



Parasha Vayera

November 16, 2024

Torah: Genesis 18:1-22:24

Haftarah: 2 Kings 4:1-37

See message notes beitshalom.us for parasha specific messages

Ketuvim Shlichim: Matthew 1:18-24

Specific to today's message

Disciples of Yeshua 4

Shabbat Shalom Mishpacha. Everything about the Land of Israel has meaning for Yeshua's followers. When there, we want to walk where He walked, and during our several visits, we walked in many of the ancient places. We visited the place in Bethlehem where He was believed to be born, but it would not have been recognized because a church had been built over it and was adorned with Christian symbolism. The same is true with the tomb in which He was laid. It is inside the Church of the Holy Sepulcher and has been overlaid with stone and other adornments. These two places are accepted as the correct places, even though they were not identified as such until three hundred years later by Constantine's mother, Queen Helena. Visiting Israel warms our hearts and adds much to our study as *talmidim shel Yeshua*, His disciples.

We begin today's discussion with Yeshua's name. In the last two thousand years, Jesus has been a valid name for our Messiah, and what I am presenting today is not meant to denigrate it in any way. Millions have called upon Jesus and saved by their confession of faith in His sacrificial death. Today, various transliterations of His name are spoken in many languages. That's what they are: transliterations. To transliterate is to represent or spell a word in the language of another alphabet. The transliteration of the Hebrew, יֵשׁוּעַ, Yeshua, into Greek, is Ἰησοῦς – *Iésous* (ee-ay-sooce'). The Greek *Iésous* was then transliterated into English as Jesus. It is not His name but a transliteration of it. His name is Yeshua, which the angel Gabriel told Joseph it was to be, a name chosen by ADONAI. It is a shortened form of *Yehoshua*, Joshua. In the *Septuagint*, the Greek translation of the *Tanakh*, according to *Strong's Concordance*, Joshua's name in the Book of Joshua is *Iésous* (ee-ay-sooce'), the same as Yeshua's. Does this mean that we should be calling our Messiah *Yehoshua*, Joshua? I don't think so. While the spiritual truth is that Yeshua is the greater *Yehoshua*, there is no evidence for calling Him Joshua.

The truth is that Yeshua is a shortened or abbreviated version of *Yehoshua*, and to illustrate this, we examine an event in the Book of Nehemiah. After many Jews had returned to Israel from Babylon, Nehemiah and Ezra, the priest, returned to Israel, sent by ADONAI to take part in rebuilding Israeli society. Ezra discovered in the Book of the Law that ADONAI commanded that Israel dwell in *sukkot* for seven days. **17** *And all the congregation of them that were come back out of the captivity made booths, and dwelt in the booths; for since the days of Joshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness.* (Nehemiah 8:17 *Mechon Mamre Tanakh*). The year was about 430 BCE, almost 900 years after *Sukkot* was last celebrated in Joshua's time. That's amazing. But here's what we are looking for. The Hebrew reads: יֵשׁוּעַ בֶּן-נּוּן. It says *Yeshua Ben-Nun*. But while Yeshua is another name for Joshua, Yeshua is the closest transliteration of the Greek *Iésous*. And that is what we find in all Hebrew translations of the "New Testament." יהושע is not יֵשׁוּעַ. *Yeshua*, not *Yehoshua*.

But why do almost all of Yeshua's followers call Him Jesus or some variation of it? The answer is that it is because of the *Septuagint*, the Greek language Bible, also known as the LXX. It was

translated in Alexandria, Egypt, about two hundred fifty years before Yeshua, and became widely accepted in the Jewish world as an accurate translation of the Hebrew *Tanakh*. The name *Septuagint* comes from the Latin *septuaginta*, meaning “70.” It is also called the LXX, the Roman numeral for seventy. Seventy was derived from the legend that there were 72 translators, 6 from each of the twelve tribes of Israel. The translation of the five books of the *Torah* was completed in about 250 BCE, and the rest of the *Tanakh* 50-60 years later. By Yeshua’s day, it was widely accepted, and *Sha’ul* quoted it quite a bit. Greek had become widely used in the Middle East because of Alexander the Great’s conquests. Logically, the writings of Yeshua’s followers would be written in Greek, a language understood across multiple cultures. Jesus, or linguistic variations of it, is the name by which most of His followers have been saved. In English, it is Jesus, while in Spanish, it is *Jesús* (hay-soos); in French, it is *Jésus* (Je-zu); in Italian, *Gesù* (Gesù); and in German, *Jesus* (Yesus). These transliterations are based on the Greek *Iésous*, but those of us in Messianic Judaism use Yeshua, the name from which *Iésous* and Jesus came. We don’t use Yeshua because we are trying to replace the Church. We are not. We use it because Messianic Judaism is Judaism, a religion that uses Hebrew as its language base, not only in its holy writings but now as the modern language of the people of the Nation of Israel. Jesus is a beautiful name, and we pray that millions more will call it, trust in Yeshua, and be saved. But for whatever reasons, ADONAI has resurrected the Messianic Judaism of the 1st century in our day. I understand it is the same Judaism that *Shimon Kefa* and *Sha’ul* had, but with two significant differences. Today there is no Temple and no Levitical Priesthood. Otherwise, it is the same.

Just as Christ is a transliteration of the Greek *Christos*, *Christos* is the Greek word translating the Hebrew *Mashiach*, rendered as Messiah in English, meaning “anointed one.” It was ADONAI who caused the writings of the *Shlichim*, the Apostles, to be written in Greek, probably because it was a widely spoken language in that day, and He wished for news of the Messiah to be widely disseminated. That means that ADONAI is the One who caused the name of Jesus to be used by billions of His followers. It was no accident. It is an honored name, and many have been saved by calling upon Yeshua as Jesus. But our point is that unless we understand the Hebrew background of the Scriptures, we are missing some of the vital information that the writers placed there under ADONAI’s inspiration.

Messianic Jewish author Daniel Gruber gives some interesting information about the Greek of the *Septuagint* and what would become the Greek of the *Ketuvim Shlichim* hundreds of years later. In his book, *The Separation of Church and Faith, Copernicus And The Jews*, he writes about what he calls “Jewish Greek.” He states, “The New Testament is a Jewish document written in Jewish Greek.” He means by Jewish Greek that “it is the Greek language with the addition of many new words invented by the translators of the *Septuagint* to express Hebraic terms.” There were no Greek words to portray many different Hebraic concepts. Native Greek speakers of today questioned by Gruber say that “New Testament” Greek is neither *koine* Greek, common Greek, nor classical Greek. That is because they find so many words within it that are not Greek. What Gruber calls “Jewish Greek” is essentially common Greek with many Jewish Greek words, words created to express Hebraic concepts. It’s very important that we, as Messianic *talmidim* of Yeshua, understand that even though the *Tanakh*, the Hebrew Bible, was translated into Greek in the *Septuagint*, it was never separated from its Hebraic foundation and principles. And the same is true for the Greek of the *Ketuvim Shlichim*, the New Covenant Scriptures. It was never intended to be separated from its Hebrew foundations. It is Hebrew thought expressed in Greek which then became translated into hundreds of other languages. But, it was never intended to be separated from the Jewish thought behind it. That is why we must continue to seek its underlying meaning even though we read it today in English. *Shimon Kefa* (Simon Peter), *Yochanan* (John), Yeshua’s brother *Ya’acov* (Jacob/James), and *Sha’ul* (Paul) all thought in Hebrew even when they wrote in Greek. Actually, *Sha’ul* only wrote a few closing statements in Greek because Luke was his scribe. But Yeshua’s name was not a newly created Jewish Greek word, as some were in the *Septuagint*. As we said, Yeshua’s name is Hebrew and was transliterated into Greek by its Jewish authors.

Names are important. Not only do they identify, but in many cases describe character and calling. We know that even though Yeshua was ADONAI’s Son, he was humble. *8 He humbled Himself—becoming obedient to the point of death, even death on a cross. 9 “For this reason God highly exalted Him and gave Him the name that is above every name, 10 that at the name of Yeshua, every knee should bow, in heaven and on the earth and under the earth, 11 and every tongue profess that Yeshua the Messiah*

is Lord— to the glory of God the Father.” (Philippians 2:8-11 TLV). What is the “name above all names?” It is Yeshua, the name of our Jewish Messiah, a name which means “ADONAI is salvation.” He is our salvation. His name is the name above all names and we must profess that He is our Master, the Son of G-d, who through His death bought and paid for our salvation. 10 ... “at the name of Yeshua every knee should bow, in heaven and on the earth and under the earth, 11 and every tongue profess that Yeshua the Messiah is Lord—‘ He is Immanu El, G-d with us. (Matthew 1:23; Isaiah 7:14). This humble man is our Jewish Messiah, the Son of G-d, the Son of David, the Lion of the Tribe of Judah and the King of Israel! We walk humbly before Him, King of all kings and Lord of all lords! While we know that Yeshua is His name, we clarify that we are not trying to change the Church’s understanding of His name. By causing Yeshua’s disciples to write in Greek, ADONAI Himself sent forth the name Jesus, the name above all names. If they choose, themselves, to use Yeshua, that’s a different thing.

About 625 years before Yeshua was born, ADONAI called *Yirmeyahu*, Jeremiah, to be His prophet. It was during a time of tremendous idolatry in Judah, the southern kingdom, something that ADONAI had prophesied through Moses in the closing chapters of Deuteronomy. The northern kingdom, Israel, had been defeated and taken into captivity about a hundred years earlier, and now Judah was almost as idolatrous as their northern tribesmen had been. Two major prophecies of Jeremiah were that Judah would be taken captive by Babylon and ADONAI would cut a New Covenant with the whole House of Israel. Looking forward six hundred years, the Jews of the 1st century CE were aware of Jeremiah’s prophecy of a coming new covenant. Still, they believed it was a renewed commitment to abide by ADONAI’s *Torah* and had no idea it was connected to the coming of the Messiah. In 605 BCE, about twenty years after Jeremiah prophesied the New Covenant, the first group of Jews were taken to Babylon. Among them was a young man named Daniel, whom ADONAI would use to prophesy the coming of the Messiah. In 540 BCE, about sixty-five years after he arrived in Babylon, Daniel received a visit from the angel Gabriel, who ADONAI sent to explain the future coming of the Messiah. Gabriel explained to Daniel what would happen in Israel in only four verses, Daniel 9:24-27, called the Prophecy of the Seventy Weeks. In these four verses, a lot of time is covered, 490 years. Gabriel told Daniel that the weeks representing years would begin with the order to rebuild Jerusalem from its Babylonian destruction. These 490 years would also include the time of the coming of the Messiah and what would happen afterward in the seventieth and final week of the prophecy. The Prophet Amos explained that “ADONAI never does anything without telling His prophets” (Amos 3:7) and ADONAI foretold what was to happen in the 1st century CE regarding the New Covenant and the coming of the Messiah through Jeremiah and Daniel as well as other prophets.

The people of the Kingdom of Judah returned from captivity in about 538 BCE. From 538 BCE to 332 BCE, they had 206 years of independence and self-rule when conquered by Alexander the Great. After his death, Israel was occupied by the cruel Seleucids led by Antiochus Epiphanes, a descendant of one of Alexander’s generals, until 160 CE. Freed from this rule by Judah Maccabee and his brothers, Israel’s second period of freedom was from 160 BCE to 63 BCE, 97 years of freedom until the Romans took control. Yeshua was born during the Roman occupation of Israel when they were again under foreign domination and ruled by a cruel king, Herod, a surrogate of Rome. The people were desperately looking for deliverance. It was soon to come, but not in the way that the people had hoped. They wanted a king to deliver them physically, but they got a Deliverer for their souls, a spiritual deliverer rather than a physical one. More than two thousand years later, we are still waiting for our physical Deliverer, but we know that our deliverance is drawing near.

In about 4 BCE, Yeshua was born in Israel, a member of the Tribe of *Yehudah*, a Jew. He was to fulfill not only everything spoken about Him in prophecy but also everything required by the *Torah* of an Israelite. 1 Now it happened in those days a decree went out from Caesar Augustus to register all the world’s inhabitants. 2 This was the first census taken when Quirinius was governor of Syria. 3 Everyone was traveling to be registered in his own city. 4 Now Joseph also went up from the Galilee, out of the town of Natzeret to Judah, to the city of David, which is called Bethlehem, because he was from the house and family of David. 5 He went to register with Miriam, who was engaged to him and was pregnant. (Luke 2:1-5 TLV). Joseph traveled from Nazareth, where he had been living, to his ancestral home, Bethlehem. When he met *Miryam*, Joseph worked in Nazareth as a *tekton*, a word usually translated as carpenter. But as a *tekton*, he was much more than a carpenter and could perform all types of construction, from carpentry to stonework. This title would also be given to Yeshua when he

became an adult working with his father. As we mentioned last week, Joseph had noticed *Miryam's* pregnancy and had planned to quietly divorce her when the Angel Gabriel intervened and told him that the *Ruach Kodesh*, the Holy Spirit, had conceived the baby.

Now, traveling to Bethlehem, it is months later: *5 He went to register with Miriam, who was engaged to him and was pregnant.* (Luke 2:5 TLV). We usually think of them as having been betrothed (having undergone the *kiddushin* ceremony, also called *erusin*) but also as having completed the process and becoming married. (*nissuin*). But Luke said that during the time they traveled to Bethlehem, they were betrothed. We are not told when they got married, but probably after Yeshua was born and before they had their natural children. They were married because Joseph is referred to in Matthew 1:16 as the husband of *Miryam*.

6 But while they were there, the time came for her to give birth— 7 and she gave birth to her firstborn son. She wrapped Him in strips of cloth and set Him down in a manger, since there was no room for them in the inn. (Luke 2:6-7 TLV). *Miryam* gave birth to Yeshua, her firstborn son, and placed Him in a cradle that was a manger, a feeding trough for animals. You may have heard that Yeshua was born in a *sukkah*. Does Scripture support this? Let's take a look. When Isaac's son Jacob returned with his family to Canaan from *Padan Aram*, we read this: *17...but Jacob journeyed to Sukkot and built a house for himself, and for his livestock he made booths. That is the reason that place is called Sukkot.* (Genesis 33:17 TLV). The Hebrew says that Jacob traveled to סֻכּוֹת, *Sukkotah*. The word the TLV has translated as "booths" is סֻכּוֹת *sukkot*, the plural of *sukkah*, and also the reason that the name of that place was called *Sukkot*. Yeshua's ancestor Jacob built livestock shelters, *sukkot*, which is what Yeshua was born in in Bethlehem. You can call it a stable or a barn, but its Hebrew is *sukkah*. That He was born in a *sukkah* does not necessarily mean that He was born during the Festival of *Sukkot*, but there is evidence that He may have been. When He was born is not our subject today, but technically, He was born in a *sukkah*, a cattle shelter.

8 Now there were shepherds in the same region, living out in the fields and guarding their flock at night. 9 Suddenly an angel of Adonai stood before them, and the glory of Adonai shone all around them; and they were absolutely terrified. 10 But the angel said to them, "Do not be afraid! For behold, I proclaim Good News to you, which will be great joy to all the people. 11 A Savior (Greek sôtér) is born to you today in the city of David, who is Messiah the Lord. (Luke 2:8-11 TLV). When Yeshua was born, the angel told the shepherds, "A *sôtér* (so-tare) is born to you today in the city of David, who is Messiah the Lord." (Luke 2:11 TLV). Where the Messiah would be born had been foretold by the Prophet Micah about 75 years before Jeremiah prophesied the New Covenant some 600 years earlier. Through Micah, ADONAI told the people of Judah that He would bring a king who would save them and that He would be born in Bethlehem: *1 "But you, Bethlehem Ephrata— least among the clans of Judah— from you will come out to Me One to be ruler in Israel, One whose goings forth are from of old, from days of eternity."* (Micah 5:1 TLV). The people should have known from these words that the Savior was sent from ADONAI and was divine, G-d Himself. Micah foretold that this King of Israel, who was to come, was an eternal being.

21 When eight days had passed for His brit-milah, He was named Yeshua, the name given by the angel before He was conceived in the womb. (Luke 2:21 TLV). *B'rit milah*, Hebrew for covenant of circumcision, the removal of part of the flesh from the foreskin of the penis, was performed for Yeshua on His eighth day of human life according to ADONAI's covenant with His ancestor Abraham. Gabriel, who came to Joseph in a dream with His name, only relayed the message. Yeshua's name was chosen by ADONAI, a name which would have profound significance for all of the world's people. This baby boy, whose name Yeshua meant "ADONAI is salvation," would grow up to be the Savior of His people, Israel, and the Savior of the people of the other nations of the earth. In Judaism, it is customary for the father to name boys at the time of their *b'rit milah*, which is when Joseph named his adopted Son. He named Him Yeshua as ADONAI commanded, but His full earthly name was *Yeshua BenYosef*, Yeshua, son of Joseph, His adopted father. Every Jewish male was required to be brought into the Covenant ADONAI made with Abraham, and circumcision was the act that sealed it. ADONAI said to Abraham: *10 "This is My covenant that you must keep between Me and you and your seed after you: all your males must be circumcised. 11 You must be circumcised in the flesh of your foreskin, and this will become a sign of the covenant between Me and you. 12 Also, your eight-day-olds must be circumcised,*

every male, throughout your generations..” (Genesis 17:10-12a TLV). Circumcision is the sign in the flesh of every Israelite male that they are in covenant with ADONAI. Through this covenant of circumcision, ADONAI promised the land of Canaan as a homeland for all of Abraham’s descendants. Yeshua’s genealogy began this way: *1 The book of the genealogy of Yeshua ha-Mashiach, Ben-David, Ben-Avraham:* (Matthew 1:1 TLV). This opening phrase states that Yeshua was not only a *ben*, a son of David, meaning a descendant of King David, but also a descendant and a son of the covenant through Abraham. The cutting of the flesh of the foreskin was the official act that made Jewish males “sons of the covenant.” As faithful followers of ADONAI and covenant members of the Covenant given at Sinai, Yeshua’s parents obeyed the *Torah* and faithfully did what was required by ADONAI.

Weeks have now passed in Bethlehem, and these next verses show that Yeshua’s parents continued to be obedient to the *Torah*: *22 And when the days of their purification were fulfilled, according to the Torah of Moses, they brought Him to Jerusalem to present to Adonai.*” (Luke 2:22 TLV). The *Torah* of Moses, so named because he received it, was the *Torah* of ADONAI. He was the one who commanded mothers to be purified. For *Miryam*, as a new mother of a son, her purification occurred in two stages. *Torah* says: *1 Then Adonai spoke to Moses saying: 2 “Speak to Bnei-Yisrael, instructing: If a woman conceives and bears a male child, then she will be unclean for seven days, as in the days of her niddah she will be unclean. 3 In the eighth day the flesh of his foreskin is to be circumcised. 4 She must wait during the blood of purification for 33 days. She is not to touch any holy thing, nor come into the Sanctuary, until the days of her purifying are completed.”* (Leviticus 12:1-4 TLV). For seven days after giving birth, anything that *Miryam* touched would become unclean and would have to be ritually cleansed. Her initial period of uncleanness after the birth of a son was the same length of time as for her *niddah*, her uncleanness after her menstrual period, seven days. After seven days, she would have undergone *tevilah* (immersion) and would have been ritually clean. She could then touch everyday objects and not make them unclean. She could have relations with her husband, but she remained in a second level of uncleanness until the second step took place 33 days after giving birth. During these 33 days, she could touch ordinary things but could not enter the Temple or touch holy objects. *Torah* describes what she had to do after the 33 days: *6 “When the days of her purification are completed for a son (33 days) or for a daughter (66 days), she is to bring to the kohen, at the entrance of the Tent of Meeting, a year old lamb for a burnt offering and a young pigeon or a turtledove, for a sin offering. 7 He is to present it before Adonai and make atonement for her. Then she will be cleansed from the discharge of her blood. This is the Torah for her who gives birth, whether to a male or a female child.”* (Leviticus 12:6-7 TLV). Why ADONAI chose to have these different levels of cleanness is unknown, just as we don’t know why the period of uncleanness was twice as long for a female as for a male, 66 days as opposed to 33 days. These intricate instructions may have been ADONAI’s way of testing Israel’s obedience to His covenant.

And there were many regulations. Here is the next one: *22 And when the days of their purification were fulfilled, according to the Torah of Moses (after 33 days), they brought Him to Jerusalem to present to Adonai. (at one month of age) 23 As it is written in the Torah of Adonai, “Every firstborn male that opens the womb shall be called holy to Adonai.”* (Luke 2:22:23 TLV). The Gospel writers did not always tell everything that happened or necessarily in the order in which it happened. However, by examining the *Torah* and the original requirements, we can somewhat fill in the blanks regarding what happened in Jerusalem with Yeshua and His family. In these two verses, we are told that *Miryam* had passed the 33 days for purification and had come to Jerusalem and the Temple to be purified. We must pay attention because, sometimes, the subject abruptly changes, which is what happened. Luke changed the subject from *Miryam*’s purification to Yeshua’s presentation to ADONAI as a firstborn son. These verses tell us two things; that the family came to Jerusalem for *Miryam*’s purification and for Yeshua’s presentation to ADONAI as a firstborn son.

Every first-born Jewish male who was not of the Tribe of *Levi* had to be redeemed. Because ADONAI brought death to the firstborn of Egypt when the Destroyer passed over it, but spared the firstborn of Israel, He declared that all the firstborn sons of the twelve tribes of Israel belonged to Him. *2 “Consecrate to Me all the firstborn, from every womb of Bnei-Yisrael, both men and animals—this is Mine.”* (Exodus 13:2 TLV). Later, at Sinai, ADONAI designated the Tribe of *Levi* (Numbers 8:14-18) to serve as priests and Levites. When that was done, the Israelite firstborns of the other tribes were no longer dedicated as His servants, and consequently, they had to be redeemed. This brought about what Judaism calls *Pidyon haBen*, the ceremony of the redemption of the firstborn son. It fulfilled ADONAI’s

Torah requirement under the Covenant made at Sinai: 15 “The first offspring of the womb from all flesh, whether human or animal, offered to Adonai, is yours. However, you are to redeem the firstborn of man and the firstborn of unclean animals. 16 When they are a month old, you are to redeem them at the redemption price of five shekels of silver by the Sanctuary shekel, or 20 gerahs.” (Numbers 18:15-16 TLV). (See also Exodus 13:12; 15).

Yeshua was a little more than a month old when the family arrived in Jerusalem. Since He was from the Tribe of Yehudah and not the Tribe of Levi, He had to be redeemed. We repeat these verses: 22 And when the days of their purification were fulfilled, according to the Torah of Moses, they brought Him to Jerusalem to present to Adonai. 23 As it is written in the Torah of Adonai, “Every firstborn male that opens the womb shall be called holy to Adonai.” (Luke 2:22-23 TLV). This verse tells of the time for Miryam’s purification and that they went to Jerusalem for a dual purpose: her purification and Yeshua’s redemption. Luke didn’t describe how it was done, but Joseph would have paid 5 shekels of redemption money to redeem Yeshua, as we read in Numbers 18. The next verse seems to be out of order, now going back from Yeshua’s redemption to Miryam’s purification: 24 So they offered a sacrifice according to what was said in the Torah of Adonai: “a pair of turtle doves, or two young pigeons.” (Luke 2:24 TLV). The two birds were Miryam’s purification offerings. The Torah says, 8 “If she cannot afford a lamb, then she is to bring two turtledoves or two young pigeons, one for a burnt offering and the other for a sin offering. Then the kohen will make atonement for her, and she will be clean.” (Leviticus 12:8 TLV). They were a poor family that couldn’t afford a lamb, so they offered the birds.

This completed the immediate Torah requirements surrounding Yeshua’s birth: 1) initial purification of the mother at 7 days, 2) *b’rit milah* of the son on the 8th day, 3) redemption of the firstborn son after 30 days, and 4) ritual purification of the mother after 33 days. Yeshua’s parents were faithful to fulfill all the Torah requirements for both them and their son. Even though Yeshua was *BenElohim*, the Son of G-d, when He took on humanity, He also took on all of ADONAI’s covenantal requirements for Jews.

Yeshua fulfilled all the Torah requirements as an example for us whom He has also called to be obedient. At Yeshua’s last meeting with His disciples at the Sea of Galilee, He told them:

על כן לכו וַעֲשׂוּ אֶת כָּל הַגּוֹיִם לְתַלְמִידִים 19 *Al ken lechu va’asu et kal hagoyim letalmidim.* 19 Therefore, go and make disciples of all the Gentiles. (Matthew 28:19a Modern Hebrew New Testament). Yeshua said *kal hagoyim letalmidim*; “all the Gentiles to disciples.” We need to understand what it means to be a disciple. The command and meaning have been watered down so much. Yeshua continued: 20 teaching them (**all the Gentiles**) to observe all I have commanded you. (Matthew 28:20a TLV). Most of us in Messianic Judaism are Gentiles, and we must take Yeshua’s command literally. Being His *talmid* when He was on earth meant you followed Him everywhere He went, sitting at His feet to learn. We can’t do that today, but ADONAI has provided His Word for us. As one of His followers wrote years ago, it is the Manufacturer’s Handbook. Our manufacturer has provided the handbook we need to follow Him faithfully. May each of us study to show ourselves approved! (2 Timothy 2:15). *Shabbat shalom!*