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השארית  
**The Remnant**  
LetterNews Edition



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City of the Great King

A REPORT FROM JERUSALEM CONCERNING THE ONGOING RESTORATION EFFORTS OF THE NEHEMIAH THREEFOLD CORD FOUNDATION

Shalom Yedideinu Ha'Yekarim (our dear friends), from Jerusalem. With 2010 now behind us, and a hopeful year ahead, we want to thank each of you for the heart felt support we received from all of you last year.



The difficult global financial climate has truly tested all of us and in particular, our ability to trust HaShem in all things concerning family, friends and finances. It has left many ministries without the resources they were once accustomed to, in better days. Much to our surprise, one of our donors sent us a copy of a recent newsletter from "the Nehemiah Fund" (see "Who's Who?" sidebar, on page 2), a ministry for which I was one of the founders, informing them that **they had "concluded that the need for the organization has run its course, because the congregations in the Land had become strong enough to stand on their own" (!)**, and that it was therefore time for them to step back.

We found this letter to be quite disturbing because nothing could be further from the truth! Quite the opposite. The condition of the believing community in Israel is not getting better, but is in fact getting worse from a number of different perspectives, including an economic one. The sheer number of requests from the poor and needy, received recently by Chut HaM'shulash, the new organization that Adi and I set into motion nearly 18 months ago, to "stand in the gap before HaShem, on behalf of the Land" (Yechez'kel [Ezek] 22:30), is irrefutable proof of the claim.

We can assure you that our vision and purpose, together with those who have shared it with us, has not changed. Regardless of how trying the times have become, our intent is to continue to explore ways to financially support members of the believing community who have, for all intents and purposes, been cut off, here in the Land. We have even come to the point of draining our own limited personal finances to support the vision, owing to the significant drop in worldwide contributions. We are not willing to quit until all our avenues of resources have been exhausted. Perhaps you've heard the saying "When the going gets tough, the tough get going"? HaKadosh, Baruch Hu (the Holy One, Blessed be He) expects no less from us, in these last days, especially if we desire to stay strong in body, mind and spirit, and if we intend on witnessing the dawn of the Messianic Age.

We want to thank all of you who have kept your eyes fixed on the goal of continuing to provide much needed tangible gifts for the true believers here in Jerusalem, and throughout the Land. Though the level of our support is at the lowest it has ever been, G-d has nevertheless opened different avenues of funding from around the world in order to keep up with the task of assisting, amongst others, some of the people we will introduce to you further on, in this edition of **LetterNews**. Sad as it might be, and despite the treacherous weather ahead, while others like **the Nehemiah Fund** are giving up, we are

moving into high gear, and putting on all the provision G-d has given us, Baruch HaShem (Praise G-d)! We want to thank you in advance for staying the course with us and for not being blinded by white-washed flags of defeat, and calls for surrender, when the battle has just begun. Much thanks goes out in particular to **Feigenbaum** (Germany),

and to the participants of our on-line "Chut" classroom, who have regularly supported, not only our international webinar teaching ministry, now past hosting its 70th session, but also the poor amongst the saints in the Land. Well done, good and faithful servants of HaShem, and **thank you for your much needed continued support!**

In the balance of the issue of **LetterNews**, we hope you will enjoy the Torah-nuggets and lessons we are publishing, and remind you that if you would like to join our on-line classroom, just send an email to [info@chut-hamshulash.org](mailto:info@chut-hamshulash.org), and request an invitation to join. The only thing you need is a Bible, and a high speed Internet connection. We begin on Saturday night, after Shabbat, at 11 PM in Jerusalem. That's 1 pm in California. In order to verify the hour at which the course begins in your local time zone, check the time conversion tables at <http://www.timeanddate.com/worldclock/>.

*The condition of the believing community in Israel is not getting better, but is in fact getting worse from a number of different perspectives, including an economic one.*

**The Gift of Giving**

A gift, as you know, is a joyous occasion for both the recipient and the giver. That is why we continue to exist as an organization that not only teaches, but also provides benevolence to the poor, as our Torah commands in D'varim (Deut) 15.

When we give gifts, the obvious beneficiary, the recipient, may not be the only beneficiary; any giver — regardless of his wealth or social status — also gains. The giver has satisfaction that the gift has been accepted. S/He is filled with a sense of delight that the gift has brought someone happiness, that s/he has picked the right present for the right person and that has brought a smile to the face of another. Accepting gifts is not just for ourselves; we allow the giver to extend a hand of friendship, to become part of our lives. Thus graciously accepting a gift is also a form of giving.

Check page 4 for an updated list of international addresses, through which your contributions will be graciously received, and receipted. PayPal gifts are also encouraged. Send to either [donations@chut-hamshulash.org](mailto:donations@chut-hamshulash.org), or [donations@nrfusa.org](mailto:donations@nrfusa.org). Our website, [www.ntcf.org](http://www.ntcf.org) is currently under



# Confused...

over **Who is Who?**  
We don't blame you!

Here are some clarifications that might help:

1. **Chut HaM'shulash** or **Nehemiah Threefold Cord Foundation (NTCF)** has replaced **The Nehemiah Fund** in Israel, which is no longer in operation, and as of January 1, 2011, no longer accepts donations. **Chut** is managed by the former **Nehemiah Fund's** founder, whom donors have known since 1987.
2. **The Nehemiah Restoration Fund (NRF)** is a US 501(c)(3) non-profit corporation, that functions as **Chut's** North American Fundraising Arm.
3. From mid-July 2009 until the end of December 2010, you may have received at least two newsletters from **The Nehemiah Fund** in Israel, who signed off namelessly as a **"The Board of Directors."** You will not be hearing from them again.



**T**iki, is a talented Yemenite artisan whose jewelry designs are drawn from the Bible, and the Land of Israel (see <http://www.silvergold.co.il/>). Each piece tells a compelling

story of the history of the Jewish people. Tiki recently came to us with an urgent financial request, after a downturn in tourism impacted her sales and ability to pay for rent and food. **Chut HaM'shulash** filled in with a grant of NIS 2,000. In gratitude, she wrote: "I was tremendously encouraged to receive this gift. I am a single mother of three children, and work two jobs by the grace of G-d. I thank Him, who opened hearts to give, in the name of Yeshua. Please pray for me and my son who is an IDF soldier serving on the Lebanese border."

Give me neither poverty nor wealth. Provide just the food I need today.

— Mishlei [Pro] 30:8

**T**sui is the publisher of a journal serving the Hebrew-speaking Messianic community in Israel. His persuasion has always been that when viewed without prejudice, Yeshua is indeed the bearer of good news to Israel. His thought-provoking articles are essential, and bring much needed checks and balances to the local believing community. **Chut HaM'shulash** was able to deliver gift aid to Tsui and his family twice last year. He noted in his recent letter of appreciation, "Thank you for your contributions to our welfare. Their true value exceeds gold. Know that we appreciate your work amongst the K'doshim (Remnant) in the Land very much. It is our heart-felt prayer that your hands be strengthened for this good and important work, that you succeed and that you continue doing it, for the good and blessing of all Israel."



reconstruction, and we hope to have it up and running shortly. Thank you for your patience.

G-d is not so unfair as to forget your work and the love you showed for Him in your past service to His people — and in your present service as well (Heb 6:10).

Uri & Adi Marcus \*  
Jerusalem

\* For those who didn't know, we were showered with

"Mazal Tov" from friends and family on July 25<sup>th</sup> last year, when we married under the Chuppah. Above are just a few of the hundreds of great photographs from the event.

**W**hen one allows charity to be taken, there is a great measure of uplifting.

The Hebrew word for contribution, "terumah", comes from the word "tarim" which means "to lift up" or "to elevate." Melech Shlomo (King Solomon) relates that "Righteousness (or 'charity' — Tz'daka in Hebrew) lifts up a nation" (Sefer Mishlei [Pro] 14:34). When the people of Israel allow righteousness in the form of charity, it is uplifting for them.

We would like you to meet just a few of the people who have received the Mitzvah (good deed) of giving during this past year from **Chut HaM'shulash**. Read their stories, and discover the families in whose lives you made a difference by helping to "uplift" them out from their hardships.



## Experiences of Giving

In the Torah portion called Terumah, found in Sh'mot (Ex) 25:1-2, the text begins with the words...

ראש ועשר  
אל-תתת-לי  
הפרדני לחם הקי



"Tell the people of Israel to take for Me a contribution from anyone who freely offers in his heart; take My contribution."

**R**oni and Orit, the Hashfela maintenance support his family. They expensive Aliyah the last four years helping those in need with what they have. The couple welcomes students, youth groups, other new families, injured bikers, and many others, hosting as many as 20 people in their home at one time. Their unique perspective, on Aliyah, makes them feel privileged to live in the Land of their fathers, embracing it, learning and loving the culture, and the community, despite the challenges. They meet each new adventure with thanksgiving and faith! In a recent letter of acknowledgement they related, "This gift was so needed and an answer to our prayers! Thanks to **Chut HaM'shulash**, and those contributing to it, we were able to get out from underneath most of our bills, for the first time in a very long time! We also loaded up our grocery cart. We can't tell you how good that felt! To know the electric bills and city taxes are paid and we have lots of food, is such a relief. What an amazing gift HaShem has given us through you. May HaShem bless all of you in abundance, in health and joy and prosperity. Gratefully, we pray that the G-d of Avraham, Yitzchak, and Ya'acov bless and magnify Himself through the good work you are doing.

וּקְחוּ לִי תְרוּמָה

together with their children, live in region. Roni runs a garden business and works hard to exhausted their life savings in the transition. Even so, they have spent their beads and food on their table. In her most recent response she writes, "HaShem has not forgotten us. Words fail to describe the relief we feel with each new gift. Thank you very much for the indispensable help which has made such a big difference in our lives."

**A**viva of Jerusalem has rented for the last 20 years, and lives together with her two sons. She is grateful for the financial assistance she has received that allows her to keep a roof over their heads and food on their table. In her most recent response she writes, "HaShem has not forgotten us. Words fail to describe the relief we feel with each new gift. Thank you very much for the indispensable help which has made such a big difference in our lives."

**S**hosbi is a disabled IDF veteran, who lives on a kibbutz with her husband Chezi and their five-month-old baby. Chezi is the sole supporter of his family and found it impossible to meet his basic monthly obligations, with so little income. In need recently, of emergency dental assistance, to repair his broken front teeth, get a much-needed bridge, have several extractions and some root canals, **Chut HaM'shulash** stepped up to assist him with most of his dental needs. Chezi responded: We would like to express our deepest gratitude and appreciation for the gift we received and used to repair my teeth. For many years, we waited for this opportunity, and you, like angels arrived just in time! Now, I can again smile with a full mouth! We wish you an extensive success as you continue to help the needy of the household of faith. What a huge Mitzvah (blessing)!

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# Eshet Chayil

**More Precious Than Gold**

not absolved of fulfilling the irreplaceable role of mother, grandmother, wife and beacon of moral support which only she can perform.

However there is one uncompromising, fundamental and consistent concept, seen throughout the Torah with regard to the role of women — the concept of tzni'ut (modesty). Tzni'ut is not about what women wear — it's about who they are, and it is the key to all spiritual growth and therefore to a healthy home.

The reason why the Torah seemingly plays down the roles of matriarchs over that of the patriarchs is because the role of women is intrinsically private and internal vs. the role of the man, which is public and external. But that which is external, has no meaning, no life, and no energy, if the internal is not functioning in absolute harmony, just as the external human body, does nothing without the unseen internal organs operating flawlessly.

Although men should be modest as well, it is the woman's role that makes the power of modesty shine. Women are therefore at the forefront of the foundation of life and are respected accordingly. A man's association with prestige flows only when the woman at his side, causes him to shine, by reason of her modesty.

A man and woman are two parts of a whole. The woman of valor is the back bone of her home and community and her fulfillment of that role determines the health, well being and growth of every society. ✨

the blue print of the universe and every thing in it, presents roles for men and women based on the intrinsic natures of the two and the infinite wisdom of how it would be best for those natures to maximize their potentials. Women are not inferior. Nor are they superior. A man and woman work as a team for maximum results and universal benefit.

The Rambam, (Rabbi Moshe Maimonides) teaches us how a husband and wife should treat each other. He writes that a man is a King and a woman is a Queen. They both have very different roles, but both important — without one or the other there could not be a kingdom. A team effort is required to create, develop and maintain that kingdom. The Rambam also says that a man should honor his wife more than himself. Thus, the well known Jewish statement "...if you want to be the King of the house, treat your wife like a Queen" — and vice versa. There is therefore, no question in Torah about the role of women because her role is that of a Queen.

The Eshet Chayil is not merely a maid in her home, but in truth, a Queen. Even if, after child-rearing years are past, they work outside their homes, they are

**E**shet Chayil (a Woman of Valor) is the famous song from Mishlei (Proverbs) written by Melech Shlomo (King Solomon). Every Friday evening before Kiddush, men sing this song to their wives to express appreciation and praise for their beauty, strength, wisdom and their good sense on how to build and maintain a home. Each verse of the song was written to correspond to all the letters in the Hebrew alphabet.

With regards to this sequence, just as G-d gave the Torah by means of the Aleph Beit (the Hebrew alphabet) to complete our lives, and bind our hearts to the will of our Creator, so He praises the righteous woman by means of the Aleph Beit, to demonstrate how she compliments her man, and how He binds their hearts in the unity of one flesh.

## The Role of Women in the Torah

There is a myth that in Torah, women are considered to be inferior. But nothing could be further from the truth. The Torah,

## What Jews Learn from the New Testament

**A**nyone who lives in a country with a Christian majority (such as the United States or Canada) should acquire basic knowledge of the foundational literature of the dominant faith. But there are also reasons why Jews, specifically, can gain from study of the New Testament (NT). It is a rich source for a better understanding of Jewish history, Jewish thought, Jewish law, and the history of anti-Semitism.

It is no secret that all of the books of the NT were written by Jews, many of them during one of the most eventful periods of Jewish history: just before and just after the destruction of the Second Temple (in 70 C.E.). Very few Jewish writings from that century survived, since the rabbis of

that period felt that their teachings had to remain oral (a position they eventually abandoned). So really the only surviving religious books written by Jews in the first and second centuries are a few of the later Dead Sea Scrolls and the NT.

### Familiar Language & Ideas

Any casual reader of the NT, who is also acquainted with rabbinic literature, is more than likely to find texts of interest in the NT, and to notice just how similar many NT teachings are to those of the rabbis. For example, Yeshua is quoted in Mark as coming to the defense of some of his disciples who had been criticized by the Pharisees for breaking the laws of the Shabbat. Yeshua

said that they had done no wrong since "The Shabbat was made for man, not man for the Shabbat" (Mark 2:27).

Some have concluded by this, that Yeshua was making an anti-nomian statement, devaluing the Shabbat. But students of rabbinic literature will be quick to recognize that Yeshua's words were very similar to those of Rabbi Yonatan bar Yosef in the Talmud, explaining why the Shabbat may be desecrated to save a human life (Yoma 85b): "It [i.e. the Sabbath] is holy for you' means that the Shabbat was handed over to you and you were not handed over to it." Yeshua's remarks, it appears, are much more orthodox when read beside those of Rabbi Yonatan.

Much of the Sermon on the Mount (Matthew 5-7) reads, on a rhetorical level, like an anti-rabbinic text. In it Yeshua argues that the righteousness of “the Scribes and the Pharisees” (i.e. the Rabbis) is insufficient and he challenges his followers to strive for what he considered a higher level of morality. It would be a mistake to read this text as a criticism of the Rabbis, as many have done. Rather it is a criticism of hypocrisy, which is a universal malady of mankind. Most, if not all of the expressed ethics of the Sermon on the Mount are parallel and sometimes even identical to the teachings of the Rabbis.

The “Lord’s Prayer” (Matthew 6:9-13) is introduced by Yeshua with a charge to his followers not to pray the way the hypocrites pray in synagogue. But, in fact, every phrase in the prayer can be found in rabbinic literature. For example the opening phrase, “Our Father who is in heaven” is simply the Hebrew phrase “Avinu she-ba-shamay’im,” found in the beginning of many rabbinic prayers in the Siddur.

Yeshua, if understood through the lens of the Torah, claims in Matthew (19:9) that

divorce is permitted only in a case of “*Ervat D’var*” (meaning, a disgusting, smelly pattern of behavior on the part of the woman), rather than “*adultery*” commonly misread into the passage from the Greek, without the benefit of the Torah. Students of the Mishnah know that great Rabbis in the generation preceding Yeshua said the same thing that Yeshua presented (in the opinion of the house of Shamai in Gittin 9:10).

### The Difference between Jews and Christians

Both Jews and Christians ought to understand that most of Yeshua’s recorded teachings are, from a rabbinic perspective, not particularly revolutionary or even new, and that the rift between Judaism and Christianity is largely a function of what was said about Yeshua after his death. For example, the belief in the pre-existence of Yeshua, that was only later developed by non-Jews outside of Israel, together with the issue of his deification (the claim that G-d could be incarnated in a human body), all of which is not only foreign to the Torah, but to the NT as well.

Consequently, Jews can read the NT, provided they maintain their connections to traditional Jewish values and teaching sources at the same time, which will alleviate to a large extent, the typical mistaken propensity to view the NT as a book containing strong anti-Jewish values. Virtually every page of the NT addresses Torah-Judaism either implicitly or explicitly. Jews who want to read a “Jewish book” will find much of interest there.



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