

# Discover Your Calling Into Israel Part 1 of 5: Gentiles Grafted Into Unity With the Jewish People (1/30/015)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://cornerfringe.com/media/r5kct2k/discover-your-calling-into-israel-part-1>

**\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

We're going to talk about your sacred calling into a holy nation. Obviously, I'm referring to none other than the nation of Israel. If you're newer to this movement, you're in the process of just discovering your Hebrew roots. You're trying to get your arms wrapped around this and understand it. If that describes you then you are going to want to listen very, very closely today and to subsequent messages that are going to be coming in the next weeks.

One of the great tragedies that has taken place over the last 1900 years is the Christian church's perspective on Israel has become distorted. The relevance Israel has for their very own lives has all but been lost. And why has this happened? It's happened because heretical theologies have risen up to distort the truth. Satan is doing what he does best. He's coming in and sowing seeds of deception and division.

Let me give you a few examples of theologies which have impacted or influenced the church's perspective on Israel. The first is Replacement Theology. For those of you who are not familiar with Replacement Theology, it is the theology that states God is done with the Jews. They didn't cut it; He cast them off; therefore, we bring in the Christian church. The Christian church has now replaced Israel and is the new Israel. And while this is obviously a very heretical theology, one that could quickly be done away with by just reading the word, even at the *peshat* level, you find this is just simply not true.

There is a far more disturbing theology out there, horrific and deceptive. I'm referring to Dual Covenant Theology. It's a theology that states the Jews have one covenant and the Christians have another covenant. Think about this, that's to say the Jews have one way of living while the Christians have another way of living. I prefer to call this movement the Separatist Theology because I think it describes it far better. That is what is happening. Satan is getting in there and he is separating the Jew and the Gentile.

Here's what's so perverse, so horrifying about this theology. On the surface this theology appears to show a great love for Israel, a great compassion for the Jewish people. This is the theology that runs around waving the Israeli flag saying, 'Pray for the peace of Jerusalem.' They have the Israeli flag fixed tightly to their lapel with the little American flag. And while all these things may appear to be good, all the while they keep silent in regard to the gospel of Yeshua. They will not bring Yeshua to the Jewish people.

One of the most antisemitic things a person can do is keep Yeshua from the Jewish people. There's nothing more antisemitic. The worst of all of this, the worst of this theology, is the Jewish people, some of them, some of the orthodox rabbis, love to have it so. In fact, my own ears have actually physically heard a Jewish rabbi singing the praises of a very well-known pastor from this country; how much he appreciated all the support and love for him and that he did not bring Jesus to him.

One of the primary focuses of this Corner Fringe Ministries is about restoring the first century Jewish roots of the faith because the faith is Jewish, our Messiah is Jewish, and the apostles were Jewish; therefore, we as a community strive to emulate the first-century church, to restore that which has been lost, to purify that which has been defiled, while teaching the things the apostles taught, preaching the things the apostles preached, and observing the commandments the apostles observed.

I want to begin today by taking you to the Gospel of John. Here we find Yeshua is conversing with a Samaritan woman. The backdrop is the Samaritans were despised by Jews; they did not get along. Samaritans were considered half breeds. One thing you should know is the Samaritans believed the place to worship and to sacrifice to the Most High should be on Mount Gerizim. When Israel first came out of Egypt, that was the mountain Israel was commanded to put a blessing on. It was Mount Gerizim. And the Samaritans, who only believe in Torah, they did not believe in the writings, the prophet, or the rest of the Tanakh, they only observed Torah, said this is the place we are to serve our God. Whereas when you get into the rest of the Tanakh, and into the writings, you realize very quickly Yerushalayim [Jerusalem] is the place, and the only place you're allowed to bring your sacrifices. It is abominable to sacrifice outside of Jerusalem.

So, Yeshua's having a discourse with this woman, and I'm not going to get into everything they were talking about, but at the end of this discourse, Yeshua sets her straight. Listen to what He says to her in John 4:22, **You worship what you do not know; we know what we worship, for salvation is of the Jews.** A lot of translations translated this a little more correctly, **salvation is from the Jews.** It is the Greek preposition ἐκ; it means, out from. So, it is from the Jews.

Think about that statement for a second. Salvation is from the Jews. This is a nation that was established to have salvation go forth from it. Israel was to be the light of the world.

The Apostle Paul makes the following statement to his Jewish brethren in Rome. A lot of people, when reading this, read it with a negative connotation. That is not what Paul is doing here. He is commending them for the good. Here is what he says in Romans 2:17-20, **Indeed you are called a Jew, and rest on the law, and make your boast in God, <sup>18</sup>and know His will, and approve the things that are excellent, being instructed out of the law, <sup>19</sup>and are confident that you yourself are a guide to the blind, a light to those who are in darkness, <sup>20</sup>an instructor of the foolish, a teacher of babes, having the form of knowledge and truth in the law.** (Emphasis added).

Here we see what their purpose was. It was to be an instructor of the foolish, a teacher of babes, and to be a light. Torah is a light, Psalm 119:105, **Your word is a lamp to my feet And a light to my path.** They were instructed in the law.

Again, we find the Apostle Paul in Acts 13:47 speaking to his Jewish brethren. He says, **For so the Lord has commanded us: 'I have set you as a light to the Gentiles, That you should be for salvation to the ends of the earth.'** Paul is referring to himself and Barnabas. The Jews at this time were rejecting the gospel of Yeshua. So Paul responds to them with the above words.

There is no nation in this entire world that compares to the nation of Israel. There's no nation more highly decorated, more exalted, than her. She is literally the apple of God's eye.

Listen to what Moses has to say about Israel in Deuteronomy 4:7-8, **"For what great nation is there that has God so near to it, as the LORD our God is to us, for whatever reason we may call upon Him? <sup>8</sup>And what great nation is there that has such statutes and righteous judgments as are in all this law which I set before you this day?"**

Truly she is arrayed in beauty and splendor. Look at the beautiful intimacy that exists between Israel and the living God. For whatever reason, they can call upon Him.

The Prophet Isaiah foretells the impact this holy nation would have upon the world. He says in Isaiah 61:8-9, **"For I, the LORD, love justice; I hate robbery for burnt offering; I will direct their work in truth, And will make with them**

an everlasting covenant. <sup>9</sup> Their descendants shall be known among the Gentiles, And their offspring among the people. All who see them shall acknowledge them, That they are the posterity whom the LORD has blessed.” What an awesome passage! Scripture states the world would recognize and acknowledge them stating they are truly blessed.

Let me give you a real life example of this. On February 16, 1808, our second President John Adams wrote a letter to Vanderkamp concerning the nation of the Jews. Listen to what he says, *I will insist the Hebrews have [contributed] more to civilized men than any other nation. If I was an atheist and believed in blind eternal fate, I should still believe that fate had ordained the Jews to be the most essential instrument for civilizing the nations. They are the most glorious nation that has ever inhabited this Earth. The Romans and their empire were about a bubble in comparison to the Jews. They have given religion to three quarters of the globe and have influenced the affairs of mankind more and more happily than any other nation, ancient or modern.*

Think about that. Ask any historian scholar what's the greatest empire that has ever existed, and they will tell you Rome. Here John Adams comes on the scene and basically say, “Pish-posh. They're but a bubble; they're nothing compared to Israel, compared to the Jews. There never has been, nor will there ever be, a nation like her.

So, it begs the question; How is Israel relevant to those who aren't Jewish? How does a believer in Jesus, who isn't Jewish fit into this picture? Is there any connection whatsoever? The answer is, yes. It is because it's to this holy nation to which you have been called.

Let me explain. We find in scripture the Gentiles who confess Yeshua as the Messiah are literally like a wild olive tree. They are cut out and transplanted into the natural olive tree thereby being one with the natural branches and partaking of the same root. That root is the root of David.

Listen to how Paul explains this in Romans 11:16, *For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches.*

Right off the bat, Paul does what he does best. He uses metaphor on top of metaphor to express a specific teaching. In this case, he's referring to Yeshua. Yeshua is referred to as the first fruit. *For if the firstfruit is holy, (Yeshua is Holy,) the lump is also holy; and if the root, (Yeshua,) is holy, so are the branches.* What does Yeshua say in John 15:5? *I am the vine you are the branches.*

Continuing in Romans 11:17-18, *And if some of the branches were broken off, (speaking of Israel, natural Jews according to the flesh), and you, being a wild olive tree, were grafted in among them, (what's it say?) and with them became a partaker of the root and fatness of the olive tree. (Then he gives a warning)<sup>18</sup> do not boast against the branches. But if you do boast, remember that you do not support the root, but the root supports you.*

This is Paul's little pot shot, predetermined against replacement theology: don't you dare boast against the natural branches.

Now when reading this passage, it's important you understand that tree grafting was a common practice in the days of Paul, amongst the Greeks and Romans, whom he is writing to. So Paul uses this analogy to help those in Rome understand a spiritual, prophetic concept through the physical custom by which their own hands have handled. This would have really hit home with them. So when they read Paul's letter, this analogy, this teaching just naturally comes to life.

Let me give you an illustration so you can appreciate the picture Paul is trying to paint and what the Romans really understood. Here is what happens in tree grafting. First of all you have to have two separate trees. You have the natural and the foreign. When you graft a tree, you first must cut the branch from the natural tree, it must first be cut, and they always put a little notch in it. Then you take a branch from a foreign tree and the notch is cut just so that when it is grafted in you are left with one tree. It is



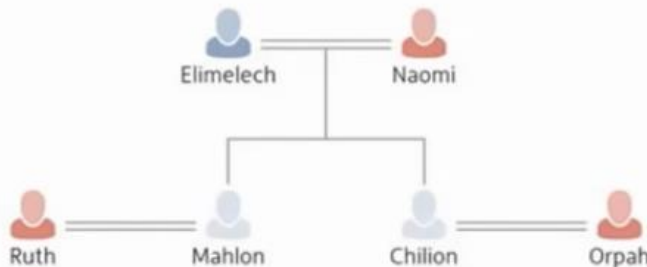
beautiful. Once a wild olive branch is successfully grafted into the natural tree, you shouldn't be able to tell the natural from that which **was** foreign because they're all one.

Let me give you an example. This is a pecan tree. This is literally a tree that has been grafted. So this is two different trees that have been grafted together. But when you look at it you would never know it. It looks as one tree; it has been successfully grafted. When the wind blows, across the tree, that tree moves as one. The branches go back and forth together. It grows because of the same root. They are *echad*, one.



My point is this: nowhere will you find in scripture two distinct, separate trees where the Jews are to serve Yeshua in one way and the Gentiles are to serve Yeshua in another way. It is to the contrary. We are one tree; we move as one. We are supported and we're given life by the root of David.

If you study the Tanakh, you find it is filled with prophetic imagery of this grafting process where we see Gentiles being cut out from their native habitat, and they are forsaking everything they've known or had become accustomed to, to literally come into the house of Israel.



I want to give you a few examples of this. The first example is found in the Book of Ruth. Let me set the stage here. There was a man by the name of Elielach, and he married a woman named Naomi. Elimelech and Naomi had two children, two sons. Their names were Mahlon and Chilion.

Now because a famine had struck the land of Judea, they up and moved to the land of

Moab. While dwelling there Mahlon and Chilion took wives for themselves from the daughters of Moab. The names of the wives are Orpah and Ruth. Ruth marries Mahlon; Orpah marries Chilion.

Now while dwelling in the land of Moab, Elielach, Naomi's husband, dies. About 10 years later, her sons die. So it is just the women left in the house. Naomi is left there with both her daughters-in-law.

It happens at this time that Naomi finds out the famine that had struck her homeland of Judea was over. The LORD had visited His people by bringing bread to the land. So she decides she is going to go back to her homeland. This is where we're going to pick up in the story.

Ruth 1:8-11, **And Naomi said to her two daughters-in-law, "Go, return each to her mother's house. The LORD deal kindly with you, as you have dealt with the dead and with me. <sup>9</sup>The LORD grant that you may find rest, each in the house of her husband." So she kissed them, and they lifted up their voices and wept. <sup>10</sup>And they said to her, "Surely we will return with you to your people." <sup>11</sup>But Naomi said, "Turn back, my daughters; why will you go with me? Are there still sons in my womb, that they may be your husbands? <sup>12</sup>Turn back, my daughters, go—for I am too old to have a husband. If I should say I have hope, if I should have a husband tonight and should also bear sons, <sup>13</sup>would you wait for them till they were grown? Would you restrain yourselves from having husbands? No, my daughters; for it grieves me very much for your sakes that the hand of the LORD has gone out against me!" <sup>14</sup>Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her.**

It is fascinating. I'm not going to get into it today, but what you will find is over and over and over in scripture two women are mentioned, one not so good and one good. Go to the story of Esther; go to Revelation; you will find two women. Go to Proverbs; two women.

Ruth 1:15, **And she said, "Look, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law."** <sup>16</sup> But Ruth said: **"Entreat me not to leave you, Or to turn back from following after you; For wherever you go, I will go; And wherever you lodge, I will lodge; Your people shall be my people, And your God, my God.**

What an amazing imagery. Here we have Gentiles literally being grafted in. Ruth forsakes everything she knew in her life; everything that brought her comfort, and she grew up in. She was forsaking her own people and forsaking her own gods. Why? To be joined to the holy nation of Israel; to the God of Israel.

She literally became as one who was native born. She was cut out of a wild olive tree, and she was grafted into the house of Israel. She is so much part of the house of Israel that you can trace Yeshua's lineage back to her.

A Gentile who comes to faith in Yeshua as Lord and Savior, their very transformation is to mirror that of Ruth's. This is how it should look. The people of Israel should be your people; the God of Israel should be your God.

It is this very principle by which I named this congregation Corner Fringe Ministries. I named it after a prophecy which states the Gentiles would forsake their ways to be joined to Israel. We can read this in Zechariah 8:23, **"Thus says the LORD of hosts: 'In those days ten men from every language of the nations shall grasp the sleeve of a Jewish man, saying, "Let us go with you, for we have heard that God is with you."'" "**

When you go to the Hebrew on this and where we see they grasp the sleeve, in the Hebrew it's *kānāp̄*. It's the corner. Why is this significant? Because at the corner of a Jewish man's garments, you will find zit zits. It's very significant because the zit zits represent something. They represent the commandments of God. So these men who are coming out from all the nations are grasping onto the zit zits of a Jew. They are clinging to the commandments, and they're saying, **"Let us go with you, for we have heard that God is with you."** What an amazing statement!

Let's go to Revelation 12:17, **And the dragon was enraged with the woman, and he went to make war with the rest of her offspring, who keep the commandments of God and have the testimony of Jesus Christ.** It's powerful when you look at that!

Think about this in Matthew 28:19-20. What was the great commission? **Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,** <sup>20</sup> **"teaching them to observe all things that I have commanded you...."**

Are there two trees or is there one? There is only one way of living righteously before Yeshua.

The Apostle Paul explains this process and how it works in Ephesians 2:11, **Therefore remember that you, **once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands—....**** (Emphasis added). You need to understand something. When you read the Bible, or you read the Tanakh, there is Israel, and there is everyone else who is outside of Israel. This is a very simple equation: Israel or not Israel. This is what Paul is presenting: You who were once uncircumcised, you were called by those who were circumcised. That is what Paul is saying.

Continuing in Ephesians 2:12-13, **that at that time you were without Christ, being aliens (Pay attention to the terminology Paul is using here because he's drawing from Torah) from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world.** <sup>13</sup> **But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.** <sup>14</sup> **For He Himself is our peace, who has made both **one** (not two), and has broken down the middle wall of separation...."**

This is the glorious work Yeshua has done. He has come and tore down the wall of separation. What does dual covenant theology do? It fights against exactly what Yeshua accomplished. Yeshua broke down the middle wall of separation. Dual covenant theology comes in behind and it has rebuilt the wall. What a tragedy! God forbid that

the Gentiles who call upon the name of Yeshua should separate themselves from that holy nation as though they were called into some different tree or a different body.

Paul goes on to say in Ephesians 2:15, **...having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace....**

This is what Yeshua did by His flesh. He broke down the middle wall of separation, **abolishing the law of commandments contained in ordinances so as to create one new man.**

Now what does Paul mean by, **abolishing in His flesh commandments contained in ordinances**? Does it mean all the commandments are done away with? That's why He came? That's ridiculous because the New Testament reiterates the observance of Torah and reiterates the observance of commandments. Actually, when you read this whole chapter, Paul sets up the context before he even makes this statement. Go back to Ephesians 2:12 where the terminology strangers, foreigners, and aliens were being used. You will find those exact same terminologies in the Torah to identify those who are not Israel. And yet that is the very work Yeshua had come to do; to break down those, **law of commandments contained**, that separated the Jews from the Gentiles. That's amazing when you look at it!

Now we go on in Ephesians 2:16-19, **...and that He might reconcile them both to God in one body.** It's interesting that Paul, being a Jew, is very careful here to use the plural, **to reconcile them both**. Who is he referring to? The Jew and the Gentile, right? **... through the cross, thereby putting to death the enmity. <sup>17</sup> And He came and preached peace to you who were afar off and to those who were near. <sup>18</sup> For through Him we both have access by one Spirit to the Father. <sup>19</sup> Now, therefore, you are no longer strangers and foreigners,** (there's that terminology regarding why we are no longer strangers and foreigners but fellow citizens with the saints) **but fellow citizens with the saints and members of the household of God.**

Because He broke down the middle wall of separation, Gentiles who confess Yeshua should not be moving away from Israel; they should be moving towards her, into her, grafted into her through faith in the messiah Yeshua.

I want to share something with you that I find is pretty fascinating. It really gives some profound insight into the mind of Paul and how he really viewed the Gentiles who were coming into the faith in Messiah Yeshua. It really just builds upon what we just covered.

There is a prophecy found in the very first chapter of the Book of Hosea. The Lord commands Hosea to do something very unusual. He is to take a wife of harlotry. That's not normal! The reason the LORD did that was because He was distraught with Israel. He had a purpose for doing it. And no, that does not give you license to do that or not to be unequally yoked. There was a specific purpose for that command.

So, He commands Hosea to go take a wife of harlotry. He obeys. Her name is Gomer. And this wife of harlotry gives birth to three children. The first child she bore was the son. What is interesting is with each of the births of the children, there is a prophecy attached to each child. The first child born is as son; his name is Jezreel. The prophecy attached is that the LORD will bring an end to the house of Israel.

Gomer has a second child who is a daughter. Her name is Lo-Ruhamah. Her name means, I will no longer have mercy on the house of Israel. She then bears the third child, a son. His name is Lo-Ammi, which means, for you are not My people, and I will not be your God.

Obviously, this was not great prophecies to receive, but at this point he's given these prophecies. Right away in Hosea 1:10, we read this. **Yet the number of the children of Israel Shall be as the sand of the sea, Which cannot be measured or numbered. And it shall come to pass In the place where it was said to them, 'You are not My people, There it shall be said to them, 'You are sons of the living God.'**

The point I want to make here is this is a prophecy concerning Israel and cannot be disputed. This is a prophecy explicitly about the children of Israel. Furthermore, we find Peter proclaiming this very prophecy to his Jewish brethren in his first epistle. That epistle is written to his Jewish brethren. Listen to what he says in 1 Peter 2:9-10, **But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light; <sup>10</sup> who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.**

There are a couple things to mention here. Number one, Peter saw the fulfillment of Hosea's prophecy with the coming of Yeshua. That is the fulfillment, **who once were not a people but are now the people of God.**

Second, who is Peter writing to? To Jewish people because it's written to Israel. Let me show you why I find this prophecy so fascinating. When we go to Romans 9, we're given this insight into how the Apostle Paul views the Gentiles. Do you know he quotes this prophecy of Israel? He quotes it to the Gentiles who confess Yeshua as Lord. Look at what he says in Romans 9:23-26, **and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, <sup>24</sup> even us whom He called, not of the Jews only, but also of the Gentiles? <sup>25</sup> As He says also in Hosea: "I will call them My people, who were not My people, And her beloved, who was not beloved." <sup>26</sup> "And it shall come to pass in the place where it was said to them, 'You are not My people,' There they shall be called sons of the living God."**

This is amazing! Paul utilizes this passage to describe the Gentiles who are being grafted in again. It is a prophecy explicitly about Israel. Paul would never do such a thing unless he viewed them as his very own brethren. He would never take a prophecy that is given to Israel and apply it to the uncircumcised. You would never do that.

Let me further say this, a Jew, an Israeli, would never even call a non-Jew a brother. He would never call him a brother. Yet what do we find Paul doing in 2 Corinthians 2 regarding Titus who is uncircumcised? He literally calls him his brother. This is an amazing revelation of how and what you are called to. You are not called to be separate!

In Galatians 3:29, Paul says, **And if you are Christ's, then you are Abraham's seed, and heirs according to the promise.** That's the power of our Lord. You start to appreciate this grafting in a little bit more. When you read Torah, if you're outside of Israel, you're outside of Israel. That's the end of the story.

Paul goes on in Ephesians 4:4-6, **There is one body and one Spirit, just as you were called in one hope of your calling; <sup>5</sup> one Lord, one faith, one baptism; <sup>6</sup> one God and Father of all, who is above all, and through all, and in you all.**

There are not two bodies; there's one body. There are not two trees; there's one.

One of the most powerful prayers that has ever been recorded is the intercessory prayer by Yeshua recorded in John 17:14-21. This is Yeshua praying to the Father, **I have given them** (referring to the disciples. Jewish men. What did Yeshua say? I have not come to save the righteous; I have come to save the lost sheep of the house of Israel) **Your word; and the world has hated them because they are not of the world, just as I am not of the world. <sup>15</sup> I do not pray that You should take them out of the world, but that You should keep them from the evil one. <sup>16</sup> They are not of the world, just as I am not of the world. <sup>17</sup> Sanctify them by Your truth. Your word is truth. <sup>18</sup> As You sent Me into the world, I also have sent them into the world. <sup>19</sup> And for their sakes I sanctify Myself, that they also may be sanctified by the truth. <sup>20</sup> "I do not pray for these alone, but also for those who will believe in Me through their word.**

Think about that for a second. Why do you believe? I will tell you why you believe. Because His disciples went out and proclaimed. According to Matthew 28, they abided by the commandment to go out and make disciples of all nations. Jewish men went out as a light into the world, bearing the light, bearing Yeshua. That is why you believe.

If you challenge that, go pick up your Bible and look at the New Testament. Their testimony still speaks today. They are still preaching to us Yeshua. You have the ones who He is speaking to, and you have the others who are going to believe through their word. What He prays for is, <sup>21</sup>that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. Yeshua's heart, His desire, and His own prayer was that the Jew and the Gentile would be one in Him.

John 10:14-16, I am the good shepherd; and I know My sheep, and am known by My own (Israel). <sup>15</sup>As the Father knows Me, even so I know the Father; and I lay down My life for the sheep. <sup>16</sup>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 (how many?) one flock and one shepherd.

You need to understand this concept; it is crucial in exploring your Hebrew roots.

Next week we're going to talk about what has happened to the church and why is the church not here today. Why they are meeting on Sunday instead of Saturday. Why are they celebrating festivals that I can't find in the word of God? We are going to get into a little bit of the history of what has happened, and then furthermore we're going to dig into the law where this is going to bring us right into the epistle of Galatians.

Shabbat shalom