



Jewish Believers and Christians working together for Israel's salvation since 1963



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Shalom my friend! This month we continue our look at Romans 9, 10 and 11. Last month, in Romans 10:1-4, we found Paul expressing how deeply consumed he is with the salvation of his Jewish brothers and sisters, and how, despite any zeal for God they may have, they are misled through illegitimate Torah-keeping—a Torah-keeping that causes them to establish their own righteousness, rather than submitting to God's righteousness through Yeshua. Furthermore, Paul expounds on his argument by stating that the Messiah Yeshua is a goal of the Torah, thus setting the parameters and boundaries for legitimate Torah-keeping. The most Jewish thing a Jew can do, then (aside from believing in Yeshua as Messiah), is to keep the Torah with belief in Messiah as its goal.



Update from Israel

Not long ago, I heard from our ministry friend Baruch, who has been sharing the Good News in Ashdod. He wrote, "I recently organized two more biblical trips for new immigrants who have come to live in Ashdod. I had nice groups; they were good listeners and also asked good questions.

"On one of the trips (bottom two photos), my excursionists were members of a newly-arriving family from the city of Dnepr, Ukraine (they arrived only three months ago) and two more people. From the head of the family, named Igor, I learned why they had decided to move to Israel: he said that they had not seen a good future for any member of their family. It was very sad to hear that answer from such young people, filled with energy. I hope they will meet

Torah and Faith

Paul continues this train of thought in Romans 10:5-11 by illustrating how the Torah has the Messiah as a goal.

Indeed, מֹשֶׁה, Mosheh describes the righteousness that is of the תּוֹרָה, Torah—that, "The man who did them will live in them." But the righteousness of faith speaks this way: "You should not say in your heart, 'Who will go up to the heaven?'" (that is, to bring Messiah down), "or, 'Who will go down to the abyss?'" (that is, to bring up Messiah out of the dead). But what does it say? "The word is near you, in your mouth and in your heart—" that is, the word of the faith that we proclaim: that if you confess with your mouth, יֵשׁוּעַ, Yeshua is Master," and believe

in your heart that God raised Him out of the dead, you will be saved. For with the heart *ONE* believes, *leading* to righteousness; and with the mouth confession is made, *leading* to salvation. For the Scripture says, "Everyone who is believing on Him will not be ashamed."

Using Deuteronomy (D'variym) 30:11-14 as his proof-text, Paul begins to make his case that "the righteousness of faith" is a voice that speaks from within "the righteousness... of the Torah," and that the person who does the Torah lives in this reality. In other words, the Torah and faith are not in conflict, as some may suppose—in fact, it is just the opposite. As Paul understands it, faith is essential to the Torah, especially as it reveals and points to the Messiah.

Where is the Messiah?

This being the case, the righteousness of faith does not prompt us to wonder where the Messiah—and by extension, our salvation—might be found. On the contrary, by faith, we can

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their real destiny from the Lord in this blessed land. At the end of the trip I gave Igor a copy of the Bible and encouraged him to read it from the beginning to the end.

“Our congregation also continues to serve those who need support. I participate in the outreach projects, meeting the people, encouraging and comforting them, giving some advice and distributing the food packages as well. During one of the projects I had a very special helper, my daughter Eva (photo right)! And you know, the people’s response is amazing. They are so grateful, so open, so sincere! I’m sure they don’t meet such concern in any other organizations in the country. It’s really an honor to serve to these people and see how their lives become better.

“In the photographs, you can see that many people arrive to the distribution center much earlier than it’s open. They immediately create lines and hold their position in it firmly. All of that results from their difficult life in the USSR when they lived in conditions of shortage and constant deficit of food and essential goods. They are driven by the fear that they would not get something, or food would run out before they come. Many of these people were relocated following of the beginning of the WWII breaking out and the Nazi invasion of their lands. So we deal with persons who still have deep soul wounds, pain, fears and complexes. Only God’s unconditional love can cure them, and we (who serve them) try to be as transparent as we can in order that God would be seen inside of us. Thank you for your generous support and for giving me opportunity to continue God’s work among the people of Israel.”

have confidence in where to find Him—and in reality, He is as close to us as the words of the Torah itself. As Paul puts it, we don’t need to gaze longingly to heaven, wondering who will go up and get Him, and bring Him back down to us. Similarly, our heart should not desire to dig fruitlessly in the abyss of the grave in a vain attempt to find and resurrect the Master from the dead. Rather, the Torah says that “the word is near you, in your mouth and in your heart,” such that the word of faith says “that if you confess with your mouth, ‘ישוע, Yeshua is Master,’ and believe in your heart that God raised Him out of the dead, you will be saved.”



There is no need to search far-away places for either the righteousness of Torah or the salvation of the Messiah: both are as near as the confession of our mouths, and the belief in our hearts. “For with the heart *ONE* believes, *leading*

to righteousness; and with the mouth confession is made, *leading* to salvation.”

Verse nine being the most succinct declaration of the Good News notwithstanding, in the context of this passage, Paul’s words here are simply intended to bolster the argument he is making to his Jewish audience: legitimate Torah-keeping is not simply about rules and laws; rather, at its heart, it gives voice to faith. And unless the keeping of Torah leads one to salvation in the Messiah Yeshua, one is not truly keeping the Torah. In other words, the Jewish heart believes that righteousness is found in the Torah—

which is correct!—but what he ultimately needs to understand is that the righteousness found in the Torah transcends the words on the page, and is, in reality, the Messiah Yeshua Himself... and “everyone who is believing on Him will not be ashamed.”

My friend, most Jewish people today care very little for the Torah, much less for the Messiah who is its goal. This is why MJMI continues to need your support, so that we can do our part to make the

Messiah a reality for all Israel. Your donation of **\$10, \$25, \$100 or more** will help us accomplish our mission and vision to see all Israel come to know their Messiah. You can use the enclosed card and envelope, or visit www.mjmi.org to send your much-needed donation today. And if you aren’t already, please consider becoming a

ministry partner, so that I will know we can count on your support each month.

I look forward to our continuing exploration together of Romans 9, 10, and 11!

For the sake of the Messiah,

Kevin Geoffrey, President, MJMI