

March 16, 2024

The Faith of Your Jewishness

As I have been looking at this phrase, a play on the phrase "The Jewishness of Your Faith" for which I went into greater detail as to what that faith is over the last two weeks I have come to realize that this is not solely about a Jewish person and how their faith should look but is a demonstration of those Jewish people in faith towards Messiah, whether they are looking forward to the promise, are the promise or have received the promise.

As I consider faith of the Jewish people specifically and thus how it relates to everyone in general I want you to consider to aspects.

First, that of Yeshua, the epitome of the Jewish people.

Secondly that of various people recorded in Scripture that are meant to be examples.

Jas 2:1 My brothers, practice the faith of our Lord Yeshua, the glorious Messiah, without showing favoritism.

We are instructed and encouraged to practice the same faith of Yeshua.

To Practice is a verb and thus requires action. It demonstrates...

- To do or perform habitually or customarily; make a habit of.
- To do or perform (something) repeatedly in order to acquire or polish a skill.

We are to do it so it becomes a habit, part of our life and our expression of our faith.

The writer of Hebrews defines faith as...

Heb 11:1 Trusting is being confident of what we hope for, convinced about things we do not see.

Heb 11:2 It was for this that Scripture attested the merit of the people of old.

Heb 11:3 By trusting, we understand that the universe was created through a

spoken word of God, so that what is seen did not come into being out of existing phenomena.

The confidence of Yeshua is seen throughout His life as recorded in the Gospels and is evident within His teachings and experiences.

Faith like a mustard seed:

Mat 13:31 Yeshua put before them another parable. "The Kingdom of Heaven is like a mustard seed which a man takes and sows in his field.

Mat 13:32 It is the smallest of all seeds, but when it grows up it is larger than any garden plant and becomes a tree, so that the birds flying about come and nest in its branches."

With such confidence and resolve...

Consider the talmidim when they were trying to cast out a demon...

Mat 17:14 As they came up to the crowd, a man approached Yeshua, kneeled down in front of him,

Mat 17:15 and said, "Sir, have mercy on my son, because he is an epileptic and has such terrible fits that he often falls into the fire or into the water.

Mat 17:16 I brought him to your talmidim, but they couldn't heal him."

Mat 17:17 Yeshua answered, "Perverted people, without any trust! How long will I be with you? How long must I put up with you? Bring him here to me!"

Mat 17:18 Yeshua rebuked the demon, and it came out of the boy, so that from that moment he was healed.

Mat 17:19 Then the talmidim went to him privately and said, "Why couldn't we drive it out?"

Mat 17:20 He said to them, "Because you have such little trust! Yes! I tell you that if you have trust as tiny as a mustard seed, you will be able to say to this mountain, 'Move from here to there!' and it will move; indeed, nothing will be impossible for you!"

The type of faith, though fully human in his form, expressing Himself with such candor and humblness...

Luk 22:39 On leaving, Yeshua went as usual to the Mount of Olives; and the talmidim followed him.

Luk 22:40 When he arrived, he said to them, "Pray that you won't be put to the test."

Luk 22:41 He went about a stone's throw away from them, kneeled down and prayed,

Luk 22:42 "Father, if you are willing, take this cup away from me; still, let not my will but yours be done."

Luk 22:43 There appeared to him an angel from heaven giving him strength,

Luk 22:44 and in great anguish he prayed more intensely, so that his sweat became like drops of blood falling to the ground.

Yet, it was not His will but the will of His Father that He submitted to. Trusting in the one who had sent Him.

Pro 3:1 My son, don't forget my teaching, keep my commands in your heart;

Pro 3:2 for they will add to you many days, years of life and peace.

Pro 3:3 Do not let grace and truth leave you—bind them around your neck; write them on the tablet of your heart.

Pro 3:4 Then you will win favor and esteem in the sight of God and of people.

Pro 3:5 Trust in Adonai with all your heart; do not rely on your own understanding.

Pro 3:6 In all your ways acknowledge him; then he will level your paths.

Pro 3:7 Don't be conceited about your own wisdom; but fear Adonai, and turn from evil.

The very words conveyed by Solomon are exemplified by Yeshua.

And here is the source of that faith, the power we possess and thus wield...

Joh 16:4 But I have told you this, so that when the time comes for it to happen, you will remember that I told you. I didn't tell you this at first, because I was with you.

Joh 16:5 But now I am going to the One who sent me. "Not one of you is asking me, 'Where are you going?'

Joh 16:6 Instead, because I have said these things to you, you are overcome with grief.

Joh 16:7 But I tell you the truth, it is to your advantage that I go away; for if I don't go away, the comforting Counselor will not come to you. However, if I do go, I will send him to you.

Joh 16:8 "When he comes, he will show that the world is wrong about sin, about righteousness and about judgment—

Joh 16:9 about sin, in that people don't put their trust in me;

Joh 16:10 about righteousness, in that I am going to the Father and you will no longer see me;

Joh 16:11 about judgment, in that the ruler of this world has been judged.

Joh 16:12 "I still have many things to tell you, but you can't bear them now.

Joh 16:13 However, when the Spirit of Truth comes, he will guide you into all the truth; for he will not speak on his own initiative but will say only what he hears. He will also announce to you the events of the future.

Joh 16:14 He will glorify me, because he will receive from what is mine and announce it to you.

Joh 16:15 Everything the Father has is mine; this is why I said that he receives from what is mine and will announce it to you.

Where we see His faith demonstrated by His actions and also by His Words, the focus of Ya'akov's letter.

Listen to Yeshua's prayer...

Yeshua as our *cohen gadol* ([Heb 6:20](#)) prays on our behalf to his Father. In this intercessory prayer we see deeply into the Messiah's heart-into the intimacy of the relationship between the Son and the Father, on the one hand, and between the Son and his *talmidim*, on the other. The depth of this prayer exceeds that possible to any mere human. Yet we possess that power through the Spirit that is given to us. The same Spirit that resided with Him, resides within us.

Joh 17:1 After Yeshua had said these things, he looked up toward heaven and said, "Father, the time has come. Glorify your Son, so that the Son may glorify you—

Joh 17:2 just as you gave him authority over all mankind, so that he might give eternal life to all those whom you have given him.

Joh 17:3 And eternal life is this: to know you, the one true God, and him whom

you sent, Yeshua the Messiah.

Joh 17:4 "I glorified you on earth by finishing the work you gave me to do.

Joh 17:5 Now, Father, glorify me alongside yourself. Give me the same glory I had with you before the world existed.

Joh 17:6 "I made your name known to the people you gave me out of the world. They were yours, you gave them to me, and they have kept your word.

I made your name known. This signifies that in his own person ([Joh 1:18](#), [Joh 14:9](#)) Yeshua revealed more directly than ever before God's authority, power and character.

His character revealed to us in Exodus 34...

Exo 34:5 Adonai descended in the cloud, stood with him there and pronounced the name of Adonai.

Exo 34:6 Adonai passed before him and proclaimed: "YUD-HEH-VAV-HEH!!! Yud-Heh-Vav-Heh (יהוה) [*Adonai*] is God, merciful and compassionate, slow to anger, rich in grace and truth;

Exo 34:7 showing grace to the thousandth generation, forgiving offenses, crimes and sins; yet not exonerating the guilty, but causing the negative effects of the parents' offenses to be experienced by their children and grandchildren, and even by the third and fourth generations."

Joh 17:7 Now they know that everything you have given me is from you,

Joh 17:8 because the words you gave me I have given to them, and they have received them. They have really come to know that I came from you, and they have come to trust that you sent me.

Joh 17:9 "I am praying for them. I am not praying for the world, but for those you have given to me, because they are yours.

Joh 17:10 Indeed, all I have is yours, and all you have is mine, and in them I have been glorified.

Joh 17:11 Now I am no longer in the world. They are in the world, but I am coming to you. Holy Father, guard them by the power of your name, which you have given to me, so that they may be one, just as we are.

Joh 17:12 When I was with them, I guarded them by the power of your name, which you have given to me; yes, I kept watch over them; and not one of them was destroyed (except the one meant for destruction, so that the Tanakh might be fulfilled).

Joh 17:13 But now, I am coming to you; and I say these things while I am still in the world so that they may have my joy made complete in themselves.

Joh 17:14 "I have given them your word, and the world hated them, because they do not belong to the world—just as I myself do not belong to the world.

Joh 17:15 I don't ask you to take them out of the world, but to protect them from the Evil One.

Believers are expected to be involved in what Judaism calls *tikkun-ha'olam*, repairing the world. *Tikkun-ha'olam* is deeply embedded in the Jewish ethic; for this reason even secular Jews usually find themselves concerned with bettering society. Believers in Yeshua the Messiah are not to separate themselves altogether ([1Co 5:10](#)) but to act like yeast causing the world's dough to rise ([Luk 13:21](#)), caring for widows and orphans while remaining unspotted through participation in the world's sins ([Jas 1:27](#)), not being conquered by evil but conquering it with good ([Rom 12:21](#)).

Joh 17:16 They do not belong to the world, just as I do not belong to the world.

Joh 17:17 Set them apart for holiness by means of the truth—your word is truth.

Separate... for holiness, Greek *agiason*, equivalent to Hebrew *kadesh*, "sanctify." To sanctify is to separate for holiness, to set apart for God. This separateness is not a physical removal from other people and their concerns but a spiritual relocation into God's sphere of being.

Joh 17:18 Just as you sent me into the world, I have sent them into the world.

Joh 17:19 On their behalf I am setting myself apart for holiness, so that they too may be set apart for holiness by means of the truth.

Joh 17:20 "I pray not only for these, but also for those who will trust in me because of their word,

I pray not only for these twelve *talmidim*, my *shlichim* ("messengers," "emissaries," "apostles"), **but also for those who trust in me because of their word**. Here Yeshua is praying for all the millions down through the centuries who have come to trust in him because these twelve faithfully communicated the Gospel. The ensuing verses are Yeshua's one prayer specifically for us.

Joh 17:21 that they may all be one. Just as you, Father, are united with me and I with you, I pray that they may be united with us, so that the world may believe that you sent me.

Joh 17:22 The glory which you have given to me, I have given to them; so that they may be one, just as we are one—

Joh 17:23 I united with them and you with me, so that they may be completely one, and the world thus realize that you sent me, and that you have loved them just as you have loved me.

Thus Yeshua prays that the unity between believers and himself, between believers and the Father and between believers and other believers will have the same character as the unity between himself and the Father.

The history of the Christian church offers all too ample proof that his prayer was needed! Most Jewish people are at least confused, if not scandalized, by the distinctions between various kinds of Christians which seem to divide more than unite: Eastern Orthodox versus Western, Roman Catholic versus Protestant, hundreds or thousands of Protestant denominations (most of which are "versus" at least some of the others), and thousands of one-church "denominations" with no organizational affiliation. How many lives have been sacrificed over the centuries in wars between Christians? How often do the media report loveless castigations of one Christian group by another?

This prayer is still needed today. We even see this to a lesser extent within the Messianic movement. Unity is lacking but not impossible should we all see in the same manner and express ourselves based on rightly dividing the Word of Adonai and thus minimizing ourselves while elevating Adonai who is over all, just as Yeshua did.

Joh 17:24 "Father, I want those you have given me to be with me where I am; so that they may see my glory, which you have given me because you loved me before the creation of the world.

Joh 17:25 Righteous Father, the world has not known you, but I have known you, and these people have known that you sent me.

Joh 17:26 I made your name known to them, and I will continue to make it known; so that the love with which you have loved me may be in them, and I myself may be united with them."

It is no wonder, then, that Yeshua prayed as he did. While Scripture declares that there already exists a spiritual unity between believers in the Messiah ([Rom 12:4-8](#), [1Co 12:12-27](#)).

Rom 12:3 For I am telling every single one of you, through the grace that has

been given to me, not to have exaggerated ideas about your own importance. Instead, develop a sober estimate of yourself based on the standard which God has given to each of you, namely, trust.

Rom 12:4 For just as there are many parts that compose one body, but the parts don't all have the same function;

Rom 12:5 so there are many of us, and in union with the Messiah we comprise one body, with each of us belonging to the others.

Rom 12:6 But we have gifts that differ and which are meant to be used according to the grace that has been given to us. If your gift is prophecy, use it to the extent of your trust;

Rom 12:7 if it is serving, use it to serve; if you are a teacher, use your gift in teaching;

Rom 12:8 if you are a counselor, use your gift to comfort and exhort; if you are someone who gives, do it simply and generously; if you are in a position of leadership, lead with diligence and zeal; if you are one who does acts of mercy, do them cheerfully.

What we see is, to put it mildly, a very imperfect reflection of it of that faith. There seems to be a movement of cross-denominational congregations to create unity, although anxiety to achieve the goal can lead to generating an appearance of unity at the institutional level which glosses over real differences in doctrine and practice as well as unhealed relationships between people. On the other hand, opposition is sometimes voiced by those who, in the name of doctrinal purity, refuse to work through the crises of resolving differences with their brothers in the Lord. We have experienced this many times because in many ways the mainline churches don't know what to do with us.

Even when we fall short, we persevere and press forward. Though we get discouraged, embrace the Ruach Ha Kodesh, not only for strength but for guidance for Adonai's Spirit and His will are reconciled. Truly listening to the direction of the Ruach Ha Kodesh will point us in the direction that Adonai is leading us and thus we are to follow.

These are examples of practicing the same faith Yeshua practiced and as Ya'alov wrote about and witnessed first hand. This is who we are to emulate when we have put our Faith in Him.

The week after Purim I will look at the second part of the Faith of your Jewishness.