

CHAPTER 6

YESHUA, OUR JEWISH MESSIAH

Yeshua/Jesus was/is a Jew. He was born a Jew, He lived as a Jew and He died a Jew. While most members from the house of Israel (Christianity) recognize that Yeshua/Jesus was Jewish, they do not worship the G-d of Israel by identifying with the Jewishness of the Messiah. The roots of faith (emunah) in Yeshua/Jesus as the Jewish Messiah is biblical Judaism. In fact, the early believers in Yeshua/Jesus as Messiah (Mashiach) were considered a sect of Judaism (house of Judah) (Acts 28:22). On the other hand, many members from the house of Judah (Judaism) do not recognize Yeshua/Jesus as being a Jew. For those Jews (house of Judah) who do recognize that Yeshua/Jesus was Jewish, they do not realize that Yeshua/Jesus was a Torah observant Jew. Therefore, both houses of Israel need to identify in a greater measure with the Jewishness of the Jewish Messiah (Mashiach) Yeshua/Jesus.

In this chapter, we will examine the Jewishness of *Yeshua/Jesus*. We will discover that *Yeshua/Jesus* was born a Jew, He lived His life as a Torah observant Jew and He died a Jew. Furthermore, when He returns to the earth to rule and reign for 1,000 years during the Messianic Age (*Athid Lavo*), He will do so as a Torah observant Jew teaching the Torah of the G-d of Israel to the nations of the world (Isaiah [*Yeshayahu*] 2:2-4). In this chapter, we will study the Jewishness of the life of *Yeshua/Jesus*. We will be mainly focusing on His life as recorded for us in the New Testament (*Brit Hadashah*) books of Matthew (*Mattityahu*), Mark, Luke and John (*Yochanan*). In doing so, may both houses of Israel (Judaism and Christianity) recognize and identify with the Jewishness of *Yeshua/Jesus* and realize that He is our JEWISH Messiah (*Mashiach*).

OUR JEWISH MESSIAH: YESHUA/JESUS WAS BORN A JEW

Yeshua/Jesus was born a Jew. He was born of the seed of David and in the city of David which is called Bethlehem. When *Yeshua/Jesus* was born, His parents were betrothed to each other. Betrothal is the first of two stages of a biblical Jewish marriage. *Yeshua/Jesus* was circumcised the eighth day (*brit milah*) as is the custom for the birth of a Jewish boy. The name of Jesus in Hebrew is *Yeshua*. *Yeshua* is the Hebrew word which means salvation. *Yeshua/Jesus* was born a Jew. *Yeshua/Jesus*

was born to be the Savior of the world and the Messiah (*Mashiach*) of both houses of Israel (Judaism and Christianity).

YESHUA/JESUS WAS BORN A JEW FROM THE SEED OF DAVID

Yeshua/Jesus was born a Jew. Traditional Judaism (*house of Judah*) believes that the Jewish Messiah (*Mashiach*) will be born from the seed of David. The *house of Israel* (Christianity) also believes that the Jewish Messiah (*Mashiach*) will be born from the seed of David. In I Chronicles 17:7-14 it is written:

"Now therefore thus shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the shepcote, even from following the sheep, that thou shouldest be ruler over my people Israel: And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that are in the earth. Also I will ordain a place for my people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more: neither shall the children of wickedness waste them any more, as at the beginning, And since the time that I commanded judges to be over my people Israel. Moreover I will subdue all thine enemies. Furthermore I tell thee that the Lord will build thee an house. And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne forever. I will be his father, and he shall be my son: and I will not take my mercy away from him, as I took it from him that was before thee: But I will settle him in mine house and in my kingdom forever: and his throne shall be established forevermore."

The G-d of Israel's promise to David is repeated in Psalm (*Tehillim*) 89:20, 34-37 as it is written:

"I have found David my servant; with my holy oil have I anointed him ... my covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven. Selah."

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was born of the seed of David according to the flesh. In Romans 1:3, it is written:

"Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh"

In Hebrew 7:14 it is written:

"For it is evident that our Lord sprang out of Judah..."

In Revelation 5:5, it is written:

"And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book..."

When *Yeshua*/Jesus was born, the angel Gabriel spoke to Mary (*Miryam*), the Jewish mother of *Yeshua*/Jesus and said in Luke 1:30-33 as it is written:

"And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

JESUS IN HEBREW MEANS SALVATION

In Luke 1:31, the angel Gabriel told Mary (*Miryam*) that the Messiah's name would be Jesus. The name Jesus in Hebrew is *Yeshua* which means salvation. In Hebrew thought, a name is given to a person to represent a person's character, identity, purpose or destiny. A name represents who a person is to be. One of the roles of the Jewish Messiah (*Mashiach*) is to redeem the *house of Jacob* and save the world from their sins. Therefore, the Jewish Messiah (*Mashiach*) was named *Yeshua* which means in Hebrew "*salvation*" because the Messiah would save His people from their sins. In Matthew (*Mattityahu*) 1:21 it is written:

"And she shall bring forth a son, and thou shalt call his name JESUS [Yeshua]: for he shall save his people from their sins"

THE IMPORTANCE OF A NAME IN HEBRAIC THOUGHT

A Hebrew name is important because a name in Hebrew thought represents a person's character, identity, purpose or destiny. The angel Gabriel gave instructions to Mary (*Miryam*) to name the Jewish Messiah, *Yeshua*/salvation because his character, identity, purpose and destiny in the heart of the G-d of Israel is to save His people from their sins. Next, we will examine the names of the patriarch's,

Abraham (*Avraham*), Isaac (*Yitzchak*) and Jacob (*Ya'acov*) to understand in a greater way how a name in Hebraic thought represents a person's character, identity, purpose or destiny.

ABRAHAM IN HEBREW MEANS FATHER OF A MULTITUDE

Abram is the Strong's word 87 in the *Strong's Hebrew Concordance*. It is the Hebrew word *Avram*. *Avram* (Abram) in Hebrew means "*exalted Father*." When the G-d of Israel made a covenant with Abram (*Avram*), He changed Abram's name to Abraham (*Avraham*). Abraham is the Strong's word 85 which in Hebrew means "*father of a multitude*." When He changed Abraham's name, the G-d of Israel added the Hebrew letter, *hay* ("h"), to Abraham's name. The Hebrew letter, *hay* ("h"), represents the *breath and life* of the G-d of Israel.

By making a covenant with Abraham (*Avraham*) and changing his name, the G-d of Israel was communicating to Abraham (*Avraham*) that He was going to change the character, identity, purpose and destiny of Abraham and his descendants. The G-d of Israel was going to do this by adding His *breath and life* (the Hebrew letter, *hay*, ["h"]) to the life of Abraham (*Avraham*) and make him a "*father of a multitude*." In Genesis (*Bereishit*) 17:1-7 it is written:

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly ... As for me, behold, my covenant is with thee, and thou shalt be a father of many nations [Avraham in Hebrew]. Neither shall thy name any more be called Abram [which means 'exalted father' in Hebrew] but thy name shall be Abraham; [which means 'father of a multitude' in Hebrew] for a father of many nations have I made thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee."

ISAAC IN HEBREW MEANS LAUGHTER

Isaac (*Yitzchak*) is the son of Abraham (*Avraham*) and Sarah. Isaac is the Strong's word 3327 and is the Hebrew word *Yitzchak* which means "*laughter*." When the G-d of Israel told Abraham that Sarah was going to have a child in her old age when she was past child bearing age, Sarah "*laughed*." (Genesis [*Bereishit*])

18:9-14). Therefore, Abraham and Sarah named their child Isaac (*Yitzchak*) or "laughter." When Isaac (*Yitzchak*) was born, Sarah said that the G-d of Israel has made her to "laugh" (which has a deeper spiritual meaning of rejoicing with great joy) so that all that hear (SHEMA in Hebrew which means to hear, do and obey) will "laugh" (have great joy in the L-rd) with me. Therefore, Abraham and Sarah named their child, Isaac (*Yitzchak*), because the name Isaac (laughter) represented a prophetic event that the G-d of Israel performed in their lives. In Genesis (*Bereishit*) 18:9-14 it is written:

"And they said unto him [Abraham], Where is Sarah thy wife? And he said, Behold in the tent. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also? And the Lord said unto Abraham, Wherefore did Sarah laugh, saying, Shall I of a surety bear a child, which am old? Is anything too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son."

When Isaac was born, Abraham (*Avraham*) and Sarah named him *Yitzchak* in Hebrew which means "laughter." In Genesis (*Bereishit*) 21:1-3, 6 it is written:

"And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac ... And Sarah said, God hath made me to laugh so that all that hear [which is the Hebrew word SHEMA which means hear, do and obey and is the Strong's word 8085] will laugh with me."

JACOB IN HEBREW MEANS SUPPLANTER

Jacob is the Strong's word 3290 in the Strong's Hebrew Concordance. Jacob is the Hebrew word *Ya'acov* which means "supplanter, deceiver, kiniver, heel catcher." The meaning of the name of Jacob (*Ya'acov*) was prophetic of the life of Jacob (*Ya'acov*) until the G-d of Israel changed his name to Israel. Israel is the Strong's word 3478 which means "to rule and have power as a prince with God." Jacob (*Ya'acov*) was given the name "heel catcher" because when he was born, he "caught the heel" of his older brother Esau. Therefore, his name was called Jacob (*Ya'acov*) which means a "heel catcher."

During his life, Jacob (*Ya'acov*) greatly desired to inherit the covenant blessing that the G-d of Israel made with Abraham (*Avraham*). While Jacob's heart was

honorable in desiring the covenant blessing that the G-d of Israel promised Abraham (*Avraham*) and the G-d of Israel honored the heart of Jacob (*Ya'acov*) for desiring this blessing, the method that Jacob (*Ya'acov*) used to obtain this blessing is best characterized as being a "*supplanter, deceiver or kiniver*." This is the meaning of the name Jacob (*Ya'acov*) in Hebrew.

Esau and Jacob (*Ya'acov*) were twin sons of Isaac (*Yitzchak*) and Rebekah (*Rivkah*). Because Esau was the firstborn, the family inheritance legally belonged to him. However, Jacob (*Ya'acov*) purposed in his heart that he would obtain the blessing of the firstborn. Because Jacob desired the covenant blessing that the G-d of Israel made with Abraham (*Avraham*) so greatly, Jacob (*Ya'acov*) asked his brother Esau to sell him the birthright of Esau when Esau was hungry and needed food to eat.

Esau represents the carnal (earthly) believer in *Yeshua*/Jesus as Messiah (*Mashiach*). Esau's heart was more preoccupied with meeting his TEMPORARY fleshly, earthly needs than inheriting the ETERNAL covenant promises that the G-d of Israel made with Abraham (*Avraham*). Therefore, Esau sold his "*birthright*" to satisfy his temporary earthly desire of food for his body. However, Jacob (*Ya'acov*) was more concerned with the eternal covenant blessing that the G-d of Israel promised to the descendants of Abraham (*Avraham*).

Jacob (*Ya'acov*) had a "*wrestling*" in his life between his carnal nature (*evil inclination*) being a "*supplanter, deceiver, kiniver*" with his brother Esau and his spiritual nature (*good inclination*) which desired the blessing of the G-d of Israel. When Jacob (*Ya'acov*) had a "*wrestling*" match with the G-d of Israel toward the end of his life, this was prophetic of his life. In the "*wrestling*" match, Jacob (*Ya'acov*) prevailed. Even though Jacob's method of obtaining the blessing of the firstborn was carnal, fleshly and earthly (*evil inclination*), the G-d of Israel honored the spiritual nature (*good inclination*) of Jacob's heart to desire the covenant blessing that He made with Abraham (*Avraham*).

When Jacob (*Ya'acov*) prevailed in his "*wrestling*" match with the G-d of Israel, G-d changed Jacob's name to Israel. Israel is the Strong's word 3478 which means "*to rule and have power as a prince with G-d*." The changing of the name of Jacob (*Ya'acov*) to Israel represented a change in the character, identity, purpose and destiny of Jacob's (*Ya'acov*) life.

When Jacob (*Ya'acov*) was born, he grabbed the heel of his twin brother Esau who came out of the womb of their mother Rebekah (*Rivkah*) first. In Genesis (*Bereishit*) 25:21-26 it is written:

"And Isaac entreated the Lord for his wife, because she was barren: and the Lord was entreated of him, and Rebekah his wife conceived. And the children struggled together within her; and she said, If it be so, why am I thus? And she went to inquire of the Lord. And the Lord said unto her, Two nations are in thy

womb, and two manner of people [Esau after the flesh and Jacob after the Spirit] shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder [Esau, the flesh] shall serve the younger [Jacob, the Spirit]. And when her days to be delivered were fulfilled, behold, there were twins in her womb. And the first came out red, all over like a hairy garment; and they called his name Esau. And after that came his brother out, and his hand took hold on Esau's heel; and his name was called Jacob: and Isaac was threescore years old when she bare them.

JACOB SUPPLANTS THE BIRTHRIGHT OF ESAU

In Genesis (*Bereishit*) 25:28-34, Esau sells his birthright to Jacob (*Ya'acov*) when Esau was hungry for food as it is written:

"And Isaac loved Esau, because he did eat of his venison: but Rebekah loved Jacob. And Jacob sod pottage: and Esau came from the field, and he was faint: And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his named was called Edom. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright."

JACOB SUPPLANTS ISAAC'S BLESSING TO ESAU

In Genesis (*Bereishit*) 27:1-36, Jacob (*Ya'acov*) supplants the blessing of his father Isaac (*Yitzhak*) to Esau with the help of his mother Rebekah (*Rivkah*) as it is written:

"And it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I. And he said, Behold now, I am old, I know not the day of my death: Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; And make me savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die. And Rebekah heard when Isaac spake to Esau his son. And Esau went to the field to hunt for venison and to bring it. And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying, Bring me venison, and make me savory meat, that I may eat, and bless thee before the Lord before my death. Now therefore,

my son, obey my voice according to that which I command thee. Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savory meat for thy father, such as he loveth: And thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death. And Jacob said to Rebekah his mother, Behold, Esau my brother is a hairy man, and I am a smooth man: My father peradventure will feel me, and I shall seem to him as a **DECEIVER**; and I shall bring a curse upon me, and not a blessing. And his mother said unto him, Upon me be thy curse, my son: only obey my voice, and go fetch me them. And he went, and fetched, and brought them to his mother: and his mother made savory meat, such as his father loved. And Rebekah took goodly raiment of her eldest son Esau, which were with her in the house, and put them upon Jacob her younger son: And she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck: And she gave the savory meat and the bread, which she had prepared, into the hand of her son Jacob. And he came unto his father, and said, My father: and he said, Here am I; who art thou, my son? And Jacob said unto his father, I am Esau thy firstborn; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me. And Isaac said unto his son, How is it that thou hast found it so quickly, my son? And he said, Because the Lord thy God brought it to me. And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou be my very son Esau or not. And Jacob went near unto Isaac his father; and he felt him, and said, The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his brother Esau's hands: so he blessed him. And he said, Art thou my very son Esau? And he said, I am. And he said, Bring it near to me, and I will eat of my son's venison, that my soul may bless thee. And he brought it near to him, and he did eat: and he brought him wine, and he drank. And his father Isaac said unto him, Come near now, and kiss me, my son. And he came near and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son is as the smell of a field which the Lord hath blessed: Therefore God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: be lord over thy brethren, and let thy mother's sons bow down to thee: cursed be every one that curseth thee, and blessed be he that blesseth thee. And it came to pass, as soon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting. And he also had made savory meat, and brought it unto his father, and said unto his father, Let my father arise, and eat of his son's venison, that thy soul may bless me. And Isaac his father said unto him, Who art thou? And he said, I am thy son, thy firstborn Esau. And Isaac trembled very exceedingly, and said, Who? Where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest and have blessed him? Yea, and he shall be blessed. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father. And he said, **Thy brother came with subtlety and hath taken away thy blessing. And**

he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing..."

THE SPIRITUAL MEANING OF JACOB AND ESAU

Jacob (*Ya'acov*) is a spiritual type and picture of the children of the Promise who walk according to the Spirit (*good inclination*) and not according to the carnal nature of the flesh (*evil inclination*). Esau is a spiritual type and picture of those who walk according to the carnal nature of the flesh and not after the Spirit. The G-d of Israel loves those whose heart is toward Him and His promises (*Jacob*) and hates those who are more concerned with pleasing the desires of their flesh (*Esau*) above loving the G-d of Israel with all their heart, mind, soul and strength and living for the eternal Kingdom of G-d. This is explained for us in Romans 9:8-13 as it is written:

"...They which are the children of the flesh, these are not the children of God [Esau]: but the children of the promise are counted for the seed [Jacob]. For this is the word of promise, At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated."

JACOB WRESTLES WITH G-D AND PREVAILS

In Genesis (*Bereishit*) 32:24-30, Jacob (*Ya'acov*) has a wrestling match with the G-d of Israel and prevails. Jacob (*Ya'acov*) would not leave Him depart until the G-d of Israel blessed Jacob. In Genesis (*Bereishit*) 32:24-30 it is written:

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name?"

And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved."

How did the G-d of Israel bless Jacob (*Ya'acov*)? He blessed him by changing his name from Jacob (*Ya'acov*) which means a "*supplanter, deceiver, kniver*" (which was characteristic of Jacob's [*Ya'acov's*] life) to Israel which means "*to rule and have power as a prince with God.*"

Therefore, we can see from the lives of Abraham (*Avraham*), Isaac (*Yitzchak*) and Jacob (*Ya'acov*) that their names represented their character, identity, purpose and destiny in G-d. In Hebraic thought, a name is prophetic of your character and your destiny. For this reason, the Jewish Messiah is named *Yeshua*. His name represents His character, destiny and purpose as the Jewish Messiah (*Mashiach*) to both houses of Israel (Judaism and Christianity). He is our Savior and He was sent by the G-d of Israel as the Jewish Messiah (*Mashiach*) to save His people from their sins (Matthew [*Mattityahu*] 1:21).

MIRYAM WAS BETROTHED TO YOSEF

Mary (*Miryam*) the Jewish mother of *Yeshua/Jesus* was betrothed to Joseph (*Yosef*) when Mary (*Miryam*) was pregnant with the Jewish Messiah (*Mashiach*) *Yeshua/Jesus*. In the ancient biblical Jewish wedding ceremony, there are two stages to the wedding process. The first stage is called betrothal. During betrothal, you are legally married to your spouse but you do not physically dwell with your spouse. By understanding the Hebrew language, we can see how betrothal is legally binding. The word for betrothal in Hebrew is *erusin* which comes from the Hebrew root word *aras*. *Aras* is related to the Hebrew word *asar* which means "*to bind.*" By this, we can see that the Hebrew language teaches us that betrothal is legally binding.

According to the ancient biblical Jewish wedding customs, once you are betrothed, the only way that you can get out of the marriage is through a divorce. A divorce is known as a "*get*" to the *house of Judah* (Judaism). The second stage of marriage is called in Hebrew *nesu'in*. It is during the second stage of marriage that the bride and groom physically come together and consummate the marriage. In Matthew (*Mattityahu*) 1:18-20, we can understand that the Jewish parents of the Jewish Messiah (*Mashiach*) *Yeshua/Jesus* were wedded according to the ancient biblical Jewish wedding customs as it is written:

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused [betrothed] to Joseph, before they came together [the first of two stages of the ancient Jewish wedding ceremony], she was found with child of the Holy Ghost [Ruach HaKodesh]. Then Joseph her husband, being a just man [tzaddik], and not willing to make her a public example, was minded to put her away privily [get/divorce]. But while he thought on these things,

behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost [Ruach HaKodesh]."

Therefore, the Jewish parents of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus were wedded in accordance with the ancient Jewish wedding customs.

THE SPIRITUAL MEANING OF BETROTHAL

What is the spiritual (*sod*/deeper meaning) understanding of the ancient Jewish wedding ceremony to Jewish and non-Jewish believers in *Yeshua*/Jesus as the Jewish Messiah? The Messiah (*Mashiach*) is the groom and the Jewish and non-Jewish believers in Messiah are His Bride. When the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus came to the earth nearly 2,000 years ago, He came so that whosoever would put their faith and confidence (*emunah*) in Him would be wedded to Him forever. At His first coming, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus came as the suffering Messiah known as *Messiah ben Yosef* (Joseph). Following His resurrection, He ascended to Heaven (*olam haba*) to be with G-d the Father until He returns at His second coming to be the Kingly Messiah known as *Messiah ben David*.

Today, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus does not physically dwell with those who trust in Him. Therefore, the believers in the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus are currently betrothed to Him. We will enter the fullness of the marriage and physically dwell with the Messiah during the Messianic Age known as the *Millennium* to the *house of Israel* (Christianity) or the *Athid Lavo* to the *house of Judah* (Judaism).

CIRCUMCISION IS A SIGN OF THE COVENANT

It is a commandment in the Torah that every Jewish boy be circumcised the eighth day. Circumcision is the physical sign of the covenant between the G-d of Israel and His people. The G-d of Israel gave instruction to Abraham (*Avraham*) in Genesis (*Bereishit*) 17:9-14 that the physical offspring of Abraham (*Avraham*) were to be circumcised as it is written:

"And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant between me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he

that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant."

YESHUA/ JESUS WAS CIRCUMCISED THE EIGHTH DAY

In accordance with the G-d of Israel's commandment to Abraham (*Avraham*) that every Jewish boy be circumcised the eighth day, the earthly Jewish parents of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus circumcised Him on the eighth day. In Luke 2:22-24 it is written:

"And when the days of her purification according to the law [Torah] of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law [Torah] of the Lord, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law [Torah] of the Lord, A pair of turtledoves, or two young pigeons."

This instruction is given in the Torah of the G-d of Israel in Leviticus (*Vayikra*) 12:1-3,6,8 as it is written:

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised ... And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering unto the door of the tabernacle of the congregation, unto the priest ... And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt offering, and the other for a sin offering: and the priest shall make an atonement for her, and she shall be clean."

YESHUA/JESUS WAS BORN IN BETHLEHEM

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was born in Bethlehem. In Matthew (*Mattityahu*) 2:1, 4-6 it is written:

"Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem ... And when he [Herod] had gathered all the chief priests and scribes of the people together, he demanded of them where Christ [Messiah/Mashiach] should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, are you not least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel."

The prophecy that the Jewish Messiah (*Mashiach*) would be born in Bethlehem of Judah is in Micah 5:2 as it is written:

"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 goings forth have been from of old, from everlasting."

The ruler in Israel who has been from everlasting and who was born in Bethlehem is the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus.

THE HEBREW MEANING OF THE WORD BETHLEHEM

Bethlehem is the Strong's word 1035 in the Hebrew Concordance. It comes from two Hebrew words, *Beit* and *Lechem*. *Beit* is the Strong's word 1004 which means "House." *Lechem* is the Strong's word 3899 which means "Bread." So, Bethlehem means in Hebrew, "House of Bread." In John (*Yochanan*) 6:33-35, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus said that He was the Bread (*manna*) that the G-d of Israel sent from Heaven (*Malkut Shamayim*) as it is written:

"For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

The evening before the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was crucified on the tree (I Corinthians 11:23), He had a Passover (*Pesach*) Seder meal (Luke 22:15). During the Seder meal, bread known as *matzah* is eaten. In Luke 22:15, 19, *Yeshua*/Jesus said that this *matzah* bread represented His body as it is written:

"And he [Yeshua/Jesus] said unto them, With desire I have desired to eat this passover with you before I suffer ... and he took bread, and gave thanks, and broke it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me."

The blessing that is said over the bread is called *HaMotzi*. In Hebrew, the blessing is: "*Baruch Atah Adonai Eloheynu Melech Ha Olam Ha Motzi Lechem Min Ha Aretz*" which means in English, "Blessed are you O L-rd our G-d King of the Universe who brings forth the bread from the earth."

Spiritually (*sod/deeper meaning*), the *HaMotzi* is a prayer of thanks to the G-d of Israel for the resurrection of the Jewish Messiah (*Mashiach*) *Yeshua/Jesus* who was "*brought forth*" (resurrected) from the earth. Furthermore, the Jewish Messiah (*Mashiach*) *Yeshua/Jesus* was born at a place called Bethlehem (*Beit Lechem*) which means "*House of Bread*" in Hebrew.

THE EARTHLY FATHER OF YESHUA/JESUS WAS JOSEPH

The earthly father of the Jewish Messiah (*Mashiach*) *Yeshua/Jesus* was Joseph (*Yosef*). In Matthew (*Mattityahu*) 1:16, it is written:

"And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ."

It is traditional Jewish thought that the Jewish Messiah (*Mashiach*) has two primary roles to fulfill in the redemption. The Jewish Messiah (*Mashiach*) is seen as being a suffering Messiah and a Kingly Messiah. The suffering Messiah is given the name *Messiah ben Yosef* (Joseph). The Kingly Messiah is given the name *Messiah ben David*. Both Jewish and non-Jewish believers in *Yeshua/Jesus* as the Jewish Messiah (*Mashiach*) know that He came to the earth at His first coming as the suffering Messiah (*Messiah ben Yosef*) and will return in His second coming as the Kingly Messiah (*Messiah ben David*).

The earthly father of the Jewish Messiah (*Mashiach*) *Yeshua/Jesus* was named Joseph (*Yosef*). Therefore, *Yeshua/Jesus* was the *son of Joseph*. This has a double meaning. In the literal (*peshat*), *Yeshua/Jesus* was the earthly son of Joseph (*Yosef*). Spiritually (*sod/deeper meaning*), the son of Joseph is an allusion to *Yeshua/Jesus* being *Messiah ben Yosef* (Messiah son of Joseph). In John (*Yochanan*) 1:45, Philip recognized that *Yeshua/Jesus* was the son of Joseph (*Messiah ben Yosef*) as it is written:

"Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law [Torah], and the prophets did write, Jesus of Nazareth, the son of Joseph."

Therefore, from these things, we can understand that the Jewish Messiah (*Mashiach*) *Yeshua/Jesus* was born a Jew.

YESHUA/JESUS WAS RAISED A JEW

In Luke 2:40, we are told that the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus grew both physically and spiritually as it is written:

"And the child grew, and waxed strong in spirit, filled with wisdom [chokmah]: and the grace [chesed] of God was upon him."

YESHUA/JESUS IS A SON OF THE COMMANDMENT

At the age of 12/13, a Jewish child is considered an adult. At this age, a Jewish child is responsible for knowing, studying and walking in the commandments of the G-d of Israel. Today, there is a special remembrance for this event in the life of a Jewish child. It is known as a "*Bar Mitzvah*." Bar Mitzvah means "*son of the commandment*."

The Torah is the commandments of the G-d of Israel. Those who know the Torah of the G-d of Israel and walk in the instructions of the Torah are known as the "*sons*" of G-d. The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus showed his superior knowledge of the Torah of the G-d of Israel at the *Bar Mitzvah* age of 12 years old. In Luke 2:42, 46-47 it is written:

"And when he was twelve years old, they went up to Jerusalem after the custom of the feast ... And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors [rabbi's of the Torah] both hearing them, and asking them questions. And all that heard him were astonished at his understanding and answers."

OUR JEWISH MESSIAH: HIS LIFE, MINISTRY AND TEACHINGS

So far, we have studied how the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was born a Jew and was raised a Jew. Next, we will examine the Jewishness of his adult life, ministry and teachings.

YESHUA/JESUS WAS A CARPENTER

The earthly occupation of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was a carpenter. In Mark 6:2-3, it is written:

"And when the sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying ... Is not this the carpenter, the son of Mary..."

YESHUA/JESUS IS A BUILDER OF G-D'S HOUSE

Just as there is a double meaning that the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was the son of Joseph, the occupation of *Yeshua*/Jesus also has a double meaning. In the literal (*peshat*), *Yeshua*/Jesus was a carpenter and built houses. Spiritually (*sod*/deeper meaning), the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was faithful to "build the house" of the G-d of Israel. In Hebrews 3:1-6 it is written:

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle [Shaliach] and High Priest [Cohen HaGadol] of our profession, Christ Jesus: Who was faithful to him that appointed him, as also Moses [Moshe] was faithful in all his house. For this man was counted worthy of more glory than Moses [Moshe], inasmuch as he who hath builded the house hath more honor than the house. For every house is builded by some man; but he that built all things is God. And Moses [Moshe] verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was faithful in building the spiritual house of G-d.

HAVING A SON IS BUILDING A HOUSE

In traditional Jewish thinking, having a son is associated with building a household and raising up the family name. In Psalm (*Tehillim*) 2:6-7, the Jewish Kingly Messiah (*Mashiach*) is called the Son of G-d as it is written:

"Yet have I set my king upon my holy hill of Zion. I will declare the decree: [one of the steps of the enthroning ceremony of a Jewish king] the Lord hath said unto me, Thou art my Son; this day have I begotten thee."

In Acts 13:33, it confirms that Psalm (*Tehillim*) 2:6-7 is speaking about the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus as it is written:

"God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I begotten thee."

At the *Mikvah* (immersion/baptism) of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus, a voice (*kol*) from heaven spoke to *Yeshua*/Jesus and called Him the Son of G-d. In Matthew (*Mattityahu*) 3:13, 16-17 it is written:

"Then cometh Jesus from Galilee to Jordan unto John [Yochanan the Immerser], to be baptized [mikvah/immersed] of him ... And Jesus, when he was baptized [mikvah/immersed], went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God [Ruach HaKodesh] descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son [Psalm 2:7], in whom I am well pleased."

Once again, in traditional Jewish thought, having a son is associated with building a house. This truth can be understood from the Hebrew language itself. The word for son in Hebrew is *"ben."* It is the Strong's word 1121 in the Hebrew Concordance. Son or *ben* in Hebrew means *"a son or builder of a family name."* Son or *ben* in Hebrew comes from the Strong's word 1129 which is the Hebrew word *"Banah"* which means *"to build."* The Hebrew word for house is *beit*. It is the Strong's word 1004. The Hebrew word for house, *beit*, also comes from the Hebrew word *"banah"* which means *"to build."* Therefore, the Hebrew language communicates to us that having a son is associated with building a house or raising up the family name. This spiritual truth can be seen in the Torah in the book of Deuteronomy (*Devarim*) 25:5-9 as it is written:

"If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be, that the firstborn which she beareth shall succeed in the name of the brother which is dead, that his name be not put out of Israel. And if the man like not to take his brother's wife ... Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house."

It can also be seen in Ruth 4:11 that having a son is associated with building a house. The two earthly mothers of the two houses of Israel, Rachel and Leah, had a

competition between them about having sons to build up the *house of Jacob*. In Ruth 4:11 it is written:

"And all the people that were in the gate, and the elders, said, We are witnesses. The Lord make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephratah, and be famous in Bethlehem."

THE SPIRITUAL FAMILY OF G-D IS NAMED AFTER THE MESSIAH

Because the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was faithful in His task to build the spiritual house of G-d, the spiritual family of the G-d of Israel is named after the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus. In Ephesians 3:14-15 it is written:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus came to rule over both houses of Israel known as the *house of Jacob*. In Luke 1:31-33 it is written:

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus [Yeshua]. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever, and of his kingdom there shall be no end."

YESHUA/JESUS IS OUR HIGH PRIEST

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus began his public ministry at 30 years of age. In Luke 3:21-23 it is written:

"Now when all the people were baptized [mikvah/immersed] it came to pass, that Jesus also being baptized [mikvah/immersed] and praying, the heaven was opened, And the Holy Ghost [Ruach HaKodesh] descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased. And Jesus himself began to be about thirty years of age..."

Spiritually (*sod/deeper meaning*), by starting His public ministry at thirty years of age, the G-d of Israel is communicating to us that the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus had a priestly ministry. In the Torah, it tells us that a priest could not perform his duties in the tabernacle until he was thirty years of age. In Numbers (*Bamidbar*) 4:1-3 it is written:

"And the Lord spake unto Moses and unto Aaron, saying, Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers, From thirty years old and upward even until fifty years old, all that enter into the host, to do the work in the tabernacle of the congregation."

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is our great High Priest (*Cohen HaGadol*). In Hebrew 3:1, 4:14-16 it is written:

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle [shaliach] and High Priest [Cohen HaGadol] of our profession, Christ Jesus ... Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast to our profession. For we have not an high priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is our great High Priest (*Cohen HaGadol*) after the order of Melchisedec. In Hebrews 7:15,17,21 it is written:

"And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest ... For he testifieth, Thou art a priest forever after the order of Melchisedec [Psalm 110:4] ... The Lord swore and will not repent, Thou [Yeshua/Jesus] art a priest forever after the order of Melchisedec."

YESHUA/JESUS WAS A JEWISH RABBI

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was a rabbi. A *rabbi* in Hebrew means "a teacher." In John (*Yochanan*) 1:38, *Yeshua*/Jesus is called rabbi as it is written:

"Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master [teacher]) where dwellest thou?"

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is also called *rabbi* in John (*Yochanan*) 3:1-2 as it is written:

"There was a man of the Pharisees [P'rushim], named Nicodemus [Nakdimon], a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him."

In Jewish thought, another name for the Messiah (*Mashiach*) is the teacher of righteousness. In Hosea (*Hoshea*) 6:3 it is written:

"Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth."

In Joel (*Yoel*) 2:23 it is written:

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month."

Hosea (*Hoshea*) 6:3 is talking about the coming of the Jewish Messiah (*Mashiach*). If we cross-reference Hosea (*Hosea*) 6:3 with Joel (*Yoel*) 2:23, we can see that the *former rain* is the Hebrew word *moreh* which means "teacher" and the word *moderately* in Joel (*Yoel*) 2:23 is the Hebrew word *tzedakah* which means "righteousness." Rabbi's are teachers of the Torah. In Jewish thought, rain is a type of the Torah. Therefore, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was a rabbi who was a teacher of righteousness (the Torah).

THE JEWISH RABBI YESHUA/JESUS HAD STUDENTS OF HIS TEACHINGS

In Jewish thought, a *rabbi* (which means teacher) has students/disciples (*talmidim*). A disciple is a student. The closest students of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus were called his disciples (*talmidim*). *Yeshua*/Jesus had twelve disciples (*talmidim*). These twelve disciples (*talmidim*) are listed in Matthew (*Mattityahu*) 10:1-4 as it is written:

"And when he had called unto him his twelve disciples [talmidim], he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him."

YESHUA/JESUS TAUGHT AS A RABBI IN PARABLES

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus taught in parables. Parables are a rabbinic style of teaching the Torah. In the first century, most rabbi's were *aggadic* rabbi's. *Aggadah* is a Jewish style of teaching the Torah using parables and illustrated stories to communicate a spiritual message. Today in the *house of Judah* (traditional Judaism) most rabbi's are *halachic* rabbi's. *Halacha* is the way one walks or follows the commandments of the G-d of Israel. *Halachic* rabbi's give instruction on how to follow the Torah of the G-d of Israel that has been handed down from generation to generation. It was prophesied that the Jewish Messiah (*Mashiach*) would teach the Torah of the G-d of Israel in parables. In Psalm (*Tehillim*) 78:1-3 it is written:

"Give ear, O my people, to my law [Torah]: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: Which we have heard and known, and our fathers have told us."

In Matthew (*Mattityahu*) 13:34-35 it is told to us that the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus spoke in parables as it is written:

"All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world."

YESHUA/JESUS TAUGHT FROM THE JEWISH SCRIPTURES (TENAKH)

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus taught from the Jewish scriptures. The Jewish Scriptures are known as the *TeNaKh*. The Jewish Scriptures are divided into three sections. The first section is known as the *Torah*. The next section is known as the prophets (*Nevi'im*). The last section is known as the writings (*Ketuvim*). The Psalms (*Tehillim*) are located in the section of the Jewish Scriptures known as the writings (*Ketuvim*). *TeNaKh* is an acronym in Hebrew consisting of the first letter of each of the three sections of the Jewish scriptures.

It is traditional Jewish thought that all scriptures in the *TeNaKh* (Old Testament) are written about the Jewish Messiah (*Mashiach*). In Psalm (*Tehillim*) 40:7-8 it is written:

"Then said I, Lo, I come: in the volume of the book it is written of me [the Jewish Messiah], I delight to do thy will, O my God: yea, thy law [Torah] is within my heart."

In Luke 24:44, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus referred to the order of the three sections of the Jewish scriptures (*TeNaKh*) and proclaimed that the Jewish scriptures speak of Him as it is written:

"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law [Torah] of Moses [first section of the Jewish scriptures], and in the prophets [the second section of the Jewish scriptures] and in the Psalms [the third section of the Jewish scriptures] concerning me [Psalm 40:7-8]."

YESHUA/JESUS WAS A TORAH OBSERVANT JEW

Earlier in the chapter, we saw that *Yeshua*/Jesus was a Jewish rabbi. He had students/disciples (*talmidim*) which learned His teachings. His teachings came from the Jewish scriptures (*TeNaKh*). As a Jewish rabbi, *Yeshua*/Jesus taught the Torah of the G-d of Israel. He taught the Torah as an *Aggadic rabbi* in parables. The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was a Torah observant Jew and He taught His followers to be Torah observant. Sin is the transgression of the Torah. In I John (*Yochanan*) 3:4 it is written:

"Whosoever committeth sin transgresseth also the law [Torah]: for sin is the transgression of the law [Torah]."

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was SINLESS. Therefore, He NEVER transgressed the Torah of the G-d of Israel. In I Peter (*Kefa*) 2:21-22 it is written:

"For even hereunto were ye called: because Christ [Mashiach] also suffered for us, leaving an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth."

The prophet Isaiah (*Yeshayahu*) also tells that the Jewish Messiah (*Mashiach*) would live a life without sin. In Isaiah (*Yeshayahu*) 53:1-6, 9-10 it is written:

"Who hath believed our report? And to whom is the arm [zeroa] of the Lord revealed? ... He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions [sin is the transgression

of the Torah – I John 3:4], *he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all ... And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.*"

In II Corinthians 5:19, 21 is it written:

"To wit, that God was in Christ [Mashiach], reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation ... for he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was sinless. Since sin is the transgression of the Torah, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus never transgressed the Torah. The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was a Torah observant Jew. Like any Torah observant Jewish rabbi, He taught His students (*talmidim*) to be Torah observant. In fact, *Yeshua*/Jesus taught that those who believed in Him as Messiah (*Mashiach*) and were Torah observant would be blessed above those who believed in Him as Messiah (*Mashiach*) and were not Torah observant. In Matthew (*Mattityahu*) 5:17-19, *Yeshua*/Jesus taught these words as it is written:

"THINK NOT that I am come to destroy the law [Torah], or the prophets [Nevi'im]: I am not come to destroy [to incorrectly interpret and teach the Torah], but to fulfill [to correctly interpret and teach the Torah]. For verily I say unto you, Till heaven and earth pass, one jot [yud which is the smallest letter in the Hebrew alphabet] or one tittle [taggim which is the decoration crowns which are put on various Hebrew letters] shall in no wise pass from the law [Torah], till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven [malkut shamayim]: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven [malkut shamayim]."

In these verses, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus taught that He did not come to destroy the Torah but to fulfill the Torah. "Destroying the Torah" and "fulfilling the Torah" are Jewish idioms. An *idiom* is a slang expression that is understood in the culture of its day. "Destroying the Torah" is a Jewish idiom that means to incorrectly interpret and teach the Torah. "Fulfilling the Torah" is a Jewish idiom that means to correctly interpret and teach the Torah. Therefore, we can understand from these things that the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus

was a Torah observant Jew and He taught His students (*talmidim*) to be Torah observant.

THE TORAH IS TRUTH AND LIGHT

The Torah of the G-d of Israel is called truth. In Psalm (*Tehillim*) 119:142 it is written:

"Thy righteousness is an everlasting righteousness, and thy law [Torah] is the truth."

The Torah is also called truth in Malachi 2:1, 6-7 as it is written:

"And now, O ye priests, this commandment is for you ... The law [Torah] of truth was in his mouth, and iniquity was not found in his lips ... for the priest's lips should keep knowledge, and they should seek the law [Torah] at his mouth: for he is the messenger of the Lord of hosts."

In these scriptures, we see that the G-d of Israel calls His Torah truth and it is the priests who are commanded to teach the Torah of the G-d of Israel to His people. The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is the great High Priest (*Cohen HaGadol*) of the G-d of Israel (Hebrews 3:1, 4:14). Being a Torah observant Jew, a Jewish rabbi and the great High Priest of the G-d of Israel, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus taught His students/disciples (*talmidim*) to walk (*halacha*) in the truth which is the Torah (Psalm 119:142). In John (*Yochanan*) 8:31-32, *Yeshua*/Jesus taught His students/disciples (*talmidim*) these words as it is written:

"Then said Jesus to those Jews which believed on him, If ye continue in my word [in Jewish thought, Torah is synonymous with the Word of G-d], then are ye my disciples [talmidim] indeed; And ye shall know the truth [which is the Torah – Psalm 119:142], and the truth [Torah] shall make you free."

In John (*Yochanan*) 17:17, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus prayed that his students/disciples (*talmidim*) would be sanctified (which means to be holy and set apart) by following the truth (which is the Torah – Psalm 119:142) as it is written:

"Sanctify [be holy and set apart] them through thy truth: thy word [Torah] is truth [Psalm 119:142]."

The Holy Spirit (*Ruach HaKodesh*) came to dwell inside the hearts of both Jewish (*house of Judah*) and non-Jewish (*house of Israel*) believers in *Yeshua*/Jesus

as Messiah (*Mashiach*) and to write the Torah of the G-d of Israel upon the hearts of His people. In Hebrews 10:15-16 it is written:

"Whereof the Holy Ghost [Ruach HaKodesh] also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws [Torah] into their hearts, and in their minds will I write them."

The Holy Spirit (*Ruach HaKodesh*) is called the Spirit of truth (which is the Torah – Psalm 119:142). It is His responsibility to guide the followers of *Yeshua/Jesus* as Messiah (*Mashiach*) in following the Torah of the G-d of Israel and to testify that *Yeshua/Jesus* in the Jewish Messiah (*Mashiach*). In John (*Yochanan*) 15:26, 16:13, it is written:

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me ... Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come."

The Torah is also called a lamp and a light. In Proverbs (*Mishlei*) 6:23 it is written:

"For the commandment is a lamp; and the law [Torah] is light; and reproofs of instruction are the way of life."

In Psalm (*Tehillim*) 119:97, 105, David writes that he loves the Torah because it is a light to him as it is written:

"O how love I thy law [Torah]! It is my meditation all the day ... thy word is a lamp unto my feet, and a light unto my path."

The Jewish Messiah (*Mashiach*) *Yeshua/Jesus* taught that those who keep the Torah of the G-d of Israel (which is light) become a light to the world. In Matthew (*Mattityahu*) 5:14-16 it is written:

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The followers of the Jewish Messiah (*Mashiach*) *Yeshua/Jesus* are called to be children of light (which is the Torah). In Ephesians 5:8 it is written:

"For ye were sometimes darkness, but now are ye light in the Lord: walk [halacha] as children of light."

YESHUA/JESUS TAUGHT THE SHEMA

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus taught his students/disciples (*talmidim*) that the greatest commandment in the Torah is the SHEMA. The Hebrew word SHEMA is the Strong's word 8085 in the Hebrew concordance and means "to hear, do and obey." It is the first word in Deuteronomy (*Devarim*) 6:4. In Deuteronomy (*Devarim*) 6:4-5 it is written:

"Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might."

The G-d of Israel also commanded His people in the Torah to love your neighbor as yourself. In Leviticus (*Vayikra*) 19:18 it is written:

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord."

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus taught that the SHEMA is the greatest commandment in the Torah and loving your neighbor as yourself is the second greatest commandment in the Torah. In Mark 12:28-31 it is written:

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first [greatest] commandment [in the Torah] of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: [Deuteronomy 6:4-5] this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself [Leviticus 19:18]. There is none other commandment greater than these."

YESHUA/JESUS WORSHIPPED IN THE SYNAGOGUE ON THE SABBATH

Being a Torah observant Jew, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus worshipped in a Jewish synagogue every *Sabbath*. In Luke 4:14-16 it is written:

"And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read."

It is a Jewish custom to call a reader to read the *parasha* (weekly reading) every *Sabbath* from a raised podium (*bema*). When he comes, the reader is regarded as making an *aliyah* (which means to go up or to ascend). It is a tremendous blessing for the reader to be able to read the Jewish Scriptures of the G-d of Israel. In Luke 4:17, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus followed this Jewish custom. In Luke 4:17 it is written:

"And there was delivered unto him [he made an aliyah] the book of the prophet Isaiah..."

Because the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was a Torah observant Jew, He worshipped weekly in the Jewish synagogue on the *Sabbath*.

YESHUA/JESUS KEPT THE BIBLICAL FESTIVALS

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus and His parents kept the Biblical Festivals found in Leviticus (*Vayikra*) 23. In Luke 2:41-42, *Yeshua*/Jesus and His parents kept the Biblical festival of Passover (*Pesach*) as it is written:

"Now his parents went to Jerusalem every year at the feast of the passover. And when he was twelve years old, they went up to Jerusalem after the custom of the feast."

In fact, the last meal that the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus had was a Passover (*Pesach*) Seder meal. In Luke 22:14-15 it is written:

"And when the hour was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer [be crucified on the tree]."

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus kept *Sukkot* (the Feast of Tabernacles). The last day of *Sukkot* is a special day known as *Hoshana Rabbah* which means *"the great salvation."* In the first century, a special ceremony took place in the Temple (*Beit HaMikdash*) on *Hoshana Rabbah* where there was a circling of the altar seven times. While circling the altar seven times, special *hoshanah* prayers were recited. These prayers include the words, *"Save us now; we implore you!"*

Water is a very important aspect of the celebration of *Sukkot* (Feast of Tabernacles). During the first century, there was a very important water pouring ceremony that took place every day during the seven days of *Sukkot* (Feast of Tabernacles) except the first day. This ceremony was known as the *Simchat Beit HaShoevah* (the rejoicing at the house of the water-drawing) (Talmud, Sukkot 5). It was with this setting that the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was attending *Sukkot* (Feast of Tabernacles) on the last day known as *Hoshana Rabbah*. In John (*Yochanan*) 7:2, 37-38 it is written:

"Now the Jews' feast of tabernacles was at hand ... In the last day, that great day of the feast [Hoshana Rabbah], Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."

The Feast of Tabernacles (*Sukkot*) is known as the "season of our joy" by the house of Judah (Judaism). During the celebration of *Sukkot* (Feast of Tabernacles), Isaiah (*Yeshayahu*) 12:3 is often quoted as it is written:

"Therefore with joy shall ye draw water out of the wells of salvation."

Yeshua/Jesus in Hebrew means "salvation." He is the Jewish Messiah (*Mashiach*) and the salvation (*Yeshua*) of both the house of Judah (Judaism) and the house of Israel (Christianity).

For a more detailed study of Messiah and the Biblical Festivals, I would encourage you to read my book, "*The Seven Festivals of the Messiah*." In this book, I teach how the G-d of Israel gave the Biblical Festivals in Leviticus (*Vayikra*) 23 to teach about the first and second coming of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus and our personal relationship with the G-d of Israel.

YESHUA/JESUS LIVED AS A JEW

In this section of this chapter of the book, we showed that the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus lived as a Jew. He was a Jewish rabbi. He taught His followers to be Torah observant. The followers of His teachings were known as students/disciples (*talmidim*). The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus taught His followers in parables as an *aggadic rabbi*. He taught that the greatest commandment in the Torah is the SHEMA (Deuteronomy [*Devarim*] 6:4-5).

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was a Torah observant Jew. He worshipped in the Jewish synagogue on the Sabbath. He kept the Biblical Festivals found in Leviticus (*Vayikra*) 23. In His adult life, ministry and teachings, *Yeshua*/Jesus lived a Jewish lifestyle as a Torah observant Jew.

In the final sections of this chapter, we will show how the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus died a Jew and will return to rule and reign in the Messianic Age (*Athid Lavo*) teaching the Torah of the G-d of Israel to all nations during that time.

YESHUA/JESUS DIED A JEW

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus died a Jew. He had a Jewish burial. In John (*Yochanan*) 19:40, it is written:

"Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury."

BELIEF IN THE RESURRECTION OF THE DEAD IS JEWISH

In traditional Judaism, there are thirteen articles to Jewish faith. One of these articles is a belief in the resurrection of the dead. The Apostle Paul (*Rav Sha'ul*) was a Jew and an Israelite from the tribe of Benjamin (Philippians 3:5). He took a Nazarite vow (Numbers 6:1-21) in Acts 21:20-26 as a witness and to testify that he taught Jewish believers (*house of Judah*) in *Yeshua*/Jesus as Messiah (*Mashiach*) to be Torah observant. In I Corinthians 15:1, 3-4, 14, 20, 23 the Apostle Paul (*Rav Sha'ul*) writes:

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand ... For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the [Jewish] Scriptures; And that he was buried [as a Jew], and that he rose again the third day according to the [Jewish] Scriptures ... And if Christ be not risen, then is our preaching vain, and your faith is also vain ... But now is Christ risen from the dead, and become the firstfruits of them that slept ... But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming."

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was resurrected from the dead in accordance with the traditional Jewish belief in the resurrection of the dead.

YESHUA WILL RETURN AT HIS SECOND COMING ON THE MOUNT OF OLIVES

It is Jewish tradition that the Mount of Olives is called the "*mountain of the Messiah*." When the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus ascended into heaven following His resurrection from the dead, He did so from the Mount of Olives. In Acts 1:9-12 it is written:

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Then returned they unto Jerusalem from the mount called Olivet [Olives]..."

When the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus returns to the earth at His second coming as the Kingly Messiah (*Messiah ben David*), He will do so by setting His feet on the mount of Olives. In Zechariah 14:3-4, it is written:

"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east ..."

YESHUA WILL TEACH THE TORAH TO THE NATIONS DURING THE MESSIANIC AGE

After the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus returns to the earth at His second coming as the Kingly Messiah (*Messiah ben David*) following setting His feet upon the mount of Olives (Acts 1:9-12, Zechariah 14:3-4), He will rule and reign over all nations teaching them the Torah during the Messianic age (*Athid Lavo*) from the city of Jerusalem (*Yerushalayim*). In Isaiah (*Yeshayahu*) 2:2-3, it is written:

"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law [Torah], and the word of the Lord from Jerusalem."

When the Torah is taught to all the nations during the Messianic Age (*Athid Lavo*) then the great commission of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus will be fulfilled. The great commission of *Yeshua*/Jesus is a commandment for His followers to make students/disciples (*talmidim*) of all nations teaching them to observe all things (the Torah) that He commanded them. In Matthew (*Mattityahu*) 28:18-20, it is written:

"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations [the Torah], baptizing [mikvah/immersion] them in the name of the Father, and of the Son, and of the Holy Ghost [Ruach HaKodesh]: Teaching them to observe all things whatsoever I have commanded you [the Torah]: and, lo, I am with you always, even unto the end of the world."

During the Messianic age (*Athid Lavo*), there will be a Temple (*Beit HaMikdash*) in Jerusalem (*Yerushalayim*). We are told this in Ezekiel (*Yechezekel*) chapters 40-48. In these chapters, it also tells us that during the Messianic Age (*Athid Lavo*), all the nations will be keeping the Sabbath, the biblical festivals and the new moon. In Ezekiel (*Yechezekel*) 41:1, 42:1, 43:5, 44:1, 46:1, 3, the Sabbath and new moon will be observed as it is written:

"Afterward he brought me to the temple ... Then he brought me forth into the utter court ... So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house ... Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut ... Thus saith the Lord God; The gate of the inner court that looketh toward the east shall be shut the six working days; but on the sabbath it shall be opened, and in the day of the new moon it shall be opened Likewise the people of the land shall worship at the door of this gate before the Lord in the sabbaths and in the new moons."

The worship of the G-d of Israel on the Sabbath and new moon will also be done during the times of the new heavens and the new earth. In Isaiah (*Yeshayahu*) 66:22-23 it is written:

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord."

During the Messianic Age (*Athid Lavo*), the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus will instruct all nations to keep the biblical festivals. In Ezekiel (*Yechezekel*) 45:21, Passover (*Pesach*) and Unleavened Bread (*Hag HaMatzah*) will be observed as it is written:

"In the first month, in the fourteenth day of the month, ye shall have the passover, a feast of seven days; unleavened bread shall be eaten."

In addition, during the Messianic Age (*Athid Lavo*), the G-d of Israel will require all nations to keep the feast of tabernacles (*Sukkot*). In Zechariah 14:16-17 it is written:

"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain."

Therefore, from these scriptures, we can understand that the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus will be teaching the nations to follow the Torah during the Messianic Age.

YESHUA/JESUS IS OUR JEWISH MESSIAH

In this chapter, we learned that the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is the Messiah (*Mashiach*) of both houses of Israel (Judaism and Christianity). *Yeshua*/Jesus was born a Jew. He was raised by Jewish parents in a Jewish home. He lived a Torah observant Jewish lifestyle. He was a Jewish rabbi and He taught His students/disciples (*talmidim*) to live a Torah observant lifestyle. *Yeshua*/Jesus died a Jew. When He returns at His second coming to be the Kingly Messiah known as *Messiah ben David*, He will teach the Torah to the nations from the city of Jerusalem (*Yerushalayim*).

In order to be fully restored to the G-d of Israel, the *house of Judah* (Judaism) and the *house of Israel* (Christianity) need to recognize that *Yeshua*/Jesus is our JEWISH Messiah (*Mashiach*) and need to identify with His Jewishness. The *house of Judah* (Judaism) needs to accept that *Yeshua*/Jesus is the promised Messiah (*Mashiach*) as foretold in the Jewish scriptures. The *house of Israel* (Christianity) needs to more fully identify with the Jewishness of *Yeshua*/Jesus and embrace the Jewish roots of faith in Messiah. When these things are done, the G-d of Israel will bring full restoration to both houses of Israel. May it be done speedily in our days. Amen.