

Parables (Part 23) - The Vineyard (E) March 1, 2025

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/yysq742/parables-part-23-the-vineyard-e>

***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, and both are italicized for easier reading. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.**

[Video montage]

And He taught them many things by parables. He said unto them in His doctrine; Hearken, behold, there went out a sower to sow; it came to pass as he sowed, some fell by the wayside, and the fowls of the air came and devoured it up, and some fell on stony ground where it had not much earth. He said unto them, he that hath ears to hear, let him hear.

[Daniel Joseph]

Shabbat shalom, everyone. I wasn't sure if we were going to be able to do it, but we're actually going to finish up the parable today, and I'm pretty excited about that. There was something that I was planning to start to peel back layers on, but I can actually deal with that in the future, so we're going to be able to cross the finish line today on this.

Currently, where are we at? We're in Matthew 21:41. This is where Yeshua has invited his audience, who were the vinedressers and shepherds of His day. These were the people that had to guide the Israelites to the LORD. They were there to be the "heartbeat" of the LORD. He invited them to judge, weigh in on this parable that I just laid out in regard to the landowner, who was the owner of the vineyard. He sent His servants, one servant after another, and yet what was done to them? The people beat, tortured, afflicted, stoned, and killed them. Still He sent more, and then ultimately He sent His son. The people did the same; they cast him out of the vineyard and killed him. So Yeshua said to these vinedressers in His day, "Weigh in on this. What do you think the landowner is going to do?" What was their response? Their response was this in Matthew 21:41—*They said to Him, "He will destroy those wicked men miserably..."*

We highlighted this in our last message. At the end of the message, I took you into Luke Chapter 19, and what we discovered is that Yeshua prophesized and told them, "Your enemies are going to surround you; they're going to level you." He was speaking of the Jewish people and *Yerushalayim*. They going to be destroyed.

I would say probably the most impactful thing that I did while visiting Jerusalem was to go to the wall and pray. I like to walk around *Yerushalayim* and look at the different gates. One of the things that you'll be confronted with when you go there is the fulfillment of Yeshua's prophecy; there's evidence that you can literally look at.



It looks like this picture on the left, and this picture doesn't do it justice. The rocks and massive stones go all the way down. These literally were the stones that the disciples of Yeshua were admiring when they were looking all the beautiful buildings of the temple. They brought it to Yeshua's attention, and He looked at these very stones and said, *Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down* (Matthew 24:2). You can go today to Je-

rusalem and you can be a literal eyewitness to the prophecy. You can walk up to them and touch the stones that Yeshua had spoken of. It has come to pass.

The amazing thing about this is these stones cry out to this very day. What are they crying? They're crying that if you do not accept Yeshua as the Messiah, as LORD and Savior, you will suffer the same fate. How many Jews walk past these stones every single day? What is the testimony? Remember what Yeshua said in Luke Chapter 19? This happened *because you did not know the time of your visitation* (Luke 19:44). Because the Jewish people did not accept the leaders, the vine-dressers did not accept the Messiah.

There are moments of monumental times in Scripture that we can read in the Hebrew Bible; these are great events when they happen, and I'll give you an example. When the children of Israel crossed over into the land of promise, that was a huge event. The promise of the LORD was done. What He told them in Egypt He would accomplish, they got to experience it. They crossed the Jordan on dry ground. The LORD didn't just part the Red Sea, He also parted the Jordan in Israel. All of Israel, maybe about two million people, crossed the Jordan on dry ground. What's interesting is what Joshua does. He grabbed twelve stones, took those stones out of the Jordan, brought them to Gilgal and heaped them up as a witness and a memorial. This was a special moment, and Joshua heaped up 12 stones on the floor bed of the Jordan to mark it.

Stones were used to create memorials over massive events. God Himself has heaped up a memorial of stones in Jerusalem. It's overwhelming when you go to Jerusalem and experience this yourself, to be able to see Bible prophecy and to see what happens when you do not accept Yeshua as the Messiah.

Going back to Matthew 21:41—*They said to Him, "He will destroy those wicked men miserably."* It is important to note that this was not the only assessment that is given; it was given in two parts. The first part would have been enough, but notice what he said next—*and* [he will] *lease his vineyard to other vine-dressers who will render to him the fruits in their seasons*" [emphasis added]. Think about this. He would not only destroy these wicked vine-dressers, but He would also lease the vineyard to others. Prophetically speaking, this literally came to pass. It was a massive changing of a guard and an unprecedented paradigm shift. God did a new thing.

I want to take you back to the prophet Jeremiah because the prophets record that this would happen. We read this in Jeremiah 3:14—*"Return, O backsliding children," says the LORD; "for I am married to you. I will take you, one from a city and two from a family, and I will bring you to Zion."* The concept here

is to repent, for the Kingdom of Heaven is at hand. This is the message. What I really want to focus on is this, ***"I will take you one from the city and two from a family"*** [emphasis added]. These words are incredibly reminiscent of what Messiah Yeshua said in His ministry. For example, He says in Matthew 24:40-41—⁴⁰ *Then two men will be in the field: one will be taken and the other left.* ⁴¹ *Two women will be grinding at the mill: one will be taken and the other left.* He says in Matthew 10:34-36—³⁴ *"Do not think that I came to bring peace on earth. I did not come to bring peace but a sword."* ³⁵ *For I have come to 'set a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law';* ³⁶ *and 'a man's enemies will be those of his own household.'* You find multiple times that He didn't come in to take everyone, just a remnant. They were divided based upon what? Faith in the Jewish Messiah.

Moving ahead to Jeremiah 3:15—*And I will give you shepherds according to My heart, who will feed you with knowledge* (not the knowledge of the world) *and understanding.* These are men that came on the scene that brought the conviction, the truth and the inspiration that convicted people to serve the LORD God of Israel. They inspired people to serve the Messiah Yeshua. They brought clarity and made the distinction between clean and unclean. These shepherds will come with the LORD's heart.

The vineyard's got leased to others because the wicked shepherds have not done well. In fact, the prophecy goes on further ahead as we move to Jeremiah 23:1—¹ *"Woe to the shepherds who destroy and scatter the sheep of My pasture!" says the LORD.* ² *Therefore thus says the LORD God of Israel against the shepherds who feed My people: "**You have scattered My flock, driven them away, and not attended to them**"* [emphasis added]. Yeshua was an eyewitness to the reality of this prophecy. You can go back to the Gospel of Matthew in Chapter 9 where Yeshua looked out and was moved with compassion because the sheep *"were weary and scattered"* (Matthew 9:36). He saw this prophecy in real time. He saw the destructive power of reckless vineyarders.

During Yeshua's ministry, He said things that no other Jew thought would ever come out of a Jewish person's mouth. Yeshua had this way of stirring controversy, but when we look at Yeshua's ministry, all of His words, from passage to passage to passage, carry loving kindness. Grace poured forth from His mouth, but then He had another side to Him, and it's a very terrifying side. That side was reserved reserved for the religious leaders of His day.

Let's look at Matthew 23:4—*For they bind heavy burdens, hard to bear* (He's talking about the vineyarders of His day) *and lay them on men's shoulders; but they themselves will not move them with one of their fingers.* What did He mean by binding heavy burdens? He was referring to men that heap up ideologies and supposed ways of piety that are oppressive. This was prevalent with Rabbinic Judaism in the first century, it's recorded in the New Testament. It's recorded in the Mishnah and the Gemara, which make up the Talmud.

From these resources we can see where their focus is. These are some examples of manmade traditions that they promote. One must wash their hands before eating bread, on threat of excommunication. Cups and pitchers must be washed in a special manner. One can't walk four cubits unless they have a kippah on their head. Per the *Shulchan Aruch*, one must put shoes on in a prescribed rabbinic way - the right shoe goes on first, but it can't be tied; the left shoe is put on next and tied, and then the right shoe can be tied. The rules concerning the Sabbath are so numerous and rigorous that it would take a full day to cover them. In fact, when you go to the Mishnah, Tractate Hagigah 1:8—*The laws of the Sabbath, festival offerings, and sacrilege— lo, they are like mountains hanging by a string, for they have little Scripture for many laws.*

They're recognizing that in regard to the Sabbath, there's little that's Scriptural, but when you look at the rabbinic expression and how they interpret that it must be followed, it's likened to "mountains on strings." This is what the people were confronted with in the first century. Yeshua said this in Matthew 23:13—*"But woe to you, scribes and Pharisees, hypocrites! For you shut up the kingdom of heaven against men; for you neither go in yourselves, nor do you allow those who are entering to go in"* [emphasis added]. That was their intended function and calling on their life was to lead people to the LORD. They were to teach people to walk in righteousness, but they failed to do so. In fact, they prohibiting it. They become the stumbling block. They prioritized their ways and traditions.

Then Yeshua says this in Matthew 23:15—*"Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves"* [emphasis added]. Let's study the first century for a moment. The Jewish people looked up to the scribes and Pharisees as the teachers and instructors of the Torah. The people went to them for understanding. What was the result? They made them disciples of Satan instead of disciples of the LORD, God of Israel. The shepherds were compromised. They put their own agenda above the agenda of the Living God of Israel. Notice this prophecy in Jeremiah 23:2a—*"You have scattered My flock, driven them away, and not attended to them"* [emphasis added]. Yeshua lived during the time of this prophecy. His observations literally echoed what is found in Jeremiah.

Reading in Jeremiah 23:2b—*"Behold, I will attend to you for the evil of your doings," says the LORD*. It reflects Luke Chapter 19 and Matthew Chapter 24. It speaks of judgment. However, there was good news. Jeremiah 23:3-4—³ *"But I will gather the remnant of My flock out of all countries where I have driven them, and bring them back to their folds; and they shall be fruitful and increase."* ⁴ *"I will set up shepherds over them who will feed them; and they shall fear no more, nor be dismayed, nor shall they be lacking," says the LORD* [emphasis added]. This is the LORD replacing the vinedressers. He's removing the vinedressers and installing a new crop. This is what the prophecy speaks of.

As we continue to study this, we're actually given a timetable where He's going to lease the vineyard to others. What is that timetable that we're looking for where God would do a new thing? Jeremiah 23:5—*"Behold, the days are coming," says the LORD, "that I will raise to David a, Branch of righteousness (Tzemach tzaddik (צֶמַח צְדִיק)), a King shall reign and prosper, and execute judgment and righteousness in the earth."* This is the prophecy of the coming Messiah. This is the marker for leasing the vineyard to other vinedressers. Yeshua would usher in the takedown of the false religious system at the time. He would take down the reckless shepherds and install shepherds that no one would suspect because the people were accustomed to listening to the rabbis, the chief priests. This is the bad crop that led Israel. No one in that community would expect that a man would employ meager fishermen and turn them into teachers of the ways of the LORD. They were not learned or educated, yet read what they accomplished in the book of Acts. He took men who had a heart for God because He doesn't judge according to outward appearances; He judges the heart.

We can see this prophecy truly fulfilled in the New Testament, especially in the book of Acts. For example, in Acts Chapter 15, the greatest controversy in the first century rose up because what had happened is God opened a door to the Gentiles to come in so that they could be saved, and there were Pharisaical Jews that took issue with that. They were experts in the Torah, and the way they understood it, they could not be saved unless they were physically circumcised in the flesh; that created a firestorm of controversy. In fact, we read this in Acts 15:2a—*Therefore, when Paul and Barnabas had no small dissension*

and dispute with them. This was because Paul took a completely different opinion. Keep in mind, there were people adamant on both sides.

Paul and Barnabas understood the power of the Spirit. They understood that these Gentiles were circumcised with a spiritual circumcision made without hands. They had tasted and seen that the LORD was good, and they were endowed with the power of the Holy Spirit. Study Acts Chapter 10 - they spoke in tongues. The moment they heard the gospel and received Yeshua into their heart, they became true believers; the fire came down and they were in awe. Paul and Barnabas didn't back down in their message. They didn't concede to the rabbis. They told the truth as it is.

So, what happens afterward? Acts 15:2b—...*they determined that Paul and Barnabas and certain others of them should go up to Jerusalem.* There is something of interest here. This is the prescription in Torah. The prescription is that when there was a matter of controversy that cannot be settled, one must go up to *Yerushalayim*. They followed the Torah. As we go back to the Torah and look at it, the people were supposed to come to the chief priest to have problems settled. In the first century, this court system was fully operational. In the days of the apostles, the moment this controversy arose, guess what existed in Jerusalem? They had what we call a Great Sanhedrin; it was a functioning court system. In our modern-day vernacular, we would look at it as the Supreme Court of our land. Israel had a 'Supreme Court' called the Great Sanhedrin, and they had a couple of lower courts. One at the gate of Shushan, which was made up of 23 priest/judges. They had another court at the Court of the Women, but then they had the Great Sanhedrin made up of scribes, Pharisees and priests.

So according to the Torah, according to the prescription it's prescriptions and system, there were to be judges. They should have gone up to Jerusalem to the Great Sanhedrin, and where did they go? Continuing in Acts 15:2b, they go *to the apostles and elders, about this question* [emphasis added]. This is living proof that God has leased His vineyard to other vinedressers; they become the new authority. It's a biblical and theological issue. These are things that pertain to serving the Living God. That court was functioning, but instead of going there they went to the apostles on this matter.

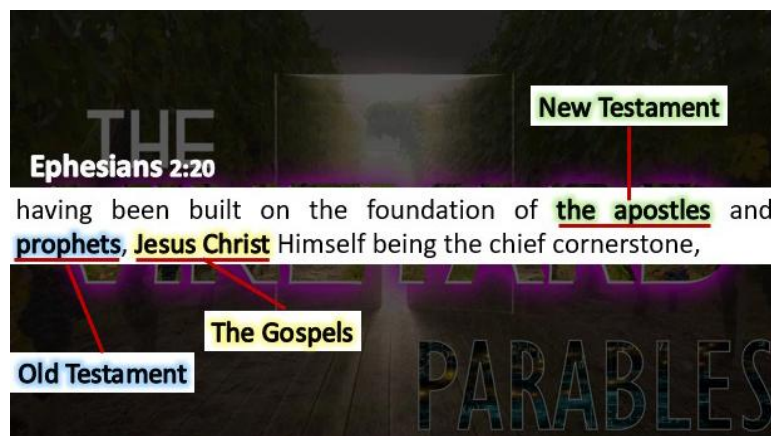
Then, in Acts Chapter 2, it's the time of Shavuot with all the Jewish people all over the world coming and celebrating because it was a pilgrimage festival and they had to show up in Jerusalem. The Jews from all over the world came and the fire of the Holy Spirit fell. All these Jews heard the wonderful works of God in their native tongue from the lands that they had come from, and they were in awe. They came to Peter and asked, "What are we supposed to do? How can we be saved?" Peter replied, "Repent and let every one of you be baptized in the name of Yeshua." 3,000 men were added that day. What happens next? Acts 2:42—*And they continued steadfastly in the apostles' doctrine and fellowship, in the breaking of bread, and in prayers* [emphasis added].

In the first century, the teachers of the day were the chief priests and the rabbis. If you were a Jew in the first century, where do you get your doctrine? You went to the rabbis. Something radically changed with the outpouring of the Holy Spirit. The LORD leased His vineyard to others. The people that the LORD wanted them to go to were His apostles. This was an apostolic authority.

In fact, reading Paul's letter to the Ephesians, we're going to see that this would even spread to the entire world. Ephesians 2:19-20—¹⁹ *Now, therefore* (he's saying this to Gentiles) *you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God,* ²⁰ *having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone* [emphasis added]. It's interesting that it doesn't say we were built on the rabbis and the

chief priests of the day, and then the prophets and Messiah Yeshua; it says the apostles. Do you understand this is the legitimate, God-given, authoritative structure we are called to follow today? These are the resources that we are to draw from. These are the teachings that are supposed to be speaking into our lives. We are to open our hearts and receive these teachings.

This is all in regards to the prophets and the Old Testament, from Genesis all the way to Malachi, or in the Hebrew Bible, 2 Chronicles. All of it is prophetic. It was the prophets coming forth, delivering the Word of God. We're to receive this and build upon it. Then consider Messiah Yeshua, which is encapsulated specifically in the Gospels, which we talked about in the last message. You cannot let one word of Yeshua's fall to the ground. You've been warned by the Torah itself, in Deuteronomy Chapter 18. You had better listen to Him or your life is going to be called and it will be destroyed.



Not just that, we're commanded to listen to the apostles, which is the rest of the New Testament. It's an apostolic authority. We can look at the gospels and recognize that not a word of Yeshua should fall to the ground, but there's an authority that He had given to His apostles, and we have that authority; we have that word embedded in the New Testament. Every one of these books, we are to read and submit to. It has authority, and we are called to recognize that authority.

The Apostle Paul says this in II Corinthians 8:5—*And not only as we had hoped, but they* (churches of Macedonia) *first gave themselves to the LORD*; that's the proper order. Regardless, you first give yourself to the Messiah Yeshua, but then it says, *and then to us by the will of God*. It is the will of God that we yield to the apostolic authority.

There have been, over the centuries, attacks against the legitimacy of the New Testament and various books of the New Testament. We have to understand that when we open up the New Testament, that is the Word of the LORD. It is critical that we obey it, so much so that what does Yeshua say? He said in Luke 10:16—*"He who hears you* (meaning His disciples and apostles) *hears Me, he who rejects you rejects Me, and he who rejects Me rejects Him who sent Me."* That puts the New Testament on a completely different level. This is on a whole other level now because for us to go through there and say to ourselves, "You know what, I don't like what that says; it doesn't really seem to resonate." It doesn't matter what we think. It matters what Yeshua thinks, and He has given that authority to His apostles. If you reject that, if you want to reject the New Testament, it will come at a cost. We've been warned.

John the apostle, says this in I John 4:6—*We are of God. He who knows God hears us; he who is not of God does not hear us. By this we know the spirit of truth and the spirit of error* [emphasis added]. Those are some pretty bold words for a man to come out and say, "If you're not going to listen to me, you're not of God." Those are potent words, but words that can be supported by Yeshua Himself, empowering them for His glory; they are His messengers.

Paul says this in II Thessalonians 3:14—*And if anyone does not obey our word in this epistle, note that person and do not keep company with him, that he may be ashamed.* That is bold. That puts some serious weight upon the epistles. Many people have come out just in the last ten years in an attempt to discredit the apostle Paul. Is it surprising knowing the testimony of the Word and what we have been told and warned of? Is it surprising that the enemy would try to do this? It should not be.

In Paul's letter to Timothy, he wrote this: (II Timothy 3:10)—*But you have carefully followed my doctrine, manner of life, purpose, faith, long-suffering, love, perseverance* [emphasis added]. These teachings go back to Acts Chapter 2. They continued in the apostles doctrine. We're to learn, to be educated, to be instructed, and to be guided through these apostles, through these books of the New Testament.

We must go back and look at Yeshua's statement as He invites them to judge the matter: (Matthew 21:41)—*They said to Him, "He will destroy those wicked men miserably, and lease his vineyard to other vinedressers who will render to him the fruits in their seasons"* [emphasis added]. Yeshua declared that the vineyard will be leased to other vinedressers who are more worthy.

We continue in Matthew 21:42a—*Jesus said to them, "Have you never read in the Scriptures: 'The stone which the builders rejected Has become the chief cornerstone. This was the LORD's doing, and it is marvelous in our eyes'?"* [emphasis added]. Considering His audience, these are legal experts in Scripture; that's what they were known for. There were the scribes, the Pharisees, and the chief priests. They were known as the experts in scripture, and what does Yeshua say? Yeshua quotes Psalm 118:22, the last psalm in the Hallel. This compilation of Psalms is spoken or sung during Passover; this is the crescendo of the Hallel. Regarding Matthew 21:42, the stone is a messianic term, and Yeshua brought this to their attention because He drew attention to Himself and awakened them to the reality that we're living at this moment. This scripture had come alive — He was the stone which the builders rejected.

As we look into Jewish apologetics, there are groups out there like Outreach Judaism, led by Tovia Singer, who's quite notorious today within the Messianic realm. The reason is because he has made it his life's goal to combat anyone who would attempt to bring the gospel to the Jewish people and declare Jesus as the authentic Jewish messiah. His entire organization is for this purpose, to destroy that work. When it comes to Jewish apologetics, one of the most important concepts that you have to understand is the one found in Matthew 21:42. For the authentic Jewish messiah to meet the requirements, one of the most profound requirements was He had to be rejected by the leaders. When He came, He would have to be rejected by the actual builders, the shepherds, the vinedressers.

When we start looking at the reality of who Yeshua was, what He did, we realize that Yeshua was born where the prophet said He would be born, in *Beit Lechem* (בֵּית לֶחֶם). He literally came as the prophet said He would come, riding lowly on a donkey (Zachariah 9:9). He came when the prophet said He would come, before the destruction of the temple, and the impact of His life would reverberate to the entire world. Because we're told that for the Jewish messiah to be the authentic savior, Gentiles and non-Jews would put their faith and hope in Him. They would seek Him. There are all of these things in Jewish apologetics, all of these requirements that for the Messiah to be the true one, all the criteria had to be met. One of the most significant items is in Matthew 21:42.

In fact, this was so important that the Apostle Paul brought this very issue to the table. He said this in Romans 9:31-32—³¹ *but Israel, pursuing the law of righteousness* (meaning Torah) *has not attained to the law of righteousness.* ³² *Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone* [emphasis added]. When it says they did not seek it by

faith, God revealed His righteousness through the Messiah Yeshua. The Jewish Messiah came, but they didn't believe; therefore, they “stumbled at that stumbling stone.”

Then he goes on to explain in Romans 9:33—*As it is written: "Behold, I lay in Zion a stumbling stone and rock of offense, and whoever believes on Him will not be put to shame"* [emphasis added]. This is an amalgamation of two prophecies put together. The stone, a stumbling rock of offense, in Isaiah 8:14. The bottom part, whoever believes on Him will not be put to shame, in Isaiah 28:16. So you have Isaiah 8:14, Isaiah 28:16, and Paul brings them together to express the reality of what was supposed to happen. Paul is recognized our own Jewish brother. Those who were called the leaders of the day were called to reject Him. It's evidence of who the authentic Messiah is.

Going back to Matthew 21:42b-43—⁴² *The stone which the builders rejected Has become the chief cornerstone. This was the LORD's doing, and it is marvelous in our eyes.* ⁴³ *Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it* [emphasis added]. This makes more sense when we go to the Greek because in the Greek, the word ‘nation’ is *ethnei* (ἔθνη) and uninflected, *ethnos* (ἔθνος). That is the term that, when we go back to the Septuagint, the Hebrew Bible in Greek, this is literally the term used for Gentiles. So, consider Yeshua's audience. His entire audience at that moment was Jewish. He's sat in front of the vinedressers, the Jewish religious leaders of the day, and He just told them, “I say to you, the kingdom of God will be taken, and we're going to be given to Gentiles, the uncircumcised Gentiles.” How do you think that was received? This was not the only time Yeshua did this.

Go back to Matthew Chapter 8, where we have the story of the Gentile Roman centurion. There was something very unique about this Roman centurion that is mentioned explicitly in scripture. There were two things that were unique about this man. For one, he loved Israel. He loved Israel so much that he had righteous deeds, tangible deeds that he had done for them such as building them a synagogue, loving the Jewish people. The second thing that he was known for was an unparalleled faith; he believed Yeshua was the Messiah. He knew the power and authority Yeshua had. He said, “I'm not worthy that you come to my house. You speak the word, and my servant will be healed.” The response of Yeshua is this: (Matthew 8:10)—*When Jesus heard it, He marveled, and said to those who followed, "Assuredly, I say to you, I have not found such great faith, not even in Israel!"* [emphasis added]. You will not read but two times in Scripture where Yeshua marveled. Both have to do with faith. That's something we should take notice of. So, when the disciples said, “Yeshua, increase our faith,” yeah, that's what we should also want. We should want to have our faith increased.

Then we get to the point in Matthew 8:11-12—¹¹ *And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.* ¹² *"But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth"* [emphasis added]. Why is that? Why would the descendants of Abraham, his natural descendants, be cast out into outer darkness? Because they did not receive the love of the truth that they might be saved. They did not receive Yeshua as the Messiah.

Paul says this in Romans 9:6-7—⁶ *But it is not that the word of God has taken no effect. For they are not all Israel who are of Israel,* ⁷ *nor are they all children because they are the seed of Abraham; but, "In Isaac your seed shall be called"* [emphasis added]. The idea here is that they were not all Israel, even if they lived in Israel. They were not all children of God just because they were from the seed of Abraham. Being a blood descendant of Abraham didn't qualify them. It's in Isaac that their seed was to be called. Isaac was a child of promise. Abraham had two sons. The first one was Ishmael, who was the product of

Hagar, a maidservant. This was a maidservant, so in a sense, the child Ishmael was born in bondage. However, the other son was born literally according to the Holy Spirit's promise; God spoke it. It was impossible for Sarah to conceive, but because God spoke, this came to pass: Isaac was born. In Galatians Chapter 4, Paul wrote about how these are the two covenants, one that gives birth to bondage and the other one that sets us free. We are called to be children of Isaac in the sense of Yeshua. We're called to be at liberty.

He continues in Romans 9:8—*That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed* [emphasis added]. Then he writes in Galatians 3:7—*Therefore know that only those who are of faith are sons of Abraham*. Let's read the words of the apostle Paul in Romans 1:16—*For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek*.

What is the takeaway from this? There are teachers today that will try to convince their flock that we don't have to worry about the Jewish people accepting Jesus. They're under a different covenant so don't worry about them, Jesus is for the church. That is the most anti-Semitic, awful, despicable, and horrible lie that has ever been perpetrated against the Jewish people. Anyone that tries to come between the Jewish people and Yeshua is an agent of Satan. The Jewish people need one thing to be fulfilled and complete: it is Yeshua the Messiah. There's no other hope; there's no other way to be saved. This is the message Yeshua and His apostles brought.

Yeshua made an important statement in Matthew 21:44—*"And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder"* [emphasis added]. There is a thought of interpretation that some have attempted to apply to the text, and it goes as follows: regarding the first part about whoever falls on this stone will be broken is viewed as a positive thing. Psalm 51:17—*The sacrifices of God are a broken spirit, A broken and a contrite heart—These, O God, You will not despise*. So, the idea it's a reference to Psalm 51:17. But the latter part very negative. It's talking about a person's destruction. That's not an accurate portrayal of the text. Both texts have negative implications.

When we go back to the old Jewish adage found in Esther Rabah, we're going to see what I'm discussing. Pay attention to this statement from Esther Rabbah 3—*If the stone falls on the pot, woe to the pot! If the pot falls on the stone, woe to the pot. In either case, woe to the pot!* This is literally what is being described: two negatives. Let's go back to Isaiah Chapter 8, which is the text of the stone. It says in Isaiah 8:15—*And many among them shall stumble; they shall fall and be broken, be snared and taken* [emphasis added]. They're stumbling over the rock and falling on it. This is not a good situation to be in, regardless if they're beneath or on top of the rock.

Then Yeshua concluded this matter. He says in Matthew 21:45-46—⁴⁵ *Now when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them* [emphasis added]. Isn't that interesting? This was not one of those parables that was so obscure that they couldn't understand it. Then we read this: ⁴⁶ *But when they sought to lay hands on Him, they feared the multitudes, because they took Him for a prophet*. They wanted to kill Him for His words.

There's something there that we need to understand. God's mercy and grace are very good. When Yeshua came and spoke truth and instilled the fear of the Living God, this was the context: if one does not accept this stone (Yeshua as the Messiah), then they will die in their sins. That is the message. The idea is it's supposed to break a person; it's supposed to drop them to their knees and say, "Oh, God, have mercy, I need to be saved," but to the lawless, they remain in their disobedience. Lawlessness leads to

more lawlessness (Romans 6:19). Instead of breaking down in humility, they want to defend their ways. For example, the Jewish religious leaders wanted to murder an innocent man because they didn't like His message. They want to keep their sins. This was the life of Saul. When we look at the story of Saul,



what did he do? He kept sinning; he kept trying to kill David. What did David do to deserve to be killed? Nothing. He served Saul faithfully. Saul's heart never changed.

Let's read the battle cry in Exodus 34:6-7—⁶

And the LORD passed before Moses and proclaimed, "The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth,"⁷ keeping mercy for thousands, forgiving iniquity and transgression and

sin, by no means clearing the guilty, visiting the iniquity of the fathers upon the children and the children's children to the third and the fourth generation." Psalm 25:16-19—¹⁶ *Turn Yourself to me, and have mercy on me, for I am desolate and afflicted.* ¹⁷ *The troubles of my heart have enlarged; bring me out of my distresses!* ¹⁸ *Look on my affliction and my pain, and forgive all my sins.* ¹⁹ *Consider my enemies, for they are many; and they hate me with cruel hatred.* Psalm 25:20-22—²⁰ *Keep my soul, and deliver me; let me not be ashamed, for I put my trust in You.* ²¹ *Let integrity and uprightness preserve me, For I wait for You.* ²² *Redeem Israel, O God, Out of all their troubles!* Matthew 6:9-13—⁹ *Our Father [which art] in heaven, Hallowed be Your name.* ¹⁰ *Your kingdom come. Your will be done on earth as it is in heaven.* ¹¹ *Give us this day our daily bread.* ¹² *And forgive us our debts, as we forgive our debtors.* ¹³ *And do not lead us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever [and ever]. Amen.*

Today this is our battle cry:

"WE WILL go to war,
WE WILL NOT fear,
WE WILL NOT faint,
WE WILL NOT give in to the flesh,
WE WILL NOT give in to our enemy,
WE WILL stand and fight,
WE WILL conquer through the might of our LORD YESHUA!"

[Closing prayer]

Hallelujah, Abba, Father. We just bend the knee before You and the mighty holy name of our LORD Yeshua, casting down every high thing, every argument that exalts itself against the knowledge of the Living God, that Yeshua is the Jewish Messiah. Every lie, every perverse and twisted and evil deceiving thought in speech that comes against the Jewish people to separate them from the Messiah that has come, LORD, woe to them. I think of Your words that even if we cause one of these little ones to sin, You're going to have a millstone hung around your neck, and you're going to be cast into the sea.

Abba Father, we just pray for Israel. We pray for the Jewish people. We pray that there are open doors, that the Jewish people might receive the Messiah, that they might be saved. LORD, in that miracle, and

in that mercy, we just read it in Exodus 34:6, *Yahweh Yahweh el rachum vechanon* (יְהוָה יְהוָה אֱלֹהֵי רַחוּם וְכַנּוּן), *The LORD, the LORD God, merciful and gracious*. LORD, pour out Your mercy on Your people. Open their ears that they might hear, open their eyes that they might see, that the King of Glory has come, and He stands at the door, and He knocks. LORD, let those doors be opened, because the King of Glory will come in. And who is the King of Glory? It is Yeshua mighty in battle, and we bend the knee to Him.

Father, thank you for showing mercy to the Gentiles to the ends of the earth, to all who are received. LORD, we have inherited lies from our fathers, and we reject them for the truth. We have bought the truth, and we will not sell it. LORD Yeshua, use us as instruments of honor, men and women of valor, to go to the front lines and to fight the good fight of faith, that we might bring glory to Your Holy Name Yeshua, and utilize us to provoke jealousy. May the Jewish people become jealous because of the love you show us, and show us love in Your power, LORD, in Your grace, pour out Your Spirit, because apart from Your Spirit, we have nothing. No one knows the things of God except the Spirit of God. We cannot know You without literally Your heart inhabiting our hearts. And so we thank You for Your goodness. We thank You for Your faithfulness, and Yeshua, we give You the praise in Your Holy Name. Amen.