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Interconnectedness of Israelites in Asia

Torah-to-Messiah Pattern

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The compilation of writings called the Hebrew Bible, Tanakh, or Old Testament is foundational for followers of Yeshua (Jesus) all over the world, because this ancient text is filled with messianic prototypes like Joseph, Moses, and David who depicted Yeshua's coming in one way or another. The Script also has symbols like Noah's ark and the Passover Lamb which portray aspects of Yeshua's messianic mission, like spiritual protector, salvation, and Redeemer. Additionally, prophecies, like Isaiah's prophecy of the Suffering Servant and Ezekiel's prophecy of a Second David destined to shepherd God's scattered flock, add to the semiotic Script's Old Testament portrait of the Messiah. Hundreds of millions of people treasure the continuity from this older portion of the Script to Yeshua.

This foundational section of the Script is known around the world by different names: "Torah" or "Tanakh" or "Hebrew Bible". "Allah's early books" include the Torah, Psalms, and Good News in Islam. Many of Asia's indigenous peoples refer to a "Lost Book" or "Golden Book" (Margot Crossing, 2019).

Excitingly, this Script diligently foretells the return of Israel's mysterious Lost Tribes. The tribes return in conjunction with the Messiah's long awaited unveiling. For this reason, Orthodox Jewish theology combines the return of Israel's Lost Tribes with Messiah's arrival. Ezekiel 34 presents God Himself promising to gather the scattered Lost Tribes as a shepherd gathers sheep. The Script suddenly transitions and describes the divine shepherd as David the Prince. But King David had already been long dead, so this Second David is assumed to be a type or portrait of the Messiah.

... The Lord GOD said to them: “Look, I Myself will judge between the fat and the lean sheep. Because you have pushed with side and shoulder, butted all the weak ones with your horns, and scattered them abroad, therefore I will save My flock, and they shall no longer be a prey; and I will judge between sheep and sheep. I will establish one shepherd over them, and he shall feed them—My servant David. He shall feed them and be their shepherd. And I, the LORD, will be their God, and My servant David a prince among them; I, the LORD, have spoken. (Ezekiel 34:20-24)

Yeshua drew on this imagery when he referred to Himself as the Good Shepherd (John 10). He knew that those familiar with their own Jewish culture would understand the depth of his proclamation:

I am the good shepherd; and I know My *sheep*, and am known by My own. As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock *and* one shepherd. (John 10:14-16)

Messiah and the returning tribes are also mentioned together as a climatic point in God’s Script, as if the return of the tribes and Messiah are the culmination of history.

“Behold, days are coming”
—it is a declaration of The LORD—
“when I will fulfill the good word I spoke concerning the house of Israel and concerning the house of Judah.
In those days and at that time,
I will cause a Branch of Righteousness to spring up for David,
and He will execute justice and righteousness in the land. (Jeremiah 33:14,15)

Remember, Israel’s Northern Tribes were dispersed around the world during the First Millennium BC, in perfect correlation with (1) the formation of many city states, religions, trade routes, governments, and nations that were forming in the 1st Millenium BC; and when (2) the mechanism for spreading people around the world was in place, specifically the maritime Phonecians and the decentralized, quick horseriding Scythians

that swept across the Eurasian continent. The Script's Author perfectly orchestrated the scattering of Israel's seed with a maritime neighbor who colonized coastal regions around the world, and with mounted neighbors who traveled vast distances without loyalty to a central government. The decentralized Scythians spawned communities all across the Eurasian landmass (Collins, 1995).

Our sacred Script highlights the destruction and captivity of Joseph's northern tribes (2 Kings 17). Assyria took northern Israel's 8th Century BC captives to the eastern side of their empire where, according to some, they became the Saks or Sacea at the gates of earth's most populous nations (Collins, p.260).

By the time God started seeding the nations with Israelites in the First Millennium BC, Israel already had several centuries of experience with the Book's brilliance - from their wanderings as nomads in the Sinai to their brilliant conquests of Canaan, and the development of their religious priesthood and systems of worship to their traditions and celebrations; from their tribal confederation in Judea and Samaria under the judges to their highly advanced and expansive international civilization under David and Solomon. They had transitioned as a people through many stages with the book as their light.

After Solomon, civil war split the Northern Tribes from Judah. The North became weak and Israelites scattered, taking their knowledge of the Torah to the world. Surely, the Torah's well-defined monotheistic faith and ordered civil system were welcomed in developing cultures that were in need of constructive and proven ideologies. Scattered Israel planted "Torah seeds" which matured differently in each unique, cultural context.

Today, the Script's scholastic adherents on every continent are contributing to a resurgence of the Lost-Tribes-of-Israel topic. These scholars base much of their conclusions on anthropologic observations and comparisons of local traditions and legends that parallel customs and stories from the Tanakh/Old Testament. Some peoples, like ethnic Kyrgyz, lost memory of their past Israelite identity. Others, like Pashtuns, Kashmiris, Mizos, and Kuki retained a cloudy memory of their Israeli origin. Either way, modern nations are again rediscovering their "lost book" and the God of their forefathers, who was previously known as the God of Israel. This "return" to the Script's God has been foretold many times:

"Look, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and the house of Judah— not according to the covenant that I made with their forefathers in the day I took them by the hand and led them out of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. But this is the covenant that I will make with the house of Israel after that time, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people." (Jeremiah 31:31-33)

Interestingly, the Script's crucial chapters about the predicted return don't mention religious conversion to any of the monochromatic religions. The Script and its Protagonist fit into each and every religion and colorful folk faith so perfectly that conversion isn't necessary. Instead of conversion, the Script refers to a renewed covenant, a new heart or spirit, and/or a David, Prince, Servant, Savior, a Sacrifice, a Banner, or a Branch. All these are foretellings of the messianic Protagonist.

Did Israel's scattered tribes take these messianic foretellings when they migrated with their Torah-faith? If the Tanakh is used to confirm Yeshua's messianic fulfillment in Judaism and Christianity today, wouldn't the scriptural remnants (that were seeded among the nations at a time when nations were being spawned) create a similar messianic expectation among those diverse ethnic groups? I highlight some of those tribal expectations in my book *Come Home*. For now, let's remember that many biblical chapters foretell the return of Israel's tribes coinciding with Messiah's rule and reign.

It will also come about in that day that the root of Jesse (Jesse was David's father) will stand as a banner for the peoples. The nations will seek for Him, and His resting place will be glorious. It will also come about in that day that my Lord will again redeem—a second time with His hand—the remnant of His people who remain from Assyria, from Egypt, from Pathros, from Cush, Elam, Shinar, Hamath, and from the islands of the sea. (Isaiah 11:10-11)

Japanese scholars of Shintoism believe Shintoism was founded by ancient Israelites (Kubo, 2023). Now Messianic Shintoists, just like Messianic Jews and Isa Muslims, are finding their fulfillment in Yeshua. In other words, Jesus is the fulfillment of the Japanese

culture just as he is the fulfillment of Judaism. Japan's ancient Uza Masa (Ishu Meshia in Aramaic or Yeshua Moshiach in Hebrew) is a part of Japan's exotic history. Dr. Kengo Nagami and Arimasa Kubo reference Japan's Amida Buddha and this buddha's fascinating correlations to Jesus, finding messianic symbolism in the core beliefs of one of our planet's most alluring nations. Shouldn't we expect that Shintoism's biblical customs and "signposts" would point to the only historic person who is internationally known as the King of Kings. Japanese scholars applied this principle to conclude that faith in Ishu is not foreign but indigenous to the Japanese and many other Asians.

I came to the same conclusion when I lived in Kyrgyzstan and saw (1) a Lost-Tribes-of-Israel link to ethnic Kyrgyz, and then (2) an indigenous version of Isa (Yeshua) in Kyrgyz customs, epics, and sayings. Isa, therefore, is not foreign to Kyrgyz. The Kyrgyz epic story, *Manas*, is a treasure trove of biblical parallels. I presented this comparative analysis at symposiums in Kyrgyzstan from 2006-2012 and compiled essays in my book, [The Lost Tribes of Israel Found in the Epic Manas](#). As we've seen in other cultures, Kyrgyzstan's Lost-Tribes' root contained an indigenous messianic thread. Kyrgyz lore has a mysterious sage called the *Mashayak*, who is "the Highest of the High and the Toughest of the Tough". Kyrgyz say, "Who do you think you are, God? Have you become the *Mashayak*?" Interestingly, this title and its mystery are similar to the Hebrew word *Mochiach*, meaning messiah.

Kyrgyz, with their pre-Islamic *Tengir* faith and their Lost-Tribe root, have another messianic fulfillment - they believe in "the Wanderer", known as the *Kydyr* ([The Wanderer](#), 2013). He is sometimes called *khizr*, and is known in Islam as al-Khidr. The Wanderer's many characteristics are matched precisely by the same Great Person who fulfilled Judaism's messianic role. One of numerous examples in Kyrgyz tradition is the *Kydyr*'s only identifying mark - a hole, wound, or soft spot in his hand. Astonishingly, this is the same specific mark or identification that the Script's risen Messiah used to identify himself to his friend Thomas:

Then He said to Thomas, "Put your finger here, and look at My hands. Reach out your hand and put it into My side. Stop doubting and believe!" (John 20:27).

Yeshua is the Wanderer just as he is the Messiah. Such precise similarities cannot be explained by coincidence or archetypes. More astoundingly, Yeshua fulfills these legendary roles in culture after culture.

According to Script, this Protagonist is maligned among Kyrgyz just as he was maligned among Jews and is ridiculed by secular Westerners. Joseph, a type of messianic prototype, was also subject to intense betrayal by those he loved. He eventually forgave those who had hurt him most. Likewise, the Messiah is rejected by the nations he died for:

He was despised and rejected by mankind,
a man of suffering, and familiar with pain. (Isaiah 53)

The Script's Torah-to-Messiah Pattern was first recognized by Paul in non-Jewish contexts. Just as Yeshua is the fulfillment of the Torah/Tanakh (Luke 24), so Paul saw this pattern as crucial to Athenian culture (Acts 17). Thousands of years later, Japanese researchers uncovered the Torah's base and are simultaneously recognized Messiah's indigenous position within Shintoism and Buddhism. Likewise, Kyrgyz have both their scriptural history, and Isa fulfilling a native messianic role.

Swiss psychoanalyst Carl Jung recognized patterns among diverse peoples and dubbed them archetypes. From his observations, he coined the theory collective unconscious, believing we all drew our similarities from some esoteric cosmic pool. Recognizing the common historical root we all share with Israel's scattered tribes is far more reasonable.

The Karbi Tribe in Assam, India have references to a humble king born in a barn. Hinduism has many mantras about the Son of God being born of a virgin by the Spirit. This Son of God was poor and died and was raised again for our sake (<https://youtu.be/RkHN4ZrzcAw?si=wiY5h9Njdkvwq9KD>). Only one person fits all these national and tribal legends. How can one man's life align with the "coming heroes" of nation after nation unless he is the true and coming King of Kings?

Others have applied this same template to Islam, where Isa Mesikh (Yeshua) is often rejected among Muslim leaders and yet remains unlike any other in Islam's Quran. In

the Quran, he is the only one titled Mesikh (Messiah), the only one besides Adam who was conceived by the breath of Allah without the aid of a human father. Isa is also the only human who, like the Creator, created life from soil. He is the only one in the Quran called the *Ruhullah* (The Spirit of God). He is unlike any other in Islam. How can one person, Yeshua, fulfill so many legends, faiths, images, titles, mantras, and national positions unless He is central to all nations?

So... how many nations, cultures, or religions can this pattern be applied to? In the Script it is written:

... he has said, "It is not enough that you are my servant to raise up the tribes of Jacob and restore the preserved ones of Israel. I will make you a light to the nations, that you may be my salvation (yeshua) to the ends of the earth." (Isaiah 49:6)

This verse, like many others, weaves a strong correlation between the restoration of Israel's multinational offspring and God's worldwide salvation (*yeshua*). Remember, the word "salvation" in Hebrew is *yeshua*. The restoration of all Israel to God through Yeshua is the restoration of all things (Crossing, 2023). It should therefore be no surprise that ethnologists like Dr. Nagami, Arimasa Kubo, Zaithanchhungi, Dr. Khuplam Milui Lenthang, Dr. Howard Chung, Margot Crossing, and others like them from every color and background, are involved in the dual work of (1) Restoring the scriptural roots of Israel's scattered nations, cultures, faiths, and languages; and (2) The work of salvation that comes by communicating an indigenous view of Yeshua, as King of every nation, tribe, culture, and language. He is the one that returns people to their ancient and indigenous God, who is the foundational "God of Israel". Through this return, the King brings the nations back to their true identity.

Yeshua is known as King of the Jews in Mark 15, and, after his ascension, known as the King of Kings in Revelation 17:14:

They will make war against the Lamb, and the Lamb will overcome them—because He is Lord of lords and King of kings, and those with Him are called and chosen and faithful.

Doesn't "King of Kings" mean he is King of Shintos, King of Mizos, King of Kuki, Mikir, Karbi, Kyrgyz, Hindus, Muslims, Kashmiris, and every other nation, tribe, faith, culture, color, and language? Perhaps Joseph's multicolored coat symbolizes Yeshua's multinational authority over Israel's international return to the "God of Israel". Perhaps Yeshua, robed in the flags of every nation and tribe, is the banner on a hill to which all nations rally.

He will lift up a banner for the nations, and assemble the dispersed of Israel, and gather the scattered of Judah from the four corners of the earth. (Isaiah 11:12)

"Israel" has been sown with the Torah in every nation. Cultures grew around those "seeds". "The God of Israel" became the true and ancient God of many nations. We observe the Script's Torah-to-Messiah Pattern of the controversial "King of the Jews" standing as the controversial yet indigenous finale of every ethnicity that has been inseminated with the Torah. As a result, we find messianic faith transcendent over monochromatic, "me-versus-they" religions, because Scripturally based messianism is inclusive and supportive of all national religions and colorful tribal faiths. All cultures are rooted in the Script and completed in Messiah.

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