Lord, have mercy on us, Son of David!” And stopping, Yeshua called them and said, “What do you want me to do for you?” They said to him, “Lord, let our eyes be opened.” And Yeshua in pity touched their eyes, and immediately they recovered their sight and followed him (Matt 20:31–34).

These blind men believed Yeshua to be the Lord, and they boldly asked him to open their eyes. Yeshua did this by his own authority. As the Psalmist writes, “the LORD opens the eyes of the blind” (Ps 146:8).

God Walking Among Us

The earliest Jewish followers of Yeshua believed that he was God walking among us. They saw Yeshua walk on water, heal those who were paralyzed, raise dead people to life, and open the eyes of the blind. They saw Yeshua bring about these signs of Israel’s restoration (Isa 26:19; 29:18; 35:5–6; 42:18), enabling Jewish people to walk with him unhindered from disability, blindness, or even death.

Yeshua was seen as God walking with us and enabling us to walk, which is predicted in the Tanakh: “And I will walk among you and will be your God, and you shall be my people. I am the LORD your God, who brought you out of the land of Egypt, that you should not be their slaves. And I have broken the bars of your yoke and made you walk upright.” (Lev 26:12–13).

Yeshua’s disciple, John, records Yeshua “walking in the temple” on Hannukah (John 10:22–23). Yeshua spoke as the Lord, Israel’s shepherd, saying, “My sheep hear my voice, and I know them, and they follow me. I give them eternal life...” (John 10:27–28). ♦

“Any Jewish scholar who examines the New Testament will find that Jesus was undoubtedly a Jew—not just a marginal Jew, nor a lukewarm, *pro forma* Jew, but a true Jew, whose spiritual roots rose out of the prophetic core of Israel’s faith, that he was closely related to the Pharisees, that he was a Galilean, and that, on top of everything else, he was a master in the art of telling parables.”

Dr. Pinchas Lapide, in *Jesus in Two Perspectives*, pg. 114

DO JEWISH FOLLOWERS OF THE MESSIAH REMAIN JEWISH?

The phrase “Jewish follower of Jesus” may sound like a contradiction in terms. For many Jews and Christians, once a Jewish person places their trust in Yeshua (Jesus), it is assumed to be the moment that person leaves the Jewish people and enters an entirely different worldview and way of life. That assumption is understandable given the centuries of Church history that did institutionally compel Jewish followers of Jesus to abandon their Jewish identity and way of life. This legacy continues to influence Jewish followers of Messiah today who think they should abandon their Jewishness upon trusting Yeshua, even without the systematic, institutional compulsion of many Christian denominations. However, this outcome cuts against the expectation and desire of the Jewish texts that first speak about Yeshua and his followers: the New Testament itself.

When read carefully and historically, the New Testament does not teach or compel Jewish followers of the Messiah to abandon their Jewish identity and way of life. On the contrary, it consistently assumes that Jewish follow-

ers of Messiah remain Jews, especially as they live out their God-given calling as Jews in a rejuvenated way.

The New Testament Explicitly Shows the Continued Jewishness of the Disciples

The simplest place to begin is to see how the New Testament authors talk about themselves and others.

Paul is often imagined as the prototypical “convert” who abandoned his Jewish identity upon recognizing Yeshua as the Messiah. Yet Paul himself repeatedly refers to himself as Jewish after becoming a follower of Yeshua. For example,

- While on trial, Paul declared plainly, “I am a Jew” (Acts 22:3–4; 21:39).
- When writing to the congregation in Rome, Paul said, “Has God rejected his people? By no means! For I myself am an Israelite” (Rom 11:1).
- To the Philippians, he wrote, “circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin” (Phil 3:5).
- In an argument with Peter, Paul said, “We are Jews by nature” (Gal 2:15).

Paul never describes himself as a “former Jew” or as a “Christian.” He understood his loyalty to Yeshua as something that naturally fit with his Jewish identity.

Paul was not the only example of a Jewish follower of Messiah who remained Jewish. Luke refers to “a Jewish man named Apollos” who taught others to follow Yeshua (Acts 18:24). James, the leader of the Jerusalem community, speaks of “many thousands among the Jews who have believed” (Acts 21:20). The language is strikingly unremarkable. Jewish followers of Messiah are just that, Jews.

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Jewish Followers of Yeshua Continued to Live as Jews

Yeshua's disciples were not Jewish in name only. They continued to live and worship within Jewish community and Jewish norms and practices. If following Yeshua meant leaving Judaism, this is not what we would expect to see in the New Testament, but it is.

Circumcision and Following Moses

In Acts 21:17-26, James and the Jerusalem leaders mention how there were “thousands among the Jews who believed” and they were “all zealous for the Torah” (Acts 21:20). This crowd heard a rumor that Paul taught Jews in the diaspora to not circumcise their sons or follow Moses and were preparing to riot in protest (Acts 21:21). However, James and the leaders knew these rumors were false and that Paul himself “kept the Torah” (Acts 21:24).

To demonstrate his loyalty to Torah, Paul went to the

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Temple and sponsored the vows of men who were dedicating themselves to heightened Torah-observance. Earlier in Acts, we see Paul having Timothy—whose mother was Jewish—circumcised (Acts 16:3). This is in keeping with his “rule” shared in 1 Corinthians 7:17–20 where he teaches that Jewish followers of Messiah should remain Jewish,

“Only, as the Lord has assigned to each one, as God has called each, let him walk in this way. I give this rule in all of Messiah's communities. Was anyone called when he already had been circumcised? Let him not make himself uncircumcised...Let each one remain in the calling in which he was called.”

Shabbat and the Festivals

Yeshua himself and his earliest Jewish followers continued to participate in the synagogue and operate according to the Jewish calendar.

- Yeshua teaches in synagogues on Shabbat (Mark 1:21; 6:2).
- The disciples continued to observe Shabbat after Yeshua's resurrection (Luke 23:56).
- Paul continued to go to synagogue on Shabbat “as was his custom” (Acts 17:2).
- Yeshua and the disciples had a Passover meal (Mark 14:12–26).

- Luke refers to “the Fast” of Yom Kippur (Acts 27:9).
- The disciples were at the Temple for Shavuot (Acts 2 cf. Acts 20:16).
- Yeshua celebrated Hanukkah at the Temple (John 10:22–23).

Other staple Jewish practices maintained by Yeshua and the disciples include reciting the Shema (Mark 12:29) and gathering for set daily prayer times (Acts 2:42; 3:1).

Yeshua and the disciples set the best example of how a Jewish follower of Yeshua ought to live their life and that example included participation in the synagogue on Shabbat, following the Jewish calendar, and engaging in the daily prayer rhythms of the wider Jewish community.

A Renewed Way of Walking as Jews

The New Testament does speak about a change, not a change in Jewish identity, but a change in our way of walking with God.

In Ezekiel 36:26–27, God says to Israel,

“and I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and be careful to obey my rules.”

Like the prophets before him, Paul uses traditional Jewish ethical language, “halakha,” which means “walking,” to describe the moral and communal obligations of those who have received God's Spirit.

Paul says we are to:

“Walk by the Spirit, and you will not gratify the desires of the flesh...Now the works of the flesh are evident: sexual immorality, impurity, sensuality, idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God” (Gal 5:16–21).

This is a high moral standard! How can we live up to such standard? Paul goes on, “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control...If we live by the Spirit, let us also keep in step with the Spirit” (Gal 5:22–25).

When Jewish people place their trust in the Messiah, they receive the Spirit of God which empowers us to walk in obedience to God in a more consistent and reliable way than ever before, as promised in Ezekiel. ♦

WALKING IN RIGHTEOUSNESS: HOW TO BECOME A TZADDIK

Can we become a tzaddik (a righteous person) by following the mitzvot of the Torah? It might seem so. The greatest rabbis of recent memory, such as Lord Jonathan Sacks and Adin Steinsaltz, have garnered wide acclaim for the profundity of their moral insight. Their devotion to Torah has inspired Jewish people, and even non-Jews, around the world. How could the rest of us measure up to them? Surely they were tzaddikim because of their great Torah knowledge and practice of the mitzvot.

No One Righteous

In one sense, that is true: the sages of blessed memory deserve our accolades and praise. Of them it may be said, “The mouths of the righteous utter wisdom, and their tongues speak what is just” (Ps 37:30). But in another sense, according to the Hebrew Scriptures, it is not true that anyone is truly righteous in the way God requires. King David wrote in Psalm 14,

“The Lord looks down from heaven on the children of man, to see if there are any who understand, who seek after God. They have all turned aside; together they have become corrupt; there is none who does good, not even one.” (Psa 14:2–3)

This is harsh language, but it fits what the Bible tells us about Israel’s greatest leaders. Moses sinned like the rest of us, and God punished him by barring his entry to the Promised Land (Deut 32:48–52). So sinned Joshua, and Samuel, and Saul, and David, and Solomon, and every character in the Bible we know. Each of these Israelites had the revelation of the Torah; each of them were well schooled in what the Torah requires. And yet, something didn’t measure up.

God’s High Standard in Torah

Unfortunately for us, God’s standard for righteousness is unbearably high: keeping all the Torah. Moses said, “It will be righteousness for us, if we are careful to do all this commandment before the Lord our God, as he has commanded us.” (Deut 6:25) Later on, when all Israel is ratifying the covenant, Scripture records the people saying, “Cursed be anyone who does not confirm the words of this law by doing them.’ And all the people shall say, ‘Amen’”

(Deut 27:26). A few verses later, God says that he will punish and exile Israel “if you will not obey the voice of the Lord your God or be careful to do all his commandments and his statutes that I command you today” (Deut 28:15).

The Torah says that we must keep all of it, or else God’s judgment rests upon us. And that judgment includes the exile and antisemitism that Jewish people continue to suffer from to this day (Deut 28—29). It would seem that “justice is far from us,” as the Prophet Isaiah wrote (Isa 59:9). What hope do we have?

Moses Points the Way

The Torah provides a standard of righteousness that we are required to live up to, but it does not provide internal means to meet its requirements. Remember: even Moses failed when he struck the rock, and he was judged accordingly. Something more is needed in order for us to live as God requires of us, and Moses hints at what that is: the arrival of the Holy Spirit to our hearts.

In Numbers 11, Moses is having a meeting with the seventy elders around his tent, and all of a sudden, God places his *Ruach HaKodesh* (Holy Spirit) upon everyone present. Immediately, they begin prophesying, just as Moses had prophesied and given the Torah. Things seemed to be getting out of control, especially with two men prophesying all around the camp. Some asked Moses to put a stop to the prophesying, but he saw things differently. Moses replied, “I wish that all the Lord’s people were prophets and that the Lord would put his Spirit on them!” (Num 11:29)

This gives us a *remez*, a hint, of things to come. Moses recognized that the coming of God’s *Ruach* to the seventy elders was a good thing that he wished all Israel to experience. But he recognized that following the Torah did not provide that kind of experience. It was something special and out of the ordinary. Even so, Moses wished that the *Ruach* would be poured out upon Israel. He couldn’t have been more right.

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The *Ruach* Coming to Israel for Righteousness

In Jewish tradition, the *Ruach* is commonly associated with prophecy, just as we have seen in Numbers 11. But the *Ruach* does much more. When the Spirit of God comes upon a human being, the Spirit brings life (Gen 6:3), ability, intelligence, knowledge, and craftsmanship (Exod 31:3), gives wisdom (Deut 34:9), enables frail human wills to follow God (Ezek 36:27), and transforms people completely (1 Sam 10:6). Isaiah speaks of the Holy Spirit experiencing grief—hinting that the Holy Spirit is personal (Isa 63:10).

But the most important thing the *Ruach* was prophesied to do for Israel was to provide her true righteousness and redemption from sin.

In Isaiah 59, God looks for any human being who can save humanity from their own sin, and he finds none. So, he takes matters into his own hands and promises to send a Redeemer. Connected with the Redeemer's coming is the arrival of his Spirit, who makes a covenant with Israel forevermore (Isa 59:20–21). The Prophet Jeremiah also speaks of this new covenant, saying that it would result in forgiveness for Israel's sins, with the Torah written on the hearts of all Israel (Jer 31:31–34). The Prophet Zechariah adds that God will pour out his Spirit of grace and mercy upon Israel “to cleanse them from sin and uncleanness” (Zech 12:10; 13:1).

In sum, the Tanakh promises that one day, God will send his *Ruach HaKodesh* to Israel to cleanse her from sin, make a new covenant of grace and mercy, and to make Israel righteous. Although Moses provides a *remez* for these things in the Torah, the Torah itself does not provide the coming of the *Ruach*.

No Need to Wait: Become a Tzaddik Today

What was prophesied in the Hebrew Scriptures has already become a reality for many Jewish people living today. Like Moses

wished, they have experienced the presence of God's *Ruach* in their lives, transforming them into renewed and righteous people. All of this became available around 30 CE, when God poured out his *Ruach HaKodesh* upon Israel during Shavuot.

See, the *Ruach* is available for us today. Two thousand years ago, God sent the Redeemer he announced beforehand in Isaiah 59. His name is Yeshua, the one who saves us from the penalty of our sins. Just seven weeks after his Passover crucifixion, many of Yeshua's followers experienced an outpouring of God's *Ruach* upon them, and they became transformed men and women (Acts 2).

The New Testament says that when we believe in Yeshua and accept his sacrifice on our behalf, God immediately sends his *Ruach* to us today, just as he did two thousand years ago with that group of Jesus's first Jewish followers. When the *Ruach* takes up residence in our hearts, we are made holy ourselves. God sees us as a *tzaddik*, as righteous ourselves. As the New Testament says,

There is therefore now no condemnation for those who are in Messiah Jesus. For the law of the Spirit of life has set you free in Messiah Jesus from the law of sin and death. For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh. (Rom 8:1–3)

The *Ruach HaKodesh* is available today for you to give you life and set you free from your life of sin. You no longer need to suffer the consequences of your sin before God. What Moses wished for all Israel is available for you right now. Trust in Yeshua and receive his *Ruach HaKodesh*. ♦

Quick Takes



Did you know?

In b. Makkot 24a, there is discussion about what mitzvot are the core of the Torah. This tractate says, "Micah came and established the 613 mitzvot upon three, as it is written: 'It has been told to you, O man, what is good, and what the Lord does require of you; only to do justly, and to love mercy, and to walk humbly with your God' (Micah 6:8). The Gemara elaborates: 'To do justly,' this is justice; 'to love mercy,' this is an allusion to acts of loving-kindness; 'and to walk humbly with your God,' this is an allusion to taking the indigent dead out for burial and accompanying a poor bride to her wedding canopy, both of which are to be performed without fanfare glorifying the doer."



Wisdom for Today

"This metaphor of walking and talking is a beautiful way to think of Jewish life. Our religion has seldom emphasized solitary meditation. The image of a monk in a cell staring at a candle and breathing deeply is not immediately recognizable as a Jewish ideal, though there is certainly room for such spiritual practices in our religion. Walking on a path together is a social, dynamic metaphor. And if you imagine, as our portion does, that God is available to join you for a walk, then religious life becomes an adventure."

—Rabbi Daniel Nevins
"Walking Together with God"
on www.jtsa.edu



Jewish Thinker Highlight

"To put the matter very simply, the land of Israel, Jerusalem and the Temple are holy because God dwells in them in some sense in which he does not dwell elsewhere. If God is conceived of in purely spiritual terms, if no spatial attributes whatever are applicable to God, then the above statement cannot be true and it therefore follows that no physical location can in any special sense be a holy place if by a holy place we mean one in which God's presence is in some special way to be found...The God of Israel is therefore a God who enters the world of humanity and in so doing does not shun the parameters of human existence which include spatiality."

—Dr. Michael Wyschogrod

"A Jewish Perspective on Incarnation," *Modern Theology* 12, 203.

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"Paul remained a Jewish romantic throughout his life; a Jew who believed that by his messianic faith he was deepening and fulfilling his birthright as a Jew...The New Testament knows nothing of a conversion of the Jews... Paul did not establish a new principle of faith or destroy the ancient principle of Torah."

— Dr. Pinchas Lapide, Jewish theologian
Paul: Rabbi and Apostle, pp. 47-48.

What if Jesus is the Jewish Messiah?

You might be ready for the next step – to acknowledge Yeshua (Jesus) as Israel's long-awaited Messiah. Here are some simple steps to take as you continue your journey.

REPENT — God is holy and we are not! We frequently behave in ways that separate us from Him, and we need His forgiveness. The Hebrew Scriptures say, “Behold, the Lord’s hand is not so short that it cannot save; nor is His ear so dull that it cannot hear. But your iniquities have made a separation between you and your God, and your sins have hidden His face from you so that He does not hear” (Isaiah 59:1–2). Recognizing our sin is the first major step toward an intimate and personal relationship with the Lord.

BELIEVE — We cannot earn God’s forgiveness through good works or keeping the mitzvot. The Torah says about Abraham, “Then he believed in the Lord; and He reckoned it to him as righteousness” (Genesis 15:6). The New Covenant Scriptures say, “For the wages of sin is death, but the free gift of God is eternal life” (Romans 6:23). Personal salvation is a gift from God that we accept by faith.

ACCEPT YESHUA — The great Rabbi Saul, writing in the New Covenant Scriptures, tells us what we should believe to receive the gift of personal salvation: “That Messiah died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures” (1 Corinthians 15:3–4). If Yeshua is both divine and the rightful king of Israel, then He deserves our full allegiance.

PRAY — Prayer is a personal conversation with God—heart to heart. You can pray in this way: “God, you are righteous and I am not. I have disobeyed your commandments. I believe Yeshua is my Messiah. His death and resurrection are my only hope. Please forgive me and give me a new life with you.” And God will answer, as we read in the New Covenant Scriptures, “But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name” (John 1:12).

LIVE HOLY — Once you find forgiveness through the gift of salvation through placing your trust in Messiah Yeshua, He calls us to live holy lives according to His word (Ephesians 2:8–10; 1 Peter 1:15–16). We are to put G-d first in all that we do, we are to love our neighbors as ourselves (Mark 12:28–31), we are to flee sexual immorality (1 Corinthians 6:18), we are to be honest in our words and in our business dealings (Ephesians 4:25), we are to avoid unwholesome talk (Ephesians 4:29), we are to control our anger (James 1:19), and we are not succumb to envy and pride, but to be humble (1 Peter 5:5). While forgiveness is immediate, shedding our lives from sin takes a lifetime of submitting to Messiah and relying on His grace and mercy as we grow in our holiness (2 Corinthians 7:1). The New Testament even calls Jewish followers of Messiah to remain Jewish (1 Corinthians 7:17–18; Acts 21:17–26), only to transform our attitudes, beliefs, and behaviors that do not conform to the truth of the gospel and Messiah Yeshua (Romans 8:29).

נתיב האמת

Path of Truth

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