



The Center for
Messianic Learning
Unapologetically Pro-Torah
Unashamedly Pro-Israel
Irrevocably Zionist

ב"ה

“... out of Tziyon will go
forth Torah, the word of
ADONAI from
Yerushalayim.”
(Isaiah 2:3)

Jew and Gentile (Synagogue and Church), one in Messiah. (Ephesians 2:14)

“For He is our peace, Who made both one, and broke down the middle wall of partition, ...”

If your life is not in jeopardy for what you believe, you're probably on the wrong side.

Developing a Systematic Messianic Theology

What the Scriptures Teach About Mashiach (Summary)

Rabbi Yeshua ben-David of *Natzeret*¹ (erroneously referred to by Gentile Christianity as “Jesus Christ”² due to human tradition based on centuries of uncorrected transliteration of Biblical text) is the second “Person” of HaShem,³ eternally existing as *The Word* (John 1:1-4,14) and as *HaBen* (God the Son, 1John 5:20; Matt 4:3-6; 8:29; 16:16; 27:54; Mark 1:1; Luke 1:32; John 1:34), Who always has been and always will be fully God, possessing all the attributes of absolute Deity: infinite, eternal, unchangeable, indivisible, omnipresent, omnipotent, omniscient, personal, and perfect in wisdom, power, holiness, righteousness, justice, goodness, truth, mercy, and love. He is just as much God as though He had never become man, and just as much man as though He had never been God. He created, upholds, and sustains the entire universe solely through the power of His sovereign will. As a man, he temporarily set aside *some* of the prerogatives, but none of the attributes, of His deity.

All visible manifestations of HaShem to man, whether in the *Tanakh*⁴ or in the *Ketuvei HaShalichim*⁵ — with the sole exceptions of the appearance of *Ruach HaKodesh*⁶ as a dove

¹ Nazareth.

² For a discussion of Messiah’s true name, read our handout “The Name that is Above Every Name.”

³ *HaShem* is Hebrew for “the Name” and is used in reference to God to avoid misuse of His personal name, which is too sacred to be pronounced. I use the word “Person” when referring to the Godhead simply because there is no other appropriate English word with which to do so. While some may object, I have no problem referring to God as a “Person” because throughout the Sacred Text He is described as having all of the attributes of personhood, that is, a self-aware entity that possesses mind, volition, and emotion. Each “Person” of the Godhead is described throughout the entirety of Scripture as being in possession of these characteristics. For brief discussion of the doctrine of “the Trinity,” see “Is the ‘Trinity’ Biblical?”

⁴ The Hebrew Bible, or so-called “Old Testament.”

⁵ The Apostolic Writings or so-called “New Testament.”

⁶ The Holy Spirit.

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at Messiah's *tevilah* (immersion) and as fire on Pentecost — are in the Person of HaBen. It should therefore be understood that it was HaShem the Son (HaBen) Who walked in the Garden with Adam and Eve (Gen 3:8), Who appeared to and made the covenants with the Patriarchs (Gen 15:1-19; 26:1-6; 28:10-14), Who ate lunch with Avram at Mamre (Gen 18:1-3), Who went ahead of Israel in smoke and fire in the wilderness (Exod 13:21-22), Who wrote the Mitzvot (commandments) in stone with His own finger (Exod 31:18) atop Mount Sinai; Who appeared in Babylon as the fourth Man in the furnace (Dan. 3:25); and to Whom the prayers and adoration of His Chosen People have been unknowingly directed since He first appeared to Avram over 4,000 years ago.

He is the Messiah of Israel (Dan 9:25; Matt 1:1;16-18; John 4:24-26), the Savior of the world (1John 4:14), the King of all kings, and the Lord of all lords (Rev 17:14; 19:16). He is ADONAI (HaShem) who appeared among mankind in the flesh, and now is glorified with all power in Heaven and in Earth, at the right hand of Abba (Acts 7:55-56; Hebrews 10:12).

He is the ultimate and final sacrifice required for the removal of sins. He was born of a virgin, was sinless, performed miracles, died an atoning death by execution on a Roman cross (*stagion*),⁷ and rose from the dead three days afterward. Everyone who believes this message, repents of their sins, and trusts that Yeshua is the Messiah and yields to His authority over their life are forgiven their sins and come into a renewed covenant with ADONAI through Him. Therefore they become full citizens of the Commonwealth of Israel, and co-inheritors of all the promises ADONAI made with Avraham, Yitzhak, and Ya'akov. (John 1:29; Isaiah 7:14;9:6-7; Matthew 1; Hebrews 2:4; 4:15; Leviticus 17:11; Isaiah 53; Psalms 22; Romans 5:6-11; Ephesians 2:8; Matthew 27:50-28:20; Romans 10:9-12; 1 Corinthians 5-7)

Without in any way ceasing to be fully God, He became also fully man, taking upon himself all of the human attributes except the sin nature. He was miraculously conceived through the action of Ruach HaKodesh, born to the virgin Miriam, lived a perfect and sinless life, and accomplished our redemption through His death as a representative, vicarious, substitutionary sacrifice. Our justification is made sure by His literal, physical resurrection from the dead. He was literally and bodily resurrection and ascension, and that now glorified He sits at the right hand of Abba where He carries out His ministry as Kohen HaGadol (the Eternal High Priest) of Representative, Intercessor, and Advocate on our behalf. He will literally and bodily return to reign physically on the earth for a thousand years, and after His ultimate judgment over the living and the dead, will reign eternally over the New Creation.

⁷ Within Messianic Judaism there is considerable debate as to the form of the instrument upon which Yeshua was executed. My personal opinion is that the instrument was in the form of the traditional Roman cross with a cross-beam, but as historians claim that the Romans used various forms of crosses, this as a matter of opinion rather than of doctrine. I find no fault with those who prefer the term "execution stake" as less offensive to Jewish persons.