



Parasha Mishpatim

February 14, 2026

Torah: Exodus 21:1-24:18

Haftarah: 2 Kings 11:17-12:17

Ketuvim Shlichim: 1 John 1-2

Messianic Judaism 30-2026 CE

Shabbat shalom, Mishpacha! Today, we begin a new study titled "Messianic Judaism 30-2026 CE." The year 30 CE is the date we believe Yeshua died on the cross, marking the beginning of the Messianic Jewish era, or you could say it began three and one-half years earlier when He called His disciples. For us, this topic is of great importance, which is why we gather as a Messianic Jewish congregation and as followers of Yeshua. We begin today with a synopsis covering the history of the Jewish people from the calling of Abraham to Yeshua's day. It is important to understand both the spiritual implications and the progression of the people of Israel as a nation.

Noah had three sons who were the fathers of the world's people following the flood. His second-born, *Shem*, was Abraham's ancestor; Abraham was the eleventh generation from Noah. ADONAI called Abraham from Ur of the Chaldees to follow Him; Abraham responded in faith, and he remains our spiritual example. He moved from Ur to Haran and ultimately to Canaan as his relationship with ADONAI progressed. Because of his faithfulness, ADONAI cut a covenant with him, promising the Land of Canaan to his descendants. Abraham's son Isaac was the "son of promise," who continued the physical line through his son Jacob and Jacob's twelve sons. A famine sent the family to Egypt where they were rescued by Jacob's son Joseph, whom ADONAI had sent ahead of them. The family lived in Egypt for 430 years until their next rescue, when ADONAI sent Moses, a member of the seventh generation from Abraham through Jacob's son Levi. Moses and his brother Aaron, under the guidance of ADONAI, confronted the Pharaoh of Egypt and unleashed ADONAI's ten plagues upon the land until Pharaoh set Israel free from bondage. The final plague, the death of the firstborn sons, happened after the people of Israel followed ADONAI's instructions for *Pesach*, the first Passover, and Pharaoh released them. But Pharaoh changed his mind and pursued them, and his army was ultimately swallowed up in the Red Sea, which ADONAI opened to allow Israel to escape, but closed upon Pharaoh's army.

Following the journey from the Red Sea to Mount Sinai, ADONAI established a second covenant with the descendants of Abraham, the Mosaic Covenant, which is characterized as a "mutual, if-then contract," a performance-based covenant between ADONAI and Israel. ADONAI assured the Israelites that they would receive blessings in exchange for their obedience, making them a "holy nation." Thus began their journey from Mount Sinai to the Land of Canaan, which took forty years due to their rebellion and disobedience. The first generation died in the wilderness, and the second generation entered the Land. In the Land of Canaan, now renamed Israel, the people continued their earlier pattern, remaining faithful to ADONAI's *Torah* for a time before relapsing into disobedience. After crying out for a king,

ADONAI gave them Saul, who failed as their leader. His successor was David, a man after G-d's own heart, the first of the line of kings that would culminate in our Messiah Yeshua.

But the kings weren't perfect either, and David's grandson, Rehoboam, was the primary cause of the division of David's kingdom into the northern Kingdom of Israel and the southern Kingdom of Judah. As the Davidic line progressed in Judah, some kings were good or partially good, while others were bad. In the north, every king turned away from ADONAI and worshipped false gods. During this time, ADONAI sent prophets to call the leaders and the people back. There was mixed success, and ultimately, ADONAI destroyed the northern Kingdom of Israel and severely judged the Kingdom of Judah, finally resulting in the Temple's destruction and the people's captivity in Babylon. Several prophets, including Isaiah and Jeremiah, delivered their prophecies, calling them back, while the Temple was still standing, and Ezekiel prophesied during the Babylonian exile. Haggai and Zechariah were active during the rebuilding of the Second Temple, and Malachi, the last prophet, was active sixty or more years after its completion.

This growing spiritual vacuum, which began long before the Temple's destruction, was the result of ADONAI's final exasperation with Israel. Scriptures explain that ADONAI allowed the destruction of the Temple and the Babylonian captivity primarily due to rejection of the prophets' warnings, their continued idolatry, and failure to keep His covenant. Through Jeremiah, He said: *30 "Behold, days are coming" —it is a declaration of Adonai— "when I will make a new covenant with the house of Israel and with the house of Judah— 31 not like the covenant I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt. For they broke My covenant, though I was a husband to them."* (Jeremiah 31:30-31a TLV). Following Jeremiah's prophecy about making a new covenant, nearly 600 years elapsed before its giving in the 1st century CE. However, about 100 years before Jeremiah's prophecy, ADONAI had spoken through Isaiah about the coming of a Messiah: *14 Therefore Adonai Himself will give you a sign: Behold, the virgin will conceive. When she is giving birth to a son, she will call his name Immanuel.* (Isaiah 7:14 TLV). While His name would ultimately be revealed as Yeshua, meaning "ADONAI's salvation," Immanuel, "G-d with us," revealed His divinity. At about the same time, Micah prophesied: *1 But you, Bethlehem Ephrathah— 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 phrase "from days of old" suggests that Israel's coming king is eternal.

Yeshua was born into this spiritual void two or three years before 4 BCE, the year of Herod the Great's death. King Herod, who ruled Israel under the Roman Empire, was not a Roman but an Idumean, a descendant of the Edomites, the descendants of Jacob's brother Esau. Having heard of Messiah's birth in Bethlehem, Herod sought to kill Him. Yeshua's adoptive father, Joseph, took Yeshua to Egypt until he learned that Herod had died. When they returned to Israel, the family lived in Nazareth, where they had been before traveling to Bethlehem, where Miriam had given birth to Yeshua. For the first thirty years of His life, we know little about Yeshua, except that He was known as the "carpenter's son," a reference to Joseph, a builder in wood or stone, a trade known as a *tecton* (Greek).

During Yeshua's "growing up years," Israel was oppressed by Rome, taxed heavily, and their religious activities were strictly controlled. The Sadducees were the ruling priestly party, with their name suggesting they were descended from Zadok, whose priestly line ADONAI had endorsed (Ezekiel 44:15-16). The primary ruling dynasty of priests during Yeshua's childhood was the Annan family, beginning with Annas, who became High Priest in 6 CE,

and continuing with five of his sons and his son-in-law, Caiaphas, who followed him in the office. In Yeshua's day, the Romans exercised absolute political control over the High Priest and transformed the position into a political appointment gained through bribery to ensure the Temple organization remained loyal to Rome. During this period, the Sadducees, who controlled the Temple and its affairs, were challenged by the Pharisees, a group of self-ordained spiritual leaders who exerted considerable influence over the people and the synagogues. Both groups held seats in the 72-seat Sanhedrin, the high court, but it was controlled by the Sadducees, who held the majority.

According to the *Talmud*, *Torah* study and religious tradition had been established by the "Men of the Great Assembly," led by Ezra the Priest. This group, founded around 520 BCE, led the Jewish people following the Babylonian exile, filling the leadership void between the time of the prophets and the Maccabean period. As a distinct party, the Pharisees, followers of the traditions established by the "Men of the Great Assembly," emerged much later, around 150 BCE, in response to the Greek influence in Judaism and the Maccabees' usurpation of the priesthood. While the Maccabees were priests who famously freed Israel from the Syrian rule of Antiochus Epiphanes, they also assumed the High Priesthood, a role to which they were not entitled. In response to these challenges facing Israel, the Pharisees regarded themselves as the direct inheritors and continuators of the teachings of the Men of the Great Assembly. During Yeshua's ministry, a hypocritical group of Pharisees was His major challenger, seeing Him as a threat to their popularity with the people. In reality, not all Pharisees opposed Yeshua, but the overall number of "good guys" is unknown. The "good Pharisees," we know by name are Yeshua's disciples, Nicodemus, Joseph of Arimathea, and *Sha'ul*. Although *Sha'ul's* teacher, Gamaliel, was not a disciple of Yeshua, he defended *Shimon Kefa* and a group of Yeshua's disciples before the Sanhedrin after the High Priest became jealous of their ministry's success among the people (Acts 5:34-39).

Second Temple Judaism, the religion in place during the 1st century, centered on the worship of ADONAI, and following the *Torah*, including the Temple practices it prescribed. As a religion, it continued the practices set forth in the *Torah* but did not have the direct presence of ADONAI in Temple services, as He had been in the Tabernacle in the wilderness and later. In fact, the Holy of Holies in the 1st-century Temple was empty, with the last mention of the Ark of the Covenant made during King Josiah's reign, around 622 BCE. The majority of Jewish groups believed that Jews who kept the covenant, offered sacrifices at the Temple in Jerusalem, and observed the *Torah* were the "saved" people of G-d. Many of them expected a future Messiah to bring salvation. Also within their group were some Gentiles who had converted to Judaism and accepted the Pharisees' traditions for inclusion. For Gentile men to become a *Ger Tzaddiq* (a full proselyte to Judaism), three general things were required: *brit milah* (circumcision), *tevilah* in a *mikveh* (immersion), and offering a sacrifice in the Temple. Females underwent immersion and sacrifice. Reviewed by a court, candidates were required to obey the Law of Moses, the *Torah*. The Pharisees also required adherence to the *Oral Torah* as part of the conversion process to Judaism, the oral traditions and interpretations supposedly passed down from Moses, and first written about by the men of the Great Assembly. While the Sadducees recognized only the written *Torah*, the Pharisees held that the Oral Law was binding and used it to define legal purity, Sabbath regulations, and proper Jewish life. We note, and will discuss later, that Yeshua, *Shimon Kefa*, and *Sha'ul* did not agree with following the *Oral Torah*. In addition to full proselytes to Second Temple Judaism, there were also other Gentiles who worshipped the G-d of Israel and followed Him

at a distance. Known as Ger Toshav (a Proselyte at the Gate), they obeyed the *Torah* and adhered to Jewish customs without undergoing full conversion; Cornelius was an example.

While we could say that Messianic Judaism began when Yeshua called His disciples, neither His disciples nor the throngs of people who followed Him for three years had earlier received the promise of eternal life. Theologians are divided on whether salvation occurred at the time Yeshua breathed on His disciples (John 20:22) after His last Passover *Seder*, or at *Shavuot* (Pentecost) after His ascension. (Acts 2:37-41). Yeshua's disciples followed the same worship practices as every native-born Israelite: they worshipped ADONAI and followed the *Torah*, including making offerings in the Temple. After becoming His disciples, they changed nothing and continued to do these things, striving to emulate their Messiah, who perfectly kept the *Torah*.

Messianic Judaism is a religious movement that emerged in the 1960s as a continuation of first-century Jewish Messianism, combining belief in Yeshua as the Jewish Messiah and divine Son of G-d with the observance of Jewish practices, including the *Torah*, *Shabbat*, and the Festivals. Distinct from mainstream Christianity, Messianic Judaism is practiced by Messianic Jews and Gentiles who emulate Yeshua and His first-century disciples by following the *Torah* commands applicable today, specifically those that do not require the long-gone Temple and Levitical Priesthood. While theological differences exist regarding observance, Messianic believers align with Christianity on salvation and strive to love their Christian brothers and sisters unconditionally, fulfilling the command that defines them as disciples of Yeshua (John 13:34-35; 15:12).

ADONAI's timing is perfect. On the day of *Shavuot* (after Yeshua's ascension), *Shimon Kefa* spoke to the crowd about Joel's prophecy (Acts 2:16-21) regarding the last days and linked what happened to those gathered there to the events Joel prophesied, especially the pouring out of ADONAI's Spirit. That means that "the last days" began in the 1st century and have continued for two thousand years. Obviously, some of Joel's prophecies have not yet been fulfilled and seem to be reserved for the last of the last days. We find ourselves in those days now. A question is, why couldn't the last of the last days have occurred earlier? The answer is "ADONAI's timetable," and because at least two things had to happen first.

Isaiah asked, *Can a land be born in one day? Can a nation be brought forth at once?* (Isaiah 66:7-9 TLV). Yes, it can. On May 14, 1948, following the United Nations' approval of a plan to partition British-mandated Palestine into separate Jewish and Arab states (approved in 1947), David Ben-Gurion declared independence. On May 1, 1948, President Harry Truman made the United States the first nation to recognize Israel, doing so one minute after the declaration. However, the new nation didn't have long to celebrate because it was immediately attacked by surrounding Arab forces as the Arab-Israeli War began, and lasted ten months. Much has happened since then, but Israel has grown significantly in population and as both an economic and military power.

After speaking about a nation, Isaiah's next statement may relate to another prophecy concerning the same period. He said, *10 Rejoice with Jerusalem, and be glad with her, all you who love her. Rejoice for joy with her all you who mourned over her.* (Isaiah 66:10 TLV). While the complete peace he spoke of in the next few verses (11 and following) is not yet present, his words may refer to a coming change in Jerusalem. Since the Roman general Pompey conquered Israel in 63 BCE, Jerusalem, the nation's capital, had been under the control of various powers for more than 2000 years. But on July 7, 1967, Jewish forces took control of Jerusalem from the Jordanian army during the Six-Day War, fulfilling the prophecy

Yeshua made sitting on the Mount of Olives shortly before His crucifixion. He said, 24 "**They (many Jews) will fall by the edge of the sword and be led away captive into all the nations. Jerusalem will be trampled by the Gentiles until the times of the Gentiles are fulfilled.**" (Luke 21:24 TLV). Yeshua's first statement referred to the Roman assault 40 years in the future that same century (70 CE), when they surrounded and completely conquered Jerusalem. However, his second statement referred to the ongoing foreign control of Jerusalem, which began with Roman rule in 63 BCE and ended in 1967.

But the year 1967 has additional significance. In the 6th century BCE, an angel, possibly Gabriel, told Daniel, 4 *But you, Daniel, close up the words and seal the book until the time of the end.* (Daniel 12:4a TLV). We've been waiting for many years to learn when "the time of the end" began, but now we know. ADONAI has allowed researcher and author Daniel Bruce to determine it, and he revealed the date in his book, *Daniel Unsealed*. He did this by counting the number of Passovers after a key starting date, thereby determining the exact date of the book's unsealing. The angel continued, 7 ... "*It is for a time, times, and a half. Then when the breaking of the power of the holy people comes to an end, all these things will be finished.*" (Daniel 12:7b TLV). The "times, times, and a half" have ended, unsealing the Book of Daniel on the exact date of July 7, 1967, the day Israeli paratroopers took control of Jerusalem, thereby fulfilling Yeshua's prophecy, and Jerusalem was no longer controlled by Gentiles. However, this year is even more significant. 1967 is also the year the "Jesus Revolution," a spiritual awakening among young hippies, began in California, ultimately spreading to the East Coast and involving many young Jews. As they began gathering for Bible Study, the organization expanded, leading to the eventual formation of Messianic Jewish congregations and the Messianic Jewish Movement to which we now belong.

We are fortunate to live in the last of the last days. Everything during this time may not be pleasant, but every day brings the return of Yeshua closer. We have seen that certain things had to happen to reach these days. First, Israel, which had been scattered among the nations since 70 CE, was miraculously restored as a nation in 1948. In 1967, three key events occurred: 1) Yeshua's prophecy about the Gentiles' trampling of Jerusalem was fulfilled, 2) the Book of Daniel was unsealed (Bruce's book about it was published July 1, 2013), and 3) Messianic Judaism began. It's exciting that the movement to which we belong was supernaturally initiated by ADONAI at the same time that Yeshua's prophecy was fulfilled and Jerusalem was restored to Jewish control, and, "wow," the beginning of the last days. But why? The most obvious answer is "for the salvation of the Jews." That's our calling and our most significant prayer. We are a part of a divine move of G-d, and we who are here have been called by Him. All of us at *Beit Shalom*, Jew and Gentile, have come from the Church, but now we are a Judaism, and interpret Scripture differently. As our study continues, we will systematically examine a Messianic approach to understanding Scripture. We are teaching not only ourselves but also those called by G-d who choose to listen. However, the Church is also an important group called out by ADONAI, and it determines its own theology. Both groups exist for ADONAI's purposes and are important callings; we are not in competition. *Shabbat shalom!*