

Grafted In

containing:

Grafted In The Wild Ones Caleb the Goy

by
Dean & Susan Wheelock

And if some of the branches were broken off, and you,
Being a wild olive tree,
Were grafted in among them,
And with them became a partaker of the root and fatness of the olive tree,
Do not boast against the branches.
Romans 11:17-18

Hebrew Roots® Press

PO Box 400
Lakewood, WI 54138

~ *Table of Contents* ~

<i>Introduction.</i>	1
<i>Grafted In</i>	2
<i>The Wild Ones</i>	15
<i>Caleb the Goy</i>	24
<i>Sources.</i>	28

Copyright © 2000, 2012 by Dean & Susan Wheelock
All rights reserved.
Printed in the United States of America

Unless otherwise indicated the Scripture quotes used in this publication are from *The New King James Version (NKJV)*, copyright 1982, published by Thomas Nelson, Inc., Nashville, Tennessee.
Used by permission.

Other Scriptures used in this booklet are:

The Complete Jewish Bible (CJB)
Jewish New Testament Publications
Clarksville, Maryland, 1998

Published by:

Hebrew Roots® Press

PO Box 400
Lakewood, WI 54138
715-757-2775

~ Introduction ~

For if you were cut out of the olive tree
Which is wild by nature,
And were grafted contrary to nature into a cultivated olive tree,
How much more will these,
Who *are* natural *branches*,
Be grafted into their own olive tree?
Romans 11:24



For centuries, Christianity has struggled with its relationship with the Jewish people. The original Sect of the *Nazarenes* was composed entirely of Jews. Later on Samaritans were admitted and still later on God showed Peter that Gentiles too should be included as full members without converting to Judaism.

This "Nazarene" practice was not always well accepted by the non-Messianic leadership of the synagogues and led to early dissension with the Believing Community. After the *Bar Kochba* revolt (135 CD), the split between the two groups became complete and the original Jewish *Nazarene Sect* lost their leadership role as the Gentiles began to gain in numbers. Eventually, the "Church" became dominated by Gentiles so that by the early fourth century all "Jewishness" was expunged from the Church.

Late in the last century, the Messianic Movement began to turn back to the original intent of the *Nazarene Sect*. It became recognized that what the original followers of *Y'shua* established was not a new religion, but a new way of understanding the Hebrew Scriptures (OT). Gentiles are to be welcomed into the Body of Messiah but in the process they must give up their old pagan secular ways and be "Grafted In" to the Commonwealth of Israel, so that the end product is neither a Judaized Gentile or a Gentilized Jew but:

" ... He Himself is our peace, who has made both one, and has broken down the middle wall of separation, ¹⁵having 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, ¹⁶and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity."

(Eph. 2:14-16)

The key Scripture passage addressing this unifying work is found in the book of *Romans* -- chapters 9-11. That is the focus of the first chapter of this booklet. The second chapter, *The Wild Ones*, explains that God "cut out" a major segment of the children of Israel (the Northern Ten Tribes) and how they now are considered to be a part of the Gentiles who are being Grafted back in.

Caleb the Goy, the third chapter, explains how a righteous Goy (a person whose ancestry is from outside of Israel), became one of only two men of the Exodus who was allowed to enter the Promised Land. It shows that from the beginning, God has held out the promise of salvation to all righteous people, whether they be Jew or Gentile.

We hope this booklet will be of use to each one who reads it. However, remember one thing: do not blindly accept what is taught herein but instead:

"Test all things; hold fast what is good." (1 Thess. 5:21)

Shalom!

Dean & Susan Wheelock

Beit Shalom, 2012

~ ~ ~ ~ ~

Hebrew Roots® began in 1996 as a printed religious publication which explores the Hebrew Roots of the Christian Faith. *Hebrew Roots®* is supported entirely by prayers and freewill donations.

It is my hope that you will find the *Hebrew Roots®* Website helpful in your spiritual walk. You are welcome to copy and distribute our material, provided you include all of our contact information (see below).

If you wish to contribute to this digital ministry, please send a check or money order payable in US funds to:

Hebrew Roots®

PO Box 400
Lakewood, WI 54138
1-715-757-2775

E-mail: contact@hebrewroots.net
Website: HebrewRoots.net

~ Grafted In ~

But if you boast,
Remember that you do not support the root,
But the root supports you.
Romans 11:18

In the book of Romans, *Shaul* (Shaw-ool' = Saul who became Paul the Apostle to the Gentiles) writes passionately about how the non-Jewish Believers have been 'grafted' into what he calls "a good olive tree" (Rom. 11:24). *Shaul*, throughout the chapter, equates this 'good' olive tree with Israel, therefore, it is often called: *The Olive Tree of Israel*. This is the same 'olive tree' which God has tended and pruned ever since the call of *Avraham* (Ahv'-rah-ham = Abraham), as He watched over Abraham, Isaac, Jacob and their descendants.

In contrast to this 'good' *Olive Tree of Israel*, is another olive tree that is wild by nature (v. 24). The branches of this 'wild' olive tree are pictured as being people from the other nations, known in Hebrew as the *Goyim* (Goy-eem' = nations). These people are commonly known as Gentiles. It is this group of people (the wild ones) to whom *Shaul* addresses this subject:

"For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, ..." (Rom. 11:13)

What is most incredible about the eleventh chapter of Romans (along with chapters 9 and 10), is that it teaches the exact opposite of a belief that is commonly held throughout much of Christianity. That belief is known as *Replacement Theology*. In its more extreme form, *Replacement Theology* erroneously teaches that God's work with the Jewish people (including the Sinai Covenant) was a complete failure and, for this reason, He had to send His Son as Savior in order to establish a New Covenant with the *Goyim*. In this theory, the Gentile 'Church' is said to have become the 'New Israel,' totally replacing the 'Old' physical Israel. One of the foundational Scriptures for *Replacement Theology* is the following verse:

"And if you are Christ's, then you are Abraham's seed, and heirs according to the promise." (Gal. 3:29)

When studying Scripture, it is often just as important to understand what a passage does not say as it is to understand what it does say. In this case, Gal 3:29 does not say that the children of Israel have lost any of their status as the "chosen" people of God. Rather, it says that all people, whether Jew or Gentile, have the right to claim spiritual descent from Abraham through the shed blood and sacrifice of *Y'shua HaMashiach* (Yeh-shoe'-ah Hah Mah-shee'-ahkh = Jesus the Messiah). In other words, this verse says that the *Goyim* can be legally considered just as much a part of Israel as can the natural born Jewish people.

Now that both Jews and Gentiles are accepted into the Believing Community, what exactly should be their relationship to one another? This is the subject of Acts 10, 11, and 15, as well as much discussion by Paul in his Epistles.

In the first century, there was a group of Believing Jews who taught that all Gentiles had to be circumcised and convert to Judaism in order to gain salvation and be allowed full fellowship in a Believing Synagogue. These men were especially upset with *Shaul* (the Apostle Paul) because he taught that the Gentiles could come into full fellowship with the Jewish Believers without going through the ritual of physical circumcision and conversion:

"And certain men came down from Judea and taught the brethren, 'Unless you are circumcised according to the custom of Moses, you cannot be saved.'" (Acts. 15:1)

As a result of the dispute over this issue it was decided, by the congregation in Antioch, to send *Shaul* and Barnabas to Jerusalem to consult with the Believer's *Sanhedrin* (the Jerusalem Council) headed by *Ya'acov* (Yah ah'-cove = Jacob or James) for a decision on the matter.

"And when they had come to Jerusalem, they were received by the church and the apostles and the elders; and they reported all things that God had done with them. But some of the sect of the Pharisees who believed rose up, saying, 'It is necessary to circumcise them, and to command them to keep the law of Moses.'" (Acts 15:4-5)

At issue here was whether or not the Gentile Believers could be considered full fledged members of the Synagogue and have table fellowship (i.e. eat meals together) with the Jewish Believers without being circumcised. The practice in Jewish synagogues of that day was to not allow fellowship, between the Gentile candidates for membership and the Jews, because of the chance that the Gentiles might transfer ritual impurity to them.

The leaders of the synagogues knew that a Gentile would not take the extreme step of physical circumcision unless he was fully committed to the Jewish way of life. Thus, a proselyte would have already learned all of the other laws necessary to prevent ritual impurity (not touching a dead body, refraining from unclean foods, not touching a menstruating woman, etc.) and therefore, table fellowship could be extended to them without fear of defilement. In addition, Gentile proselytes would have also learned the *Oral Torah*, that body of rules and procedures that were not recorded in the *Written Torah*, but had been handed down by the sages or were the result of judicial decisions.

However, the practice in the Believing Synagogues was quite different; there it had become common to accept the Gentiles into full fellowship once they had declared their belief in *Y'shua* as their personal Savior. This policy was the direct result of the vision that God had given to *Shimon Kefa* (Shee-moan' Keh'-phah = Simon Peter) when he was staying at the home of Simon the tanner, and of his subsequent visit to

Cornelius. (See Acts 10). As a result of this experience, Peter was able to discern that God was willing to accept Gentiles into the Believing community without their being circumcised. The result of this revelation was that Cornelius and his household, after receiving the gift of the *Ruach HaKodesh* (Rue'-ahkh Hah Koh-dehsh' = Holy Spirit), were baptized without having undergone ritual circumcision:

"While Peter was still speaking these words, the Holy spirit fell upon all those who heard the word. And those of the circumcision who believed were astonished, as many as came with Peter, because the gift of the Holy Spirit had been poured out on the Gentiles also. For they heard them speak with tongues and magnify God.

"Then Peter answered, 'Can anyone forbid water, that these should not be baptized who have received the Holy Spirit just as we have?'"

"And he commanded them to be baptized in the name of the Lord." (Acts 10:44-48a)

There is a very important point that is often overlooked in this story; Cornelius was not just an ordinary pagan Gentile, he was a *God Fearer*:

"There was a certain man in Caesarea called Cornelius, a centurion of what was called the Italian Regiment, a devout man and one who feared God with all his household, who gave alms generously to the people, and prayed to God always." (Acts 10:1-2)

In the Jewish synagogues there was a category of Gentile known as *God Fearers*. These were Gentiles who had expressed their intent of becoming Jewish proselytes and were in training at the synagogue for that purpose. *God Fearers* were already knowledgeable, to some degree, concerning the *Torah* -- the commandments of God. Their level of knowledge depended upon how long they had been in the course of study and how diligently they applied themselves. There is no way to know how far along Cornelius and his household was in this process, but they are said to also have been 'devout' and givers of alms.

Cornelius, as a *God Fearer*, probably already understood many of the rules that needed to be followed if Gentiles were to have table fellowship with the Jews. This is apparent from Peter's comment in verse 28:

"Then he said to them, 'You know how unlawful it is for a Jewish man to keep company with or go to one of another nation.'" (Acts 10:28a)

God was revealing to Peter that it was not necessary to keep *God Fearers* in fellowship limbo for an extended period of training time. Instead, He commanded that Gentiles be allowed to come into full fellowship once it had been determined that they had accepted *Y'shua* as the promised Messiah and that their hearts were of the sort which would cause them to pursue a knowledge of the *Torah*. This was what *Ya'acov* (Yah ah'-cove = Jacob or James) meant when he issued the proclamation concerning the decision of the Believer's *Sanhedrin*:

"Known to God from eternity are all His works. Therefore I judge that we should not trouble those from

among the Gentiles who are turning to God, but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood." (Acts 15:18-20)

The four items listed were the minimum requirements for fellowship (a belief in *Y'shua* being assumed). Notice that *Ya'acov* presents these Gentiles as people who were already "turning" to God. The fact that further study was expected of these new Believers is evident from verse 21:

"For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath." (Acts 15:21)

Notice also that it was assumed the Gentiles would be observing the Sabbath, for that was when Moses was "read in the synagogues." As a result of their Sabbath study, the *God Fearing* Believers would soon come to learn all of the precepts of the *Written Torah*, since it was read through in its entirety each year.

The bottom line of this controversy was that Believing Gentiles were to be accepted into the synagogues without first going through a year or more of training. Therefore, instead of learning the *Written Torah* prior to being granted full fellowship, they were granted full fellowship first, and expected to learn the rest of the *Torah* (instruction) as they went along.

(For a more complete teaching on this subject please write for the recorded teaching *Early Church Series: Requirements for Fellowship* - EC4.)

~ Jewish and Gentile Relationships ~
~ In Today's Believing Community ~

What about today? Should Jews and Gentiles be equal in status, or should one predominate over the other? Are both Jews and Gentiles required to follow the same set of instructions, or are there two sets of instructions, approved by God, depending on one's background?

Over the past eighteen hundred years it has not been uncommon for Christians to require Jewish Believers in *Y'shua HaMashiach* to give up their Jewishness when they 'converted' to Christianity. It is a fact that Jewish Believers have been required to abandon their traditional methods of worship, the observance of the Festivals (even though those Festivals are based upon Scripture), and their culture, including the observance of *kosher* food laws. One Jewish Believer shared that he was introduced to the Christian community with the words: "Welcome to Christianity, have a ham sandwich."

At times, the requirement to give up all things Jewish was enforced by a very heavy hand on the part of church leaders. This was the case during the Spanish Inquisition, when thousands of Jews, who had already 'converted' to Catholicism, were tortured and/or martyred because they still retained some of their 'Jewish' culture and customs, even though they attended Mass every Sunday and supported the Church with their tithes.

The methods used to 'enforce' this cultural genocide today are much more subtle. Nevertheless, there is still a great deal of pressure from many mainstream Christian religious bodies to stamp out the 'Jewishness' of their Jewish members.

However, today there is also a growing movement which encourages Jewish Believers to continue observing the 'Old Testament' law and their traditional customs (keeping the Sabbath and Festivals, the observance of the food laws of Leviticus 11, wearing fringes (*tzit-tzit*) on their garments, and praying with *tefillin*.) However, some in this movement strongly discourage Gentile Believers from keeping any of the 'Old Testament law' (which they believe was "done away at the cross") because it might mean that a person was trying to "earn their salvation" instead of accepting the free gift of eternal life through God's grace.

Meanwhile, others teach that Gentile Believers are welcome to follow the 'Jewish Old Testament law' and Jewish customs if they wish, however it is not necessary for them to do so because they believe Gentiles come under the Noahide Covenant (see box below) rather than the covenant given at Mount Sinai to the children of Israel.

~ One Standard ~

We believe the Scriptures clearly teach that one standard of behavior applies to all people who have accepted Messiah *Y'shua* as their Savior, whether they be Jew or Gentile, for it is written that before God:

"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus [*Messiah Y'shua*]." (Gal. 3:28)

This standard is found within the 613 *mitzvot* (meetz-voht = commandments) of the *Torah*, as amplified by the Prophets, the Writings and the *Brit Chadasha* (Breet Hah-dah-shah = New Covenant or New Testament).

~ Children of God ~

Before going on, we must come to an understanding of our relationship with both God the Father and His Son *Y'shua HaMashiach*, for if we do not understand our relationship with

them we cannot understand what constitutes a proper relationship between Jews and Gentiles.

The Scriptures clearly state that Believers are recognized as being the very Children of God. The first three passages, quoted below, come directly from the lips of our Savior and were directed to His Jewish disciples:

**"Blessed are the peacemakers,
For they shall be called sons of God."** (Matt. 5:9)

"But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven; ..." (Matt. 5:44-45a)

"The sons of this age marry and are given in marriage. But those who are counted worthy to attain that age, and the resurrection from the dead, neither marry nor are given in marriage; nor can they die anymore, for they are equal to the angels and are sons of God, being sons of the resurrection." (Luke 20:24-36)

Of course, the argument can be made that *Y'shua* is not talking literally but figuratively in these passages. That is possible, nevertheless, let us go on and see what the Apostles taught before drawing any hasty conclusions:

"The Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs -- heirs of God and joint heirs with Christ [*Messiah*], if indeed we suffer with *Him*, that we may also be glorified together." (Rom. 8:16-17)

Shaul (Paul) is making three very important points here:

- ◆ The Spirit bears witness with our spirit that we are children of God,
- ◆ Because we are children of God we are joint heirs with *Y'shua*,

The Noahide Covenant

The Noahide Covenant is said to have been established between God and the descendants of Noah, after the flood. The Rabbis claim these laws are binding upon all non-Jews. There are a total of seven Noahide commandments which (according to some Jewish teachers), if kept, will assure a non-Jew a place in the *Olam Haba* (Oh-lahm' Hah-bah' = the world to come).

Six of these 'laws' are said to have been enjoined upon Adam:

- 1.) Not to worship idols
- 2.) Not to blaspheme the name of God
- 3.) To establish courts of justice
- 4.) Not to kill
- 5.) Not to commit adultery

6.) Not to rob.

A seventh 'law' was said to be added after the flood:

7.) Not to eat flesh that had been cut from a living animal.

According to some teachers, a Gentile who wishes to have a part in the *Olam Haba* must keep perfectly all seven of the Noahide Commandments. Another teaching indicates that in the Messianic age the 'Noahides' will accept all the laws of the *Torah*, although later they will reject them once again.

Modern Jewish scholars generally agree that the Noahide Laws were a later invention of Rabbinic Judaism and

were not commonly taught until after the rise of Christianity, perhaps to offer Gentiles an alternative to accepting *Y'shua* as the Messiah and becoming full-fledged members of the Believing Community. As the Believers came under increased hostility from the Roman government for their practice of 'converting' Gentiles, the Jews may have used the Noahide Laws as a way for Gentiles to be promised a place in the *Olam Haba* without having to become Jewish proselytes, thus easing the Jewish 'conversion' problem with the Romans.

- ◆ Because we are joint heirs with *Y'shua* we will be glorified just as He is now glorified.

If *Y'shua* is the glorified Son of God, and we are to be glorified like Him, could we be anything less than children of God just as He is the Son of God? The Apostle Paul provides more of the answer by quoting the following passage, from the prophets, in his epistle to the Romans (9:26):

**"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 the sons of the living God.""** (Hosea 1:10)

The *Torah* also speaks of the Israelites as being children of the Living God (*YHVH*):

**"You are the children of the LORD [YHVH] your God;
... you are a holy people to the LORD [YHVH] your God,
and the LORD [YHVH] has chosen you to be a people for
Himself, a special treasure above all the peoples who are on
the face of the earth."** (Deut. 14:1-2)

The Apostle John applies this same concept to true Believers:

**"Behold what manner of love the father has bestowed
on us, that we should be called children of God! Therefore
the world does not know us, because it did not know Him.
Beloved, now we are children of God; ..." (I John 3:1-2a)**

John also tells us that even though we are now a part of the family of God and are considered to be Children of God, we have not yet been fully informed as to exactly what our bodies will be like in the coming life. However, John assures us that when we enter the Kingdom of God, our nature will become exactly like *Y'shua's* nature:

**"... it has not yet been revealed what we shall be, but
we know that when He is revealed, we shall be like Him, for
we shall see Him as He is."** (I John 3:2b)

~ Becoming Family ~

What a great honor it is to become a member of the family of the God of Abraham, Isaac and Jacob; to be found in possession of both the *Treasure Hidden in a Field* and the *Pearl of Great Price* spoken of by our Savior *Y'shua*:

**"...the kingdom of heaven is like treasure hidden in a
field, which a man found and hid; and for joy over it he
goes and sells all that he has and buys that field."**

**"Again the kingdom of heaven is like a merchant
seeking beautiful pearls, who, when he had found one pearl
of great price, went and sold all that he had and bought
it."** (Matt. 13:44-46)

To obtain membership in the Family of God is worth everything that we possess in this world. Yet it is graciously bestowed upon us by two actions that are relatively common in the human realm; betrothal and adoption. Both of these actions

are dependent upon one thing: our belief and trust that *Y'shua* is the promised Messiah:

**"There was a man sent from God, whose name was
John. This man came for a witness, to bear witness of the
Light, that all through him might believe. He was not that
Light, but was sent to bear witness of that Light."**

**"That was the true Light which gives light to every
man coming into the world. He was in the world, and the
world was made through Him, and the world did not know
Him. He came to His own, and His own did not receive
Him."**

**"But as many as received Him, to them He gave the
right to become children of God, to those who believe in His
name: who were born, not of blood, nor of the will of the
flesh, nor of the will of man, but of God."** (John 1:6-13)

So it is through our belief in *Y'shua* (that He is the Son of God) which causes us to be brought into that very same special 'son' or 'child' relationship with *Abba*, our mutual heavenly Father. This relationship is usually referred to as an 'adoption' in our English bibles:

**"Blessed be the God and Father of our Lord Jesus
Christ [Y'shua Hah Mashiach], who has blessed us with
every spiritual blessing in the heavenly places in Christ
[Messiah], just as He chose us in Him before the foundation
of the world, that we should be holy and without blame
before Him in love, having predestined us to adoption as
sons by Jesus Christ [Y'shua HaMashiach] to Himself,
according to the good pleasure of His will, to the praise of
the glory of His grace, by which He has made us accepted
in the Beloved."** (Eph. 1:3-6)

The Greek word translated as 'adoption' is *huiothesia* (hwee-oth-es-ee-ah, Strong's #5206), and it could more properly be rendered *sonship*. This means that our 'adoption' into the Family of God is more than just an adoption, it is an actual bringing forth of 'sons' in the image of God.

However, the Apostle Paul (the apostle to the Gentiles) tells us that this 'adoption' or 'sonship' is given only to the children of Israel, the descendants of *Avraham* (Abraham), *Yitzchak* (Isaac) and *Ya'akov* (Jacob), and not to the other nations.

**"...Israelites, to whom pertain the adoption (sonship),
the glory, the covenants, the giving of the law, the service of
God, and the promises; ..." (Rom. 9:4)**

If the blessing of 'sonship' or 'adoption' is given only to the children of Israel, how then do those who are not natural descendants of this lineage become a part of that family and thereby become able to partake of the blessings of being God's Chosen People? Again, *Shaul* has the answer:

**"For you are all sons of God through faith in Christ
Jesus [Messiah Y'shua]. For as many of you as were
baptized into Christ [Messiah] have put on Christ
[Messiah]. There is neither Jew nor Greek, there is neither
slave nor free, there is neither male nor female; for you are
all one in Christ Jesus [Messiah Y'shua]. And if you are
Christ's [Messiah], then you are Abraham's seed, and heirs
according to the promise."** (Gal. 3:26-29)

It is the faith of the Believer in the atoning sacrifice of *Y'shua* that makes them a member in the Commonwealth of Israel. Believers do not 'replace' Israel, rather they become a part of Israel. This process is referred to in Romans 11 as being *Grafted In*.

~ Heirs of God ~

It has already been shown that in order to be an heir of God one must become a 'son' of God. Once an individual has been given 'sonship' in the Family of God they are no longer considered members of their previous identity but are now considered, for all practical purposes, to be citizens of Israel and a part of the lineage of *Avraham*, *Yitzhak*, and *Ya'acov*. This squares with the practice found in Judaism to this day, for when a Gentile converts to Judaism they are no longer called a Gentile, but are, from that moment on, only spoken of as a son or daughter of Abraham and Sarah.

Shaul goes deeper into this mystery when he talks about how, prior to the coming of the Messiah, the children of Israel were not yet treated as heirs of the kingdom (even though *Moshe* had called them "sons of the LORD"), because they had not yet grown up into the fullness of their family relationship with Him. Spiritually, they were still children and required the instruction (*Torah*) of *HaShem* on how to behave. They also were required to bring animal sacrifices to the Temple to constantly remind them of their inability to fully observe their Father's instructions. This training was intended to point them toward their need for a redeeming Messiah. *Shaul* contends that even though the children of Israel were considered Sons of God prior to Messiah's coming, because they had not yet attained to the fullness of the faith, they were treated like little children:

"Now I say that the heir, as long as he is a child, does not differ at all from a slave, though he is master of all, but is under guardians and stewards until the time appointed by the father. Even so we, when we were [physical] children, were in bondage under the elements of the world.*"

"But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we [both Jew and Gentile] might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, 'Abba, Father!'"

"Therefore, you are no longer a slave but a son, and if a son, then an heir of God through Christ [Messiah]."
(Gal. 4:1-7)

Prior to the coming of Messiah, the children of Israel were functioning in the role of little children. Therefore, to them the

* *Shaul* is referring to the condition all people find themselves in as small children. A child who does not receive a proper mix of love and discipline is at risk of becoming an adult who cannot control his impulses or emotions. In extreme cases such children may even become like animals and require placement in an institution. Truly, children who have suffered this kind of neglect risk being "in bondage under the elements of the world" for the entirety of their physical life. Thus, it is only through proper training that a child can develop into a mature adult.

Torah was a 'schoolmaster' by which they received behavioral instruction, both in the worship of God and in their relationships with each other. It also served as a vehicle to point them toward their need for a Savior Messiah. Meanwhile, the Gentiles were not heirs at all, but remained slaves to pagan beliefs and did not receive any of the righteous instruction which had been provided to the sons (Israel). Thus, the Gentiles required a 'conversion' from paganism, whereas the Jews only needed to have their faith 'completed' in Messiah to become spiritually mature:

"But before faith came, we [Jews] were kept under guard by the law, kept for the faith which would afterward be revealed. Therefore the law was our tutor to bring us to Christ [Messiah], that we might be justified by faith. But after faith has come, we are no longer under a tutor."
(Gal. 3:23-25)

An integral part of God's instruction (*Torah*) involved the offering of sacrifices, for it was through the sacrificial system that *HaShem* was able to teach (*tutor*) the children of Israel about their shortcomings in obeying His instructions (doing His will). However, it was not animal sacrifice that was desired by God, rather His desire was, and still is, a humble and contrite heart seeking to obey, and lips that give Him the praise that He deserves:

**"O Lord, open my lips,
And my mouth shall show forth Your praise.
For You do not desire sacrifice, or else I would give it;
You do not delight in burnt offering.
The sacrifices of God are a broken spirit,
A broken and a contrite heart --
These, O God, You will not despise."** (Psalm 51:15-17)

This was not a new concept originating with King David, it was a concept that was spoken of earlier by Samuel the Judge when he condemned *Shaul* (King Saul) for not obeying the instructions of *HaShem*:

**"Has the LORD [YHVH] as great delight in burnt offerings and sacrifices,
As in obeying the voice of the LORD [YHVH]?
Behold, to obey is better than sacrifice,
And to heed than the fat of rams.
For rebellion is as the sin of witchcraft,
And stubbornness is as iniquity and idolatry.
Because you have rejected the word of the LORD [YHVH],
He also has rejected you from being king."**
(I Sam. 15:22-23)

In 70 CE, *HaShem* allowed the sacrificial system to cease through the destruction of the Temple, thereby doing away with the schoolmaster of the sacrificial system. Does this mean *HaShem* detested the very sacrificial system which He had designed and required in the first place? No, not at all. What He detested were the people who brought sacrifices to Him when they were not living righteous lives. In other words, they were just going through the motions of religious observance while continuing in their sins:

"To what purpose is the multitude of your sacrifices to Me?"

Says the LORD [YHVH].

'I have enough of burnt offerings of rams

And the fat of fed cattle.

I do not delight in the blood of bulls,

Or of lambs or goats.

When you come to appear before Me,

Who has required this from your hand,

To trample, My courts?

Bring no more futile sacrifices;

Incense is an abomination to Me,

The New Moons, the Sabbaths, and the calling of assemblies --

I cannot endure iniquity and the sacred meeting.

Your New Moons and your appointed feasts

My soul hates;

They are a trouble to Me,

I am weary of bearing *them*.

When you spread out your hands,

I will hide My eyes from you;

Even though you make many prayers,

I will not hear.

Your hands are full of blood." (Isaiah 1:11-15)

It was not the end of sacrifice that *HaShem* desired, rather He desired that the people cease from their sins:

"Wash yourselves, make yourselves clean;

Put away the evil of your doings from before My eyes.

Cease to do evil,

Learn to do good;

Seek justice,

Reprove the oppressor;

Defend the fatherless,

Plead for the widow." (Isaiah 1:16-17)

Because the Temple no longer stands, *HaShem* has been, and is even now, calling out a body of Believers who will keep His instruction (*Written Torah*) with a heart of love, through the power of the *Ruach HaKodesh* (The Holy Spirit) rather than through the schoolmaster of the sacrificial system. God is not interested in someone obeying Him only because it will cost that person the price of an animal if he does not. It is the difference between a young son who is still in training, primarily obeying out of fear of punishment, versus a loving and mature adult son who honors his Father by following His example and guidelines with a willing heart.

~ The Fullness of Time ~

In Galatians 4 *Shaul* told us that *Abba* sent His Son to redeem those who were 'under the law;' the Jews (or Israel), as opposed to those who were not under the law; the Gentiles:

"But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons." (Gal. 4:4-5)

Notice, this passage does not say He was sent to redeem those who were not "under the law" (the *Goyim* or Gentiles). This squares with a number of statements made by *Y'shua*. First of all He said this to His disciples:

"These twelve Jesus [*Y'shua*] sent out and commanded them saying: 'Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. But go rather to the lost sheep of the house of Israel." (Matt. 10:5-6)

Later on, *Y'shua* had the following exchange with a Gentile woman who was seeking to have her daughter released from the power of a demon:

"But He answered her not a word. And His disciples came and urged Him, saying, 'Send her away, for she cries out after us.'

"But He answered and said, 'I was not sent except to the lost sheep of the house of Israel.'" (Matt. 15:23-24)

However, the woman pressed *Y'shua* for her daughter's healing:

"Then she came and worshipped Him, saying, 'Lord, help me!'

"But He answered and said, 'It is not good to take the children's bread and throw it to the little dogs.'

"And she said, 'True, Lord, yet even the little dogs eat the crumbs which fall from their masters' table.'

"Then Jesus [*Y'shua*] answered and said to her, 'O woman, great is your faith! Let it be to you as you desire.' And her daughter was healed from that very hour."

(Matt. 15:25-28)

In this manner, *Y'shua* was able to show His disciples that the Gentiles, even though they were despised by the Jews of that day, would also have the blessings of God's table in the Kingdom of God, just as it had been prophesied centuries before by Isaiah the prophet:

"Also the sons of the foreigner

Who join themselves to the LORD [YHVH],

to serve Him,

And to love the name of the LORD [YHVH],

to be His servants --

Everyone who keeps from defiling the Sabbath,

And holds fast My covenant --

Even them I will bring to My holy mountain,

And make them joyful in My house of prayer.

Their burnt offerings and their sacrifices

Will be accepted on My altar;

For My house shall be called a house of prayer for all nations,'

The Lord God, who gathers the outcasts of Israel, says, 'Yet I will gather to him

***Others* besides those who are gathered to him.'" (Isaiah 56:6-8)**

Notice the references to Temple worship in this passage. This is further indication that the Gentiles were not to replace Israel, but to become a part of Israel as full fledged members of the children of Israel. Once they became recognized children of Israel they were allowed to participate fully in Temple

worship along with the ethnic descendants of Abraham, Isaac and Jacob. Thus, *HaShem* promised to gather people who were not natural born Israelites (*Goyim*) into the Commonwealth of Israel.

~ Betrothal ~

Intricately tied to the concept of 'adoption' or 'sonship,' is the state of betrothal in marriage:

"For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ [*Messiah*]." (II Cor. 11:2)

In this scenario, a group of people (from both the children of Israel and the Gentiles) are chosen by God to be a Bride for His Son, *Y'shua HaMashiach*. One can only become a member of the Betrothed Bride if the Father selects them for that honor:

"I pray for them. I do not pray for the world but for those whom You have given Me, for they are Yours." (John 17:9)

"My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of My Father's hand." (John 10:29)

The original members of the Bride were the first century Jewish disciples of *Y'shua*, all of whom were selected by the Father. In addition, each Believer, since those original disciples, has likewise been selected personally by the Father. Believers, down through the centuries, have accepted their selection without having personally seen the Bridegroom in the flesh:

"Jesus [*Y'shua*] said to him, 'Thomas, because you have seen Me, you have believed. Blessed are those who have not seen and yet have believed.'" (John 20:29)

Once the Father has selected individuals to be a part of the Bride of Messiah, He then 'adopts' those individuals as His very own children. Thus, the Bride of Messiah becomes more than a daughter-in-law to the Father through her marriage relationship to His Son, she also becomes the 'children of God.' In this way the act of betrothal also becomes an 'adoption' to 'sonship,' a far closer relationship than merely being an 'in-law.' The next passage of Scripture connects the selecting of individual members of the Bride to this relationship of 'sonship' with the Father:

"Blessed be the God and Father of our Lord Jesus Christ [*Y'shua HaMashiach*], who has blessed us with every spiritual blessing in the heavenly places in Christ [*Messiah*], just as He chose us in Him [*as members of the Bride*] before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ [*Y'shua HaMashiach*] to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He has made us accepted in the Beloved." (Eph. 1:3-6)

Since all Believers are children of the Father, and *Y'shua* is the Son of God, all Believers can also claim their Husband, *Y'shua*, as their elder brother:

"For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren." (Rom. 8:29)

In this way, the entire marriage of Messiah to His Bride becomes a family affair, and the human family that is at the very center of that marriage, is none other than the family of Israel.

~ Grafted In ~

Another key to understanding our relationship to the Father and the Son is knowing that *HaShem* has, since the days of *Avraham*, been working with only one specific nation, the children of Israel.

It is the children of Israel who are the betrothed Bride of Messiah, and it is Israel who has been given the 'sonship' or 'adoption.' That right does not belong to any other nation on earth; only to Israel. A superficial understanding of this concept might lead a person to conclude that the vast majority of people on the earth are therefore hopelessly lost. However, the Scriptures teach us (through the experience that Peter had with the Gentile *God Fearer* Cornelius and his household) that:

"... God shows no partiality. But in every nation whoever fears Him and works righteousness is accepted by Him." (Acts 10:34-35)

God's impartiality does not alter the fact that He is simply not working with the nations of the Gentiles at this time. As far as we can see, when it comes to nations He is working only with the nation of Israel. However, *Abba* (our Father) is definitely working with individual Gentiles and has included (in His plan for the salvation of Israel) a way that makes it possible for anyone to become a part of Israel, thereby sharing in its salvation. It is through this means that the *Goyim* become eligible to partake of the blessings of the marriage relationship with *Y'shua*, and *sonship* with the Father. The method which God chose to implement this plan for the salvation of the *Goyim* is what *Shaul* refers to as being 'Grafted In.'

~ To the Jew First ~

While it is true that *Abba* is no respecter of persons when it comes to individuals being called into the Bride of Messiah and given *sonship*, it is equally true that a difference does remain between the Jew and the Gentile when it comes to one's initial relationship with God. In this respect the Jew has the advantage:

"What advantage then has the Jew, or what is the profit of circumcision? Much in every way! Chiefly because to them were committed the oracles of God." (Rom. 3:1-2)

A person born into an observant Jewish home has the distinct advantage of learning the Word of God from a very young age. Of course, this is also true today in many Christian homes, but at the time *Shaul* wrote this epistle, the Gentiles had

absolutely no training whatsoever in the Holy Scriptures, for they were pagans from birth.

A little later, in the same letter, *Shaul* went on to list some of the special advantages that *Abba* has given to the Jewish people:

"...Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; of whom are the fathers and from whom, according to the flesh, Christ [*Messiah*] came, who is over all, the eternally blessed God. ..." (Rom. 9:4-5)

The list includes many of the evidences that Christians like to claim are exclusive to the 'Church.' Let us review the list in reverse order:

- ◆ Messiah in the flesh was given to and through the Jews. (*Shaul* used the term 'Israelites' throughout this passage. However, at that time the only known 'Israelites' left were commonly called 'Jews,' and were primarily from the House of Judah.) **"For it is evident that our Lord arose from Judah, ..."** (Heb. 7:14). *Y'shua* was born of parents from the tribe of Judah and therefore was a Jew (a descendant of Judah) but also an Israelite (a descendant of Jacob or Israel).
- ◆ The Jews (Israelites)* were descended from the patriarchs; Avraham, Yitzchak, and Ya'acov, to whom the promise of becoming the premier nation on earth had been made.
- ◆ The Jews (Israelites), through the tribe of Levi, had the honor of performing the service of God at the Temple. It is true, that in *Y'shua's* day the upper levels of the priesthood were corrupt, nevertheless, the New Testament Scriptures give no indication whatsoever that God was unhappy with the actual services being performed at the Temple. He had been unhappy with the attitude in which sacrifice was brought, and with the unrepented sins of the ruling class of priests, but not with the service itself.
- ◆ In the first century, the only group of people who had possession of the law (Torah) of God were the Jews (Israelites). They were the guardians of the *Written Torah* and were so attached to it they had developed an *Oral Torah*, which included a myriad of additional instructions that provided fences around the *Written Torah*. These 'fences', if observed, were intended to keep the individual Jew far from ever transgressing the *Written Torah*.
- ◆ The Jews (Israelites) were the only people on earth who were in a covenant relationship with the Creator God of the Universe. They were the natural born inheritors of the covenants of God and took their covenantal relationship very seriously.

* The Jewish people as a whole (all thirteen tribes) are often referred to by the term "Jews" even though that term technically applies only to those descended from the tribe of Judah. Therefore, "Israelites" is added for clarification when needed.

- ◆ The very Glory of God was also given to the Jews (Israelites), for it was in the Temple itself where that Glory dwelt. **"And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD [YHVH], so that the priests could not continue ministering because of the cloud; for the glory of the LORD [YHVH] filled the house of the LORD [YHVH]."** (I Kings 8:10-11)
- ◆ And so it was to the Jews (Israelites) who remained, that the adoption as children of God was first given: **"For I am not ashamed of the gospel of Christ [*Messiah*], for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek."** (Rom. 1:16)

It must be remembered that the only remaining Israelites left in the land during *Y'shua's* day were those of the House of Judah, made up primarily of the tribes of Judah, and a large share of Benjamin and Levi. The northern ten tribes (which included the tribe of Joseph who had been given two portions; Ephraim and Manasseh), were known as the House of Israel. They had been divorced by God and sent into captivity (over seven hundred years before this time) when they were captured by the Assyrians:

"Then I saw that for all the causes for which backsliding Israel had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Judah did not fear, but went and played the harlot also." (Jer. 3:8)

~ Romans 11 ~

Shaul's position concerning the Jews (Israel) of his day was that God had never abandoned His relationship with them as a nation. This makes it easier to understand the role of the *Goyim* (Gentiles) who have been individually called to share in the nation of Israel along with the Jewish Believers.

The key to understanding the process of being 'grafted in' to the *Olive Tree of Israel* lies in a correct interpretation of the eleventh chapter of Romans. To understand Romans 11 requires that a study also be made of chapters 9 and 10. The bottom line of these three chapters can be summed up in this statement: "God can and will keep His promises." This is true not only for the Gentiles, but also for the children of Israel, including those of the 'lost' Ten Tribes. (See the next chapter, *The Wild Ones*.)

Shaul began Romans 11 in typical Jewish fashion, with a question which he then proceeded to answer:

"I say then, has God cast away His people? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God has not cast away His people whom He foreknew." (Rom. 11:1-2a)

Once again, *Shaul* reiterates the fact that God has no intention of ever abandoning Israel (the Jewish people). However, *Shaul* then brings in a very important concept, the idea that a righteous remnant of the nation of Israel can stand before God as representatives for the entire nation, even though the majority of people in Israel have not yet accepted the

righteousness of God through faith in *Y'shua*. He uses the example of the 7000 righteous that God had reserved to Himself in the time of Elijah the prophet:

"Or do you not know what the Scripture says of Elijah, how he pleads with God against Israel, saying,

'LORD [*YHVH*], they have killed Your prophets and torn down Your altars, and I alone am left, and they seek my life?'

"But what does the divine response say to him?

'I have reserved for Myself seven thousand men who have not bowed the knee to Baal.'" (Rom. 11:2b-4)

Shaul is setting up the idea that, just like in the days of Elijah, there existed a righteous remnant from Israel (the Jews) whom God had reserved to Himself. These were the Jews who accepted *Y'shua* as their promised Messiah. Both history and Scripture testify that, in the first century, Jewish Believers numbered in the tens of thousands, as *Ya'acov* (James) pointed out to *Shaul* on his last visit to Jerusalem:

"You see, brother, how many myriads of Jews there are who have believed, and they are all zealous for the law (*Torah*); ..." (Acts 21:20)

If there were, at the very least, tens of thousands of Jewish Believers in Jerusalem, it would stand to reason that throughout the remainder of the world, wherein so many of the Jews had already been dispersed, there would be on the order of hundreds of thousands. This would constitute a rather large 'remnant':

"Even so then, at this present time there is a remnant according to the election of grace. And if by grace, then it is no longer of works; otherwise grace is no longer grace. But if it is works, it is no longer grace; otherwise work is no longer work.

"What then? Israel has not obtained what it seeks; but the elect have obtained it, and the rest were hardened."

(Rom. 11:5-7)

Certainly the entire nation of Israel did not accept *Y'shua* as their promised Messiah. In fact, the majority of the Jews of that day did not. According to *Shaul* this majority of Jews had not learned the lesson of their 'schoolmaster' (the *Written Torah* and the sacrificial system), which was designed by God to point them to Messiah. Apparently they had become so bogged down in the legalistic observance of the minutia of the rules of the *Oral Torah*, they were not always able to discern the clear instruction of the *Written Torah*, especially how it pointed them towards their need for a Savior. Therefore, they rejected *Y'shua* as their Messiah because they were trying to earn their salvation through the legalistic observance of the *Torah* (as found in the minutia of the *Oral Torah*) instead of recognizing that the *Written Torah* had condemned everyone as being in sin and needing to seek forgiveness for their transgressions through the saving grace of *Y'shua*:

"...For it makes no difference whether one is a Jew or a Gentile, since all have sinned and come short of earning God's praise. By God's grace, without earning it, all are granted the status of being considered righteous before him, through the act redeeming us from our enslavement to

sin that was accomplished by the Messiah Yeshua. God put Yeshua forward as the *kapparah* [covering] for sin through his faithfulness in respect to his bloody sacrificial death. This vindicated God's righteousness; because, in his forbearance, he had passed over [with neither punishment nor remission] the sins people had committed in the past; and it vindicates his righteousness in the present age by showing that he is righteous himself and is also the one who makes people righteous on the ground of Yeshua's faithfulness." (Rom. 3:22-26 CJB)

It was the spiritual condition of these non-believing Jews which so burdened *Shaul's* heart and caused him to make a desperate plea on their behalf:

"I tell the truth in Christ [*Messiah*], I am not lying, my conscience also bearing me witness in the Holy Spirit, that I have great sorrow and continual grief in my heart. For I could wish that I myself were accursed from Christ [*Messiah*] for my brethren, my kinsmen according to the flesh, ..." (Rom. 9:1-3)

Shaul goes on in chapter 10 to describe the manner in which his non-believing Jewish brothers had failed in their quest for righteousness:

"Brethren, my heart's desire and prayer to God for Israel is that they may be saved. For I bear them witness that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. For Christ [*Messiah*] is the end of the law for righteousness to everyone who believes." (Rom. 10:1-4)

A more proper translation of the word 'end' in verse four would be 'goal.' In other words, the goal of the *Written Torah* is that we learn to live righteously before God and accept the sacrifice of Messiah, which covers our guilt for breaking the commandments. Even though all the *mitzvot* (commandments) of the *Torah* were kept perfectly by the Messiah, this in no way removes the *Written Torah* from being in effect. Rather, His sacrifice, when applied to our lives, pays the penalty for the second death, which we have incurred by breaking the commandments of the *Torah*.

Going back to chapter 11, *Shaul* tackled the question; Why has God allowed so many of his Jewish brothers to stumble from the truth of the *Written Torah* as exemplified by *Y'shua*?

"I say then, have they stumbled that they should fall? Certainly not! But through their fall [mar. = trespass], to provoke them to jealousy, salvation has come to the Gentiles." (Rom. 11:11)

The reason for the non-belief of so many of the Jewish people is so that individual Gentiles can be brought into the marriage relationship with *Y'shua*, and the sonship relationship with the Father, thereby causing the non-believing Jew to become jealous of that close relationship. One of the causes of that jealousy was the fact that the Believing Gentiles did not have to become Jewish, but were granted their position as a result of faith. If there had been universal acceptance of *Y'shua*

by the Jewish people, then it would have been very difficult for a Gentile to become a full-fledged member of the Believing community without first converting to Judaism and coming under the 'whole law':

"And I testify again to every man who becomes circumcised that he is a debtor to keep the whole law."

(Gal. 5:3)

What exactly does it mean to become a "debtor to the whole law?" Is that a reference to the *Written Torah* only? We think not, rather we believe it is a reference to both the *Written* and the *Oral Torah*. The *Written Torah* (law or instruction) came directly from God and was written down by Moses. But the *Oral Torah* came partly from God to Moses and partly as the result of case law which was created through the judgments made by the Rabbis when interpreting the *Written Torah*. What we believe *Shaul* is saying here is this: if a Gentile is going to accept ritual circumcision and become a full-fledged Jewish proselyte, then he had better be ready to observe all of the *Oral* teachings of Orthodox Judaism, including the various rules and 'fences' which they have established around the *Written Torah*.

Shaul went on to explain that if the temporary blinding and stumbling of the majority of his Jewish brothers made it possible for Gentiles to come to Messiah without the burden of the *Oral Torah*, but with all the blessings of the *Written Torah*, then when these same Jewish brothers are finally called the effect will be even more profound:

"Now if their fall is riches for the world, and their failure riches for the Gentiles, how much more their fullness! ...

"For if their being cast away is the reconciling of the world, what will their acceptance be but life from the dead?"

(Rom. 11:12, 15)

There is much that Gentile Believers can learn from their believing Jewish brothers. The Jewish people have a depth of understanding about the Hebrew Scriptures and the ancient understandings of Messiah that cannot be equaled by those brought up in a semi-paganized Christian environment. Consequently, because the Jewish Believers have this great background of understanding that has been passed down to them over the centuries, our Jewish brothers and sisters are able to find meanings in the New Testament Scriptures that Christians generally are unable to see.

~ The Olive Tree of Israel ~

Next *Shaul* went into the analogy of the *Olive Tree of Israel*. He began by giving a sound Scriptural principle:

"For if the firstfruit is holy, the lump is also holy; and if the root is holy, so are the branches."

(Rom. 11:16)

What *Shaul* is teaching here is the principle of the firstfruits. Before a new harvest was begun, it was required that a small portion, called the firstfruits, be brought to the Temple and offered to God. Once the firstfruits had been accepted, then the harvest could commence. As a result of this offering of the firstfruits, the remainder of the harvest was made holy (set apart) by God. The same was true of a first born animal. It

had to be brought to the Temple and offered to God so that the remainder of the offspring born to that mother animal would be a blessing to the owner. Likewise, when the Temple stood, it was customary to take a portion of bread dough, make a small cake, and dedicate it as firstfruits to God (a Grain Offering). By so doing, the remainder of the dough was also considered to be 'holy' or set apart. So it is, in verse 16, that the 'lump' also becomes holy because a firstfruit offering has been given.

Shaul compares this firstfruits principle to the *Olive Tree of Israel* when he says that if the root of the olive tree is holy, or set apart, then the entire olive tree, including all of its branches, will also be considered holy. This would even include those branches which did not bear good fruit, as long as they were still attached to the root, via the trunk. Since the root is Israel and it is 'holy' or set apart, everything attached to the root of Israel is also 'holy' or set apart.

Shaul further stated that God is in the process of pruning the *Olive Tree of Israel* and grafting in new branches which were taken from a 'wild olive tree':

"And if some of the branches were broken off, and you, being a wild olive tree were grafted in among them, and with them became a partaker of the root and fatness of the olive tree, do not boast against the branches. But if you boast, remember that you do not support the root, but the root supports you."

(Rom. 11:17-18)

Shaul indicates that it is true that some of the original branches (Jewish nonbelievers) have been cut out temporarily, and in their place God has grafted in some individual *Goyim* (Gentiles) represented by the 'wild olive branches.' This being the case, *Shaul* cautions the Gentile Believers not to boast just because God has seen fit to graft them onto the root in place of a natural branch, for He can just as easily cut them (the Gentiles) back out and replace them once again with a natural branch (the Jews). It is God's choice:

"You will say then, 'Branches were broken off that I might be grafted in.' Well said. [Or possibly; "So what?"] Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. For if God did not spare the natural branches, He may not spare you either."

(Rom. 11:19-21)

Despite this warning by the Apostle Paul, the 'Church' down through the ages has generally maintained a haughty attitude toward the Jewish people. Some have even gone so far as to call the Jewish people 'Christ killers.' Yet the Scriptures plainly teach that it was not any one group of people (Jews or Romans) who killed Christ, it was each one of us through our individual sins who committed that act, for if there had never been sin there would have been no need for such a sacrifice.

Shaul then took the opportunity to teach a valuable lesson about the character of *HaShem*:

"Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off."

(Rom. 11:22)

Here *Shaul* very clearly taught that God does not have two standards for salvation, one for the Jews and another for the

Gentiles. All are to be judged righteous only through their acceptance of the sacrifice of *Y'shua HaMashiach*, the Savior of the world:

"He who believes and is baptized will be saved; but he who does not believe will be condemned." (Mark 16:16)

Thus, it is *Y'shua* who becomes the 'vine' which attaches both the natural and grafted branches to the root. This entire tree, not the 'Church,' is Israel:

"I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit." (John 15:1-2)

Does this mean that those who do not accept *Y'shua* as Messiah in this life will be condemned to an ever burning hell, or to the lake of fire? Not necessarily, for God has a far greater plan. (For more information on this subject please see the booklet *Death and Resurrection* - SPDR.)

It is evident from the next verse that God does not cast away those non-believing Jews whom He has cut out, for they are only cut out for a time. When they come to recognize *Y'shua* as their Savior, they will be grafted back in to the *Olive Tree of Israel*:

"And they also, if they do not continue in unbelief, will be grafted in, for God is able to graft them in again."

(Rom. 11:23)

So, it becomes apparent that the Jewish branches which have been cut out are saved by God for future grafting. In fact, just a few verses later *Shaul* makes a most startling statement:

"And so all Israel will be saved, as it is written:

'The Deliverer will come out of Zion,

And He will turn away ungodliness from Jacob;

For this is My covenant with them,

When I take away their sins." (Rom. 11:26-27)

How can all Israel be saved when we just read that salvation comes only to those who accept *Y'shua*? Obviously there have been, and still are, millions of Jewish people throughout the centuries who have never accepted *Y'shua* as their Messiah:

"For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that hardening in part has happened to Israel until the fullness of the Gentiles has come in."

(Rom. 11:25)

Shaul calls it a mystery, and indeed it is. For if the heart of Israel has been hardened into unbelief, that is God's doing. Therefore, He is responsible for the fact that so many of the Jewish people have not yet believed. Now, since God is responsible, we believe that He also has a plan by which they too can be saved. We again point you to the *Death and Resurrection* Booklet for more to ponder as you keep in mind that *Shaul* said:

"... all Israel will be saved, ..." (Rom. 11:16)

Not only are the Jewish nonbelievers (who have been cut out of the *Olive Tree of Israel* because of their unbelief) saved for future grafting, they are still in a most favored condition:

"Concerning the gospel they [the non-believing Jews] are enemies for your sake, but concerning the election they are beloved for the sake of the fathers. For the gifts and the calling of God are irrevocable." (Rom. 11:28-29)

God is not going to give up on the Jewish nonbelievers (nor on the 'lost' tribes of the house of Israel) for the simple reason that He promised *Avraham*, *Yitzchak* and *Ya'acov* that their physical descendants would become the most blessed nation on the earth. Since this has not yet happened, it is evident that the promise is yet future. Therefore, the Jewish nonbelievers are still 'beloved' by God because He loved the Patriarchs, and He cannot and will not fail to keep His promises to them.

~ Naturalized Citizens ~

In the United States of America there is a process by which a foreign born person can become a full-fledged citizen of the country. This process is called naturalization and anyone who goes through it is called a "Naturalized Citizen." Other countries have similar methods by which foreign born people can obtain citizenship in their country if they meet the necessary qualifications. This is a very useful analogy when trying to understand the process of being 'grafted in' to the *Olive Tree of Israel*. In his epistle to the church at Ephesus, *Shaul* writes:

"Therefore remember that you, once Gentiles in the flesh ... that at that time you were without Christ [Messiah], being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus [Messiah Y'shua] you who once were far off have been made near by the blood of Christ [Messiah]." (Eph. 2:11-13)

Notice the following:

- ◆ The people being addressed were once called Gentiles (before they received the Holy Spirit).
- ◆ While they were still called Gentiles they were looked upon as being aliens from Israel. In other words, they were not citizens of the Commonwealth of Israel.
- ◆ At that time they had no part in the "covenants of promise" which had been given only to the children of Israel as a direct result of their physical descent from the Patriarchs.
- ◆ The Gentiles were without God and without hope of eternal life.
- ◆ But now, those same people, who were previously called aliens from Israel, have been "made near" through the shed blood of *Y'shua HaMashiach*.

The implication is clear. These Gentiles who have been "made near" are now considered to be full citizens of the Commonwealth of Israel with all the rights, privileges and responsibilities that go with that citizenship. In other words,

since they were not born into Israeli citizenship, they had to become 'naturalized' citizens.

In the USA, a candidate for citizenship must have lived in the country for a certain length of time, pass a citizenship test, be sponsored by two citizens, have no criminal record, and finally, must take an oath to uphold the constitution of the United States. After being sworn in, the new citizen enjoys all of the rights of a natural born citizen except they cannot hold the office of President. Of course naturalized citizens are expected to obey the laws of the land and submit to discipline, as decreed by its judicial system, when they fail to do so.

In the Commonwealth of Israel, the candidate for citizenship must have come to a knowledge of the Scriptures to the point where they recognize their sin; understanding that they have transgressed the *Written Torah* (instruction of God), understand the concept and need for a Savior Messiah, recognize that *Y'shua* is that Messiah, and desire to have His blood applied to pay the death penalty for their transgressions. Then, if they are able, they need to be baptized into the family of God in the 'name' of *Y'shua HaMashiach* (Jesus the Messiah), for:

"There is also an antitype which now saves us, namely baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ [*Y'shua HaMashiach*], who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him."
(1 Pet. 3:21-22)

Finally, in order to be begin enjoying full fellowship in the Body of Messiah, the Gentile converts must also agree to four conditions:

"... to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood."
(Acts 15:20)

~ One People, One Law ~

Upon meeting these requirements, a Gentile becomes a 'naturalized' citizen of the Commonwealth of Israel with all of the rights, privileges and responsibilities of a full fledged citizen, except they cannot serve in the physical Temple as Levites or Priests. (Neither can the vast majority of natural born Israelites.) Of course they are expected to obey the laws of the Israel. In this case those laws are a subset* of the 613 *mitzvot* (commandments) found in the *Written Torah*. Together, the natural born Israelites and the naturalized Israelites all come under one 'New' Covenant:

"Behold, the days are coming, says the LORD [*YHVH*], when I will make a new covenant with the house of Israel and with the house of Judah -- not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, though I was a husband to them says the LORD [*YHVH*]."

* No one is expected to observe all of the 613 commandments because some laws apply only to men, others only to women, and still others only to the Priesthood or the Levites.

"But this *is* the covenant that I will make with the house of Israel after those days, says the LORD [*YHVH*]: I will put My law (*Torah*) in their minds, and write it on their hearts; and I will be their God, and they shall be My people. No more shall every man teach his neighbor, and every man his brother, saying, "Know the LORD [*YHVH*]," for they all shall know Me, from the least of them to the greatest of them, says the LORD [*YHVH*]. For I will forgive their iniquity, and their sin I will remember no more."

(Jer. 31:31-34)

Notice these very important points:

- ♦ The 'New' Covenant is not made with the nations of the Gentiles, but with the House of Israel and the House of Judah (i.e. all of the Israelites).
- ♦ The *Torah* has not been replaced. The change that has taken place is that the *Torah* (law/instruction) is now written on their hearts, rather than on stone.
- ♦ The fullness of this New Covenant promise has not yet been accomplished.

In the book of Ezekiel, God makes this statement to the House of Israel:

"Therefore say to the house of Israel, "Thus says the Lord God:" ...

"I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do *them*." (Ezek. 36:22, 26-27)

Once a Gentile has been naturalized, he is now every bit as much an Israelite as the Jew. There is one law that applies to all the citizens of Israel:

"One law and one custom shall be for you and for the stranger who sojourns with you.." (Num. 15:16)

Since the *Torah* instruction specifically applied to strangers who were temporarily residing within the commonwealth of ancient Israel, when someone from another nation became a member (i.e. proselyte) of ancient Israel, the question of there being a separate set of laws for that person would never have come up for consideration. Rather, it would have been understood that the proselyte would fall under the same law as the Israelite. The same is true today for Jewish and Gentile Believers in the Body of Messiah:

"For He Himself is our peace, who has made both one, and has broken down the middle wall of division *between us*, 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, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity."

(Eph. 2:14-16)

The subject here is the making of peace between the natural born Israelite and the newly naturalized Israelite (converted Gentile). What had formerly divided these two

groups of people has now been destroyed through the atoning blood of *Y'shua*.

~ Dividing Walls ~

There were several ways in which 'dividing walls' had been set up between the Jews and Gentiles of *Shaul's* day. One was a dividing wall in the synagogues which forced the Jews to sit separate from the Gentiles. This was done in order not to risk ritual impurity of the Jews through physical contact with the Gentiles, for by touching a Gentile they could become ritually unclean by means of secondary uncleanness. However, there was also a wall at the Temple which kept the Gentiles from entering an area that was excluded to them. Signs posted on this wall told explicitly what would happen if a Gentile crossed over the fence; they would be put to death. Combined together, these walls caused a virtual total separation between the observant Jews and the Gentiles of *Shaul's* day.

However, in Messiah *Y'shua*, these dividing walls have been torn down. Again, it is not the *Written Torah* which is abolished, rather it is those aspects of the *Oral Torah* which caused these extreme forms of separation to take place. Dr. David Stern, in his *Jewish New Testament Commentary*, makes the following observation about Eph 2:14:

"...one could understand the passage to be saying that for his Body, the Messianic Community, *Y'shua* abolished not the *Torah* in its entirety, but the *takkanot* (rabbinic ordinances) relating to the separation of Jews and Gentiles spiritually. The middle wall of the spiritual temple is done away with forever." (p. 588)

~ Summary ~

Shaul, the apostle to the Gentiles was an observant Jew by birth and training. He was of the sect of the Pharisees and, as far as can be learned from Scripture, lived as an observant Jew all of his life. Nevertheless, it was this observant Jew whom *HaShem* called to take the message of the gospel of the Kingdom of God to the Gentile people.

Today, many of us read the Epistles of Paul with minds that have been deeply colored by nearly two thousand years of erroneous propaganda which has taught that the 'Church' replaced Israel as God's Chosen People. Nothing could be further from the truth, for Paul (the Apostle) also remained *Shaul* (the Jewish Pharisee) to the end of his life.

The question of how Jewish and non-Jewish Believers should relate to each other, and to the *Written Torah* of God, is one that goes clear back to the first century. Indeed, this question would never have arisen if God had not communicated very clearly to *Shimon Kefa* (Simon Peter) that the Gentiles were to be given full fellowship in the Believing community.

Once that door to the Gentiles had been opened, it became necessary to resolve the conflicts it engendered. Even though a solution to the problem of table fellowship had been worked out by the Jerusalem Council, problems continued in the local congregations. Eventually, as more and more pagan Gentiles came into the "Church," bringing with them the baggage of pagan worship, the community of Believers began to split into

warring factions. This has been going on ever since, so that today we have many different 'Christian' groups competing for members, with many of them claiming to be the "One True Church."

We believe the answer to this problem is for Believers to go back to the Hebrew roots of the faith once delivered and to come to an understanding of how the First Century Church was organized, how it functioned, and what it understood to be truth. Then local congregations (Believing synagogues) can be established which more closely match the model given to us in the Scriptures.

We have touched on a number of topics in this article, but in reality we have only scratched the surface. Here then is a review of the major points:

- ◆ **"There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus [*Messiah Y'shua*]"**
(Gal. 3:28).
- ◆ Even though we are all **"one in Christ Jesus,"** there can be a profound difference between the understanding of Scripture by someone who has been brought up in an observant Jewish home vs. someone raised in a pagan or secular home.
- ◆ The standard which both Jew and Gentile are expected to follow is found in the pages of the Hebrew Scriptures as amplified by the New Testament.
- ◆ As Believers we have a family relationship with the Creator God of the universe; the God of *Avraham*, *Yitzchak*, and *Ya'acov*.
- ◆ As Believers we are brought into the Family of God by being chosen as members of the Bride of Messiah and Betrothed to *Y'shua HaMashiach*. At that time we are also adopted into the role of *sonship* to the Father. Thus, we are both the Betrothed Bride of *Y'shua* and the Children of the Father.
- ◆ Because we are now considered to be Children of God, we are now counted as heirs of God and are eligible to inherit the promises given to the Patriarchs (*Avraham*, *Yitzchak*, and *Ya'acov*).
- ◆ The relationship of Jewish and non-Jewish Believers is primarily summed up in chapters 9, 10, and 11 of the book of Romans.
- ◆ *Shaul* goes into great detail explaining how the Gentile Believers are 'Grafted In' to the *Olive Tree of Israel* in Romans chapter 11.
- ◆ Because both the Jewish Believers and the Gentile Believers are attached (through *Y'shua* the vine) to the root of the *Olive Tree of Israel*, individuals from both groups are considered equal members of the Commonwealth of Israel.
- ◆ Because all Believers are members of the Commonwealth of Israel, all come under the same laws (*Torah*).
- ◆ The *Torah* which applies to us is the *Written Torah* (not the *Oral Torah*, most of which is the result of

case law decisions made by the Rabbis over a long period of time). However, it must be added that a great deal of knowledge can be found in the *Oral Torah*. Therefore, it needs to be studied and understood, but where it contradicts *Written Torah* it must not be followed.

The bottom line is that all Believers, whether they be Jew or Gentile (or from the lost tribes of the House of Israel), are now one people group that come under one law, the *Torah of HaShem* and are now able to keep the commandments of the *Torah* through the power of the *Ruach HaKodesh* (The Holy Spirit).

~ In Closing ~

We pray this study will help each one of you bear good fruit in this life as you prepare for eternal life in the Kingdom and Family of Almighty God. May you be blessed to:

"Do all things without murmuring and disputing, that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world, holding fast the word of life, so that I [we] may rejoice in the day of Christ [Messiah] that I [we] have not run in vain or labored in vain."
(Phil. 2:14-16)

~ ~ ~ ~ ~

~ The Wild Ones ~

Some of the branches were broken off,
And you, being a wild olive tree,
Were grafted in among them,
And with them became a partaker
Of the root and fatness of the olive tree, ...
Romans 11:17



In the analogy of the *Olive Tree of Israel* it is understood that the olive tree is composed of two basic types of people; Jewish Believers and Gentile Believers. *Shaul* refers to it in this manner in the eleventh chapter of *Romans*, where he equates the Jews as being the 'natural' branches and the Gentile Believers as being branches from a "wild olive tree." Speaking to the Gentile Believers he says:

"For if you were cut out of the olive tree which is wild by nature, and were grafted contrary to nature into a good olive tree, how much more will these, who are the natural branches, be grafted into their own olive tree?"

(Rom. 11:24)

Earlier in the same passage, *Shaul* referred to the Gentile Believers as being:

"...a wild olive tree, ..."

(Rom. 11:17)

The English word *Gentile* comes from the Hebrew word *Goy* (Gohee, Strong's #1471). The plural form in Hebrew is *goyim* (Gohee-eem'; Note: Strong's does not differentiate between the singular and plural forms).

Goy literally means 'a people.' However, the common understanding is that anyone who is not Jewish is considered to be a *Goy*. The most used definition for *goyim* is 'nations,' and it is generally understood to be those nations which are not of Israel. However, from a Scriptural standpoint these definitions, while usually correct, are not always true. In fact, *goy* can refer to anyone who is a part of any 'nation,' including the nation of Israel. Prior to the calling of *Avraham* all peoples were said to reside within their *goyim* or 'nations.' (See Gen. 10:5, 20, 31 and 32.)

The central promise, which God gave when He called *Avraham*, was that He would make *Avraham* a great *Goy*:

"Now the LORD [YHVH] had said to Abram:

'Get out of your country,

From your kindred

And from your father's house,

To a land that I will show you.

I will make you a great nation [goy]:

I will bless you

And make your name great;

And you shall be a blessing."

(Gen. 12:1-2)

Even though God was promising him that he was to become the father of a great nation, at this point in time *Avram* had no children. It was not until later on that God specifically

told *Avram* that the nation he had been promised was to come through a son born to his wife *Sarai* (Gen. 15), although that was probably assumed in Gen. 12.

Ten years went by and still they had no children. By this time *Sarai*, at age seventy-five, was long past her childbearing years. So, at *Sarai's* suggestion, *Avram* fathered a son by *Hagar*; *Sarai's* handmaid from Egypt. According to tradition, *Hagar* was actually an Egyptian princess, whom the Pharaoh had given to *Sarai* when they were in Egypt. (See Gen. 12:1-20.)

The product of this union was named *Ishmael*, which means "God hears." He was given this name because the pregnant *Hagar* had cried out to God in her distress after fleeing from the harsh hand of her mistress, *Sarai*. It was at this time that a prophecy was given by God concerning the kind of man *Ishmael* would become:

**"He shall be a wild man;
His hand shall be against every man,
And Every man's hand against him.
And he shall dwell in the presence of all his brethren."**
(Gen. 16:12)

Today we know the descendants of *Ishmael* as the Arab people. They are every bit as much descendants of *Avraham* as are the Jewish people, however, because they do not also descend from *Yitzchak* (Yeetz'-ahk = Isaac) and *Ya'acov* (Yah ah'-cove = Jacob) they are considered to be *Goyim* or Gentiles. It is interesting to note that *Ishmael* was prophesied to be a 'wild' one.

~ Father of Many Goyim ~

Thirteen years passed after the birth of *Ishmael* (when *Avram* was eighty-six years old) before God again spoke to him. At this time God told *Avram* that he would become the father of many *goyim* (nations):

"When Abram was ninety-nine years old, the LORD [YHVH] appeared to Abram and said to him, 'I am Almighty God; walk before Me and be blameless. And I will make My covenant between Me and you, and will multiply you exceedingly.'

"Then Abram fell on his face, and God talked with him, saying: 'As for Me, behold, My covenant is with you, and you shall be a father of many nations [goyim]. No longer shall your name be called Abram [high father], but your name shall be Abraham [father of a multitude]; for I have made you a father of many nations [goyim]. I will make you exceedingly fruitful; and I will make nations [goyim] of you, and kings shall come from you.'"

(Gen. 17:1-6)

Here we have a prophesy that *Avraham* is to become the father of *goyim* (nations or Gentiles). Later God spoke to *Avraham's* grandson, *Ya'acov* (Jacob), and made a similar promise to him:

"Then God spoke to Israel in the visions of the night, and said, 'Jacob, Jacob' And he said, 'Here I am.'

"And He said, 'I am God, the God of your father, do not fear to go down to Egypt, for I will make of you a great nation [goy] there.'"
(Gen. 46:2-3)

Avraham is the father of many nations, both those of the promise (descended through *Yitzchak* and *Ya'acov*), and other nations which came through *Ishmael* and *Avraham's* other children, plus *Yitzchak's* firstborn son *Esau*.

~ Israel and Judah Are Goyim ~

God told the children of Israel (through Moses) that He would make them a 'holy *goy*,' if they would obey Him:

"Now therefore, if you will indeed obey My voice and keep My covenant, then you shall be a special treasure to Me above all people; for all the earth is Mine. And you shall be to Me a kingdom of priests and a holy nation [goy]. ..."
(Ex. 19:5-6a)

Throughout the Hebrew Scriptures the Israelites are referred to, from time to time, as a *goy* or nation. For example:

"So it was, when they had finished circumcising all the people [goyim], that they stayed in their places in the camp till they were healed."
(Joshua 5:8)

A more correct translation would read: "when they had finished circumcising all the nation."

Another example can be found in the book of Judges:

"Then the anger of the LORD [YHVH] was hot against Israel; and He said, 'Because this nation [goy] has transgressed My covenant ..."
(Judges 2:20)

Isaiah also refers to Judah and Jerusalem as a *goy* when he begins his prophecy with these words:

"Alas, sinful nation [goy],"
(Isa. 1:4a)

Many, many other examples could be cited where Israel and/or Judah are called by the generic term commonly used for Gentile; *goy* or *goyim*.

~ Pseudo Goyim ~

In the majority of cases, where the words *goy* or *goyim* are used, they refer to nations and peoples other than the children of Israel. However, there is one special situation that has existed in the world for over 2500 years where this term can be applied to a group of people who were once an integral part of the nation of Israel, but now are fully assimilated into the *Goyim* or nations of the world. This situation is the one in which the descendants of the House of Israel currently find themselves.

To understand what happened to the House of Israel we need to go to the book of Hosea. The name Hosea (*Hoshea* = Hoh-shay'-ah in Hebrew) comes from the same root word (*yesha*) as does the name of our Savior, *Y'shua*. The name *Hoshea* means "deliverer."

Hoshea was a contemporary of Isaiah, Amos and Micah. *Hoshea* and Amos were prophets to the northern kingdom (House of Israel) while Isaiah and Micah also prophesied to the southern kingdom (House of Judah). The book of *Hoshea* opens by giving the time setting of his prophecies:

"The word of the LORD [YHVH] that came to Hosea the son of Geeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel."
(Hosea 1:1)

The reigns of the listed kings extend all the way from c. 782 to 686 BCE. While it is quite unlikely that *Hoshea's* prophetic life was this long, it is clear that he would have been prophesying at least from c. 754 to 714 BCE in order to overlap all of the listed kings by at least one year.

Apparently *Hoshea* was a young unmarried man when *HaShem* first called him to prophesy, for the first instruction he received was to take a prostitute for a bride:

"When the LORD [YHVH] began to speak by Hosea, the LORD [YHVH] said to Hosea;

**'Go, take yourself a wife of harlotry
And children of harlotry,
For the land has committed great harlotry
By departing from the LORD [YHVH].'"** (Hosea 1:2)

The reason *Hoshea* was required to marry a harlot was because she and her children were to become symbols of the House of Israel who, even though they were spiritually married to the God of Israel, had played the harlot through their idolatry.

~ Idolatry is Spiritual Harlotry ~

The marriage of *HaShem* to the children of Israel took place in the spiritual rather than the physical realm, and just as a human wife promises to be faithful to her husband, so did the children of Israel promise to be faithful to *HaShem*:

"You shall have no other gods before Me."
(Ex. 20:3)

This was one of the Ten Words (*davar*) which all of the children of Israel promised to observe when they were married to *HaShem* at Mount Sinai:

"Then all the people answered together and said, 'All that the LORD [YHVH] has spoken we will do.' ..."
(Ex. 19:8a)

Even though the marriage vow had been made, the House of Israel (the northern ten tribes) refused to stay within their vow and instead went whoring after other gods, which are not really gods, just sticks and stones. God speaks about their adulterous idolatry in chapter two, in a metaphor about the wife of *Hoshea*. However, the one being chastised here is really not *Gomer* (the wife of *Hoshea*) but the House of Israel (the northern ten tribes). Thus, *Gomer* becomes a type of the House of Israel:

**"Bring charges against your mother, bring charges;
For she is not My wife, nor am I her Husband!
Let her put away her harlotries from her sight,
And her adulteries from between her breasts;
Lest I strip her naked
And expose her, as in the day she was born,
And make her like a wilderness,
And set her like a dry land,
And slay her with thirst.**

**I will not have mercy on her children,
For they are the children of harlotry.
For their mother has played the harlot;
She who conceived them has done shamefully.
For she said,**

**"I will go after my lovers,
Who give me my bread and my water,
My wool and my linen,
My oil and my drink.""** (Hosea 2:2-5)

Because of her adulterous idolatry, *HaShem* speaks about the judgments that He will bring against the House of Israel (v. 6-12). At the conclusion of this section it is made clear why God is intending to bring this calamity upon the House of Israel:

**"I will punish her
For the days of the Baals to which she burned incense.
She decked herself with her earrings and jewelry,
And went after her lovers.
Then she forgot Me,' says the LORD [YHVH]."**
(Hosea 2:13)

A little later on, *HaShem* again takes the House of Israel to task for their idolatry:

**"My people ask counsel from their wooden idols,
And their staff informs them.
For the spirit of harlotry has caused them to stray,
And they have played the harlot against their God.
They offer sacrifices on the mountaintops,
And burn incense on the hills,
Under oaks, poplars, and terebinths,
Because their shade is good.
Therefore your daughters commit harlotry,
And your brides commit adultery." (Hosea 4:12-13)**

It is clear that God is speaking to the House of Israel and not to the House of Judah (the Jews), for He commands Judah not to follow the path of her sister Israel:

**"Though you, Israel, play the harlot,
Let not Judah offend.
Do not come up to Gilgal,
Nor go up to Beth Aven,
Nor swear an oath, saying,
"As the LORD [YHVH] lives" --
For Israel is stubborn
Like a stubborn calf;
Now the LORD [YHVH] will let them forage
Like a lamb in open country.
Ephraim [another name for Israel] is joined to idols,
Let him alone.
Their drink is rebellion,
They commit harlotry continually.
Her rulers dearly love dishonor.
The wind has wrapped her up in its wings,
And they shall be ashamed because of their sacrifices." (Hosea 4:15-19)**

This is just a sampling of the many Scriptures found in the book of *Hoshea* concerning the adulterous idolatry of the House of Israel. The indictment is clear, the House of Israel had become like an adulterous wife.

~ The Offspring of Harlotry ~

Not only was *Hoshea* to marry a harlot, he was to father children by her as well:

"So he went and took Gomer the daughter of Diblaim, and she conceived and bore him a son. Then the LORD [YHVH] said to him:

'Call his name Jezreel,

For in a little while

I will avenge the bloodshed of Jezreel on the house of Jehu,

And bring an end to the kingdom of the house of Israel.

It shall come to pass in that day

That I will break the bow of Israel in the Valley of Jezreel." (Hosea 1:3-5)

Hoshea's wife was named *Gomer*, which is the same name as one of the sons of *Japhet*; one of the three sons of Noah. There is no indication in the Scriptures as to which tribe *Gomer* may have come from, or if she was indeed a Gentile. However, the fact that she carries a Gentile name will prove to be significant as the story of the House of Israel unfolds. There is additional meaning in her name, for *Gomer* comes from a root word which means "end (in the sense of completion or failure)." As we shall see, the prophesies of *Hoshea* speak of both the 'failure' and the 'completion' of the House of Israel.

The first son born to this union of God's prophet and *Gomer*, the harlot, is a son named *Yizreel* (Yeez-reh-ehl' = Jezreel). This name has a double meaning. First of all it is the name of the valley where God would bring the House of Israel to their destruction and ultimate captivity by the Assyrians. However, the literal meaning of the word is: "*God will sow*."

Contained within the name of this firstborn son is the prophecy that God would 'sow' the House of Israel by scattering them like seeds of grain throughout the earth. This scattering was to be accomplished through the hands of their Assyrian captors:

"Now it came to pass in the fourth year of King Hezekiah, ... Shalmaneser king of Assyria came up against Samaria [the capital of the House of Israel] and besieged it. And at the end of three years they took it. ... Then the king of Assyria carried Israel away captive to Assyria and put them in Halah and by the Habor, the River of Gozan, and in the cities of the Medes, because they did not obey the voice of the LORD [YHVH] their God, but transgressed His covenant and all that Moses the servant of the LORD [YHVH] had commanded; and they would neither hear nor do them." (II Kings 18:9-12)

It was at this very juncture when *HaShem* first began to sow the people of the House of Israel throughout the nations (*goyim*) of the world.

~ More Children ~

Yizreel was only the first child born to the union of *Hoshea* and *Gomer*. The next child was a daughter:

"And she conceived again and bore a daughter.

Then God said to him:

'Call her name Lo-Ruhamah,

For I will no longer have mercy on the house of Israel,

But I will utterly take them away.

Yet I will have mercy on the house of Judah,

Will save them by the LORD [YHVH] their God,

And will not save them by bow,

Nor by sword or battle,

By horses or horsemen." (Hosea 1:6-7)

The name *Lo Ruchamah* (Low Rue-khah-mah') means: "*not pitied*," or "*no mercy*." Her name is significant because it told the House of Israel that no matter what they might do, at that point it was too late and God was not going to have mercy on them, but was going to 'sow' them into captivity as He had promised.

"Now when she had weaned Lo-Ruhamah, she conceived and bore a son.

Then God said:

'Call his name Lo-Ammi,

For you are not My people, and I will not be your God." (Hosea 1:8-9)

Lo Ammi (Loh Ahm-mee') is also a prophetic name for it means: "*not my people*." Not only was God going to (*Yizreel*) 'sow' the House of Israel among the *goyim* of the world, He was not going to have (*Lo Ruchamah*) 'mercy' on them even to the point of indicating that the House of Israel was (*Lo Ammi*) 'not His people.'

This is why the northern ten tribes of Israel are, to this day, often spoken of as "The Lost Ten Tribes." They have been 'lost' to their God, they have been 'lost' to their sister Judah (the Jews) and they have been 'lost' to themselves, for to this day they do not even know who they really are. They consider themselves to be children of *Gomer*, i.e. they consider themselves to be *Goyim* (Gentiles).

~ The Tribes of Israel ~

To understand the enormity of what God did when He had the Assyrians take the House of Israel captive, it must be remembered that there were ten tribes in the House of Israel and only three tribes in the House of Judah. The question is often asked: "Where did the extra one come from? Ten and three make thirteen, but *Ya'acov* only had twelve sons."

The answer is that *Yoseif* (Yoh-safe' = Joseph), the eldest son of *Ya'acov's* favorite wife, *Rachel*, was given the birthright promise of a double blessing. His two sons, *Ephraim* and *Manasseh*, each received a full portion in the land of Israel. However, *Levi* did not receive a portion of land because they were the priestly tribe and were scattered throughout the country, coming to Jerusalem only when their division was required to serve at the Temple and during the Festivals. At the time of the separation of the House of Israel from the House of Judah (after Solomon's death) most of the Levites fled to Judah because the northern tribes were in the process of setting up idolatrous worship in the form of golden calves at *Dan* and *Bethel*.

Thus, the final breakdown of the two kingdoms was as follows:

◆ House of Israel:

- Ephraim
- Manasseh
- Rueben
- Simeon
- Issachar
- Zebulun
- Gad
- Asher
- Dan
- Naphtali

◆ House of Judah

- Judah
- Benjamin
- Levi

~ The Scattering ~

The captivity of the House of Israel by the Assyrians was total and complete. A small remnant escaped and fled to Judah for refuge, and another small remnant may have avoided captivity by hiding in caves and forests. However, the vast majority of the people of the House of Israel were physically removed from the land by the Assyrians and resettled in far away areas:

"... the LORD [YHVH] removed Israel out of His sight, as He had said by all His servants the prophets. So Israel was carried away from their own land to Assyria, as it is to this day."
(II Kings. 17:23)

Not only did the Assyrians remove the House of Israel out of the land, they moved other Gentile peoples in to take their place:

"Then the king of Assyria brought people from Babylon, Cuthah, Ava, Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they took possession of Samaria and dwelt in its cities."
(II Kings 17:24)

It was this mixture of people who made up the Samaritans of *Y'shua's* day. They were a people of mixed blood and, even though they eventually came to follow the precepts of the *Torah*, they were roundly hated by the Jews.

So it was, in the passage of time, that the House of Israel lost the knowledge of their own identity. They no longer understood that they were a part of God's 'Chosen People,' the descendants of *Avraham*, *Yitzchak*, and *Ya'acov*, and brothers to the Jewish people. Instead they became *Goyim* (Gentile) in every respect, including their religion, for they had not practiced the worship given them by *HaShem* through *Moshe* since the death of Solomon, some two hundred years prior to their captivity. And so, the House of Israel fulfilled the first

part of the prophetic name of their symbolic mother, *Gomer*. They had come to their "end" (*Gomer*) as members of God's chosen people.

~ God Will Show Mercy ~

Despite all of this gloom and doom concerning the House of Israel, God was very careful to weave a message of hope within the very prophecies of despair. Beginning in the first chapter of Hosea we find promises being made of an eventual restoration:

"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 [Lo-Ammi],"

There it shall be said to them,

"You are the sons of the living God."

Then the children of Judah and the children of Israel

Shall be gathered together,

And appoint for themselves one head;

And they shall come up out of the land,

For great will be the day of Jezreel [God's sowing]!

Say to your brethren, "My people [Ammi],"

And to your sisters, "Mercy [Ruhamah] is shown.""

(Hosea 1:10 - 2:1)

As you can see, this passage contains word plays on the names of two of the children of *Hoshea* and *Gomer*. The son named *Lo-Ammi* (not My people) is renamed *Ammi* (My People) and the daughter named *Lo-Ruchamah* (No Mercy) is renamed *Ruchamah* (Mercy). God is promising that the day will come when He will once again show them the mercy for which He is famous, when He declares the House of Israel to be His people. They will then be sown (*Yizreel*) in His land, and will be blessed by His mercy. Thus God will restore the House of Israel back into the 'chosen people,' when they give up their adulterous idolatry and return to true spiritual worship of Him, as it is written:

"O Israel, return to the LORD [YHVH] your God,

For you have stumbled because of your iniquity;

Take words with you,

And return to the LORD [YHVH].

Say to Him

"Take away all iniquity;

Receive us graciously,

For we will offer the sacrifices of our lips. *

Assyria shall not save us,

We will not ride on horses,

Nor will we say anymore to the work of our hands,

"You are our gods."

For in You the fatherless finds mercy."

(Hosea 14:1-3)

~ A Family Reunion ~

The House of Israel fell deep into idolatry from the very beginning of their separation from Judah. Today the House of

~ Where is the House of Israel Today? ~

Over the centuries there has been much speculation as to the whereabouts of the lost tribes of the House of Israel. Ancient Jewish writings seem to indicate that in the time of *Y'shua* the location of the settlements of a portion of these people was still known by the Jews.

In the nineteenth century, a theory was developed which held that the majority of the Lost Ten Tribes had migrated over the years from the area of the Black and Caspian Seas, and had moved through eastern and central Europe, eventually coming to dwell in northwestern Europe, Scandinavia, and the British Isles. From there they migrated to North America, Australia, New Zealand, South Africa and other parts of the world. This theory is known as *British Israelism*.

More recent research seems to indicate that, while the essence of the *British Israel* theory may be true, there is evidence that the spreading of these tribes throughout the world is far greater than in just one ethnic/racial group and one area of the earth.

For example, there is a group of people living in the northeast corner of India who hold the tradition that they are descendants of the tribe of *Manasseh*. Over the centuries they retained a number of religious practices which are similar to ancient Jewish practice. Recently, Israel has determined that their claim is legitimate and they have been given the right of return to the nation of Israel.

In addition, through the discovery of a genetic DNA link, scientists are now able to determine the male descendants of Aaron the first High Priest. This test may make it possible to locate a valid priesthood should the Temple or Tabernacle service ever be reestablished. Now, this same DNA marker has been found among the priestly caste of a tribe of people in Africa called the Lemba, who reside in Zimbabwe and South Africa.

With these discoveries it is no longer possible to legitimately hold to a strict ethnic/racial position on this matter. It is clear that while there may be groups of people who are primarily descended from the Lost Tribes of Israel, nevertheless, other descendants can very likely be found scattered among all of the major ethnic/racial groups in the world.

A genealogist once made the remark that if a person had any French ancestry they were in all likelihood descended from Charlemagne, (c. 742-814 CE) who fathered many children during his reign as king of the Franks and founder of the first empire in western Europe after the fall of Rome. If today, all people of French ancestry are likely descendants of Charlemagne, who lived some 1200 years ago, is it not possible that a large number of people on earth might also be descended from *Avraham*, *Yitzchak* and *Ya'acov*? After all, nearly 4000 years of time has elapsed since they lived; plenty of time to have descendants over all the earth, especially if those people had been purposely scattered (*Yizreel*) by *HaShem* Himself.

~ More Prophecies ~

The prophet Amos, a contemporary of *Hoshea*, was also a prophet to the northern kingdom, the House of Israel. His prophecies are similar in many respects to that of *Hoshea* in that he prophesied captivity for the House of Israel and its king:

"Therefore thus says the LORD [YHVH]:

"Your wife shall be a harlot in the city;

Your sons and daughters shall fall by the sword;

Your land shall be divided by survey line;

You shall die in a defiled land;

And Israel shall surely be led away captive

From his own land."

(Amos 7:17)

Despite several chapters of prophesy about how the House of Israel was going to be destroyed, in the end *HaShem* will hold out His hand of mercy to them:

"Yet I will not utterly destroy the house of Jacob,"

Says the LORD [YHVH].

'For surely I will command

And will sift the house of Israel among all nations,

As grain is sifted in a sieve;

Yet not the smallest grain shall fall to the ground."

(Amos 9:8b-9)

Coupled with Ezekiel 37, Hosea 14 and other prophecies concerning the reunification of the children of Israel in the land, it seems clear that God is working out a great plan with the people He chose to carry His name, the very children of Israel. This makes one of *Shaul's* statements even more meaningful:

"For I do not desire, brethren, that you should be ignorant of this mystery, lest you should be wise in your own opinion, that hardening in part has happened to Israel until the fullness of the Gentiles has come in.

"And so all Israel will be saved, as it is written:

'The Deliverer will come out of Zion,

And He will turn away ungodliness from Jacob;

For this is My covenant with them,

When I take away their sins."

(Rom. 11:25-27)

The 'hardening' of the House of Israel began in 722 BCE when they were taken captive by the Assyrians. The hardening of the House of Judah began in 70 CE with the destruction of the Temple, as prophesied by *Y'shua*, and was completed in 132-135 CE when the final separation between the Believing and non-believing Jews took place during the Bar Kochba rebellion.

Now it is time for the hardening to be softened; for those who are lost to return to *HaShem* and be grafted into the *Olive Tree of Israel*.

Amos prophesied that **"...not the smallest grain..."** of the House of Israel would **"...fall to the ground."** (Amos 9:9). Paul said that **"...all Israel will be saved."** (Rom. 11:26). Are we to trust the Prophets and the Apostles? We believe so, and for this reason we understand that God is doing a great work in these last days by revealing to His people their true identity.

In her book *Who Is Israel and Why You Need to Know*, author Batya Wootten makes this statement:

"Judaism and Christianity are the only two religions on the face of the earth that give testimony about the 'God of Abraham, Isaac, and Jacob.'" (p. 160).

It is evident that today the House of Judah is comprised of the Jewish people. But where is the House of Israel? Is it possible that the majority of the House of Israel might be found within that huge body of people known as Christians? Is it possible that God has called the House of Israel into a monotheistic belief that honors Him above all; among individuals who have been reconciled to Him through the atoning sacrifice of His Son? We believe this could well be the case.

Whether or not a person is physically descended from *Avraham*, *Yitzchak*, and *Ya'acov* is not the point. What really matters is that an individual has accepted *Y'shua* as their personal Savior and allowed themselves to be grafted into the Commonwealth of Israel. It is far better to be an Israelite through faith and be grafted in, than it is to be an Israelite by blood and be cut out.

~ Pagan Influence ~

At this point some may argue that mainstream Christianity cannot be the receptacle through which God carries the House of Israel because there is so much paganism that has infiltrated the Church over the centuries. Today, most Christians do not follow the *Torah*, nor do they observe the Sabbath, the Festivals, nor any of the other identifying signs of Israel.

However, Christianity has preserved the New Testament Scriptures and fostered a belief in Jesus Christ (*Y'shua HaMashiach*) as the Son of God and the Savior of the world. Meanwhile, Judaism has denied these truths while keeping the truth of the *Torah* and the customs of the fathers. In other words, each group has kept a part of the puzzle. Now it is time to put the puzzle together; to bring both houses together to be one stick in God's hand, reuniting the warring brothers of Israel and Judah.

Remember what *Shaul* said about the non-believing Jews of his day:

"Concerning the gospel *they are enemies for your sake*, but concerning the election *they are beloved for the sake of the fathers*. For the gifts and the calling of God *are irrevocable*.

"For as you were once disobedient to God, yet have now obtained mercy through their disobedience, even so these also have now been disobedient, that through the mercy shown you they also may obtain mercy. For God has committed them all to disobedience, that He might have mercy on all." (Rom. 11:28-32)

It is God's great mercy on all of us, whether Jew, lost House of Israel, or Gentile, that brings us the gift of eternal life in the family and kingdom of God.

~ The Righteous Father ~

Consider one last parable of our Savior *Y'shua*, commonly called the *Parable of the Prodigal Son*. This same story exists in the teachings of Judaism where it is called the *Parable of the Righteous Father*.

"Then He said: 'A certain man had two sons. And the younger of them said to *his* father, 'Father, give me the portion of goods that falls *to me*.' So he divided to them *his* livelihood.

"And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. But when he had spent all, there arose a severe famine in that land, and he began to be in want. Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him *anything*.

"But when he came to himself, he said, 'How many of my father's hired servants have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, 'Father, I have sinned against heaven and before you, and I am no longer worthy to be called your son. Make me like one of your hired servants.'"

"And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him.

"And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.'

"But the father said to his servants, 'Bring out the best robe and put *it* on him, and put a ring on his hand and sandals on *his* feet. And bring the fatted calf here and kill *it*, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.' And they began to be merry.

"Now the older son was in the field. And as he came and drew near to the house, he heard music and dancing. So he called one of the servants and asked what these things meant.

"And he said to him, 'Your brother has come, and because he has received him safe and sound, your father has killed the fatted calf.'

"But he was angry and would not go in. Therefore his father came out and pleaded with him. So he answered and said to *his* father, 'Lo, these many years I have been serving you; I never transgressed your commandment at any time; and yet you never gave me a young goat, that I might make merry with my friends. But as soon as this son of yours came, who has devoured your livelihood with harlots, you killed the fatted calf for him.'

"And he said to him, 'Son, you are always with me, and all that I have is yours. It was right that we should make merry and be glad, for your brother was dead and is alive again, and was lost and is found.'" (Luke 15:11-32)

There are a number of parallels between this parable and the major points of this article:

- ◆ One son remained faithful to the teachings of his father.
 - This son represents Judah, who continues (in the orthodox world) to keep the commandments of the *Torah* to this day.
- ◆ The other son went off and played with harlots.
 - The House of Israel set up golden calves in Dan and Bethel where they worshipped from the day they separated from Judah. Remember that in the spiritual realm, idolatry is equated with harlotry.
- ◆ Eventually the prodigal son found himself at the mercy of the pagan world, even to the point of having to live and care for swine; the epitome of unclean animals.
 - To this day the House of Israel, continues to be at the mercy of the pagan world because mainstream Christianity has been immersed into various pagan traditions. The vast majority of lost Israelites do not follow *Torah* because they simply do not know who they really are.
- ◆ When the prodigal son determined to return to his father's house and live under the rules of his house, the father saw him coming while he was still far off.
 - Likewise, our Father in heaven knows when our hearts are beginning to turn back to Him, and He sees us afar off and makes preparation for our return.
- ◆ There is much celebration when the prodigal son returns.
 - Likewise, there is much celebration when a sinner (a transgressor of the *Torah*) repents of his sins and returns to a proper way of life: **"I say to you that likewise there will be more joy in heaven over one sinner who repents than over ninety-nine just persons who need no repentance."** (Luke 15:7)
- ◆ It is this unconditional acceptance on the part of the father that angers the loyal son.
 - This most likely is at least part of the 'jealousy' that *Shaul* spoke about concerning the non-believing Jews of his day: **"I say then, have they stumbled that they should fall? Certainly not! But through their fall, to provoke them to jealousy, salvation has come to the Gentiles."** (Rom. 11:11)
- ◆ Finally, there is a picture of the resurrection of the prodigal son who was as one that had been dead to his father, but had become alive and returned to him.
 - This may be compared to the resurrection of the whole House of Israel that is spoken of in Ezek. 37 in the 'Dry Bones' passage.

~ In Closing ~

The *Olive Tree of Israel* is comprised of two primary groups of people, the House of Judah (the Jews; referred to as Israel in the book of Romans) and the *Goyim* (Nations, Gentiles, or non-Jews). Within the latter group there is to be found the "Lost Ten Tribes" of the House of Israel. These are people who are literal descendants of *Avraham*, *Yitzchak*, and *Ya'acov*, but who no longer possess their true identity because God cast them out of the land over 2500 years ago and forced them to become assimilated within the *Goyim*. In fact, God actually wrote them a bill of divorcement because of their adulterous spiritual idolatry:

"Then I saw that for all the causes for which backsliding Israel had committed adultery, I had put her away and given her a certificate of divorce; ..." (Jer. 3:8a)

Despite the fact that *HaShem* cast out the House of Israel and divorced her, He did not forget her. The prophecies of *Hoshea* indicate that God will, in the future, once again have mercy upon the House of Israel and will again call her "My people." This will occur when God decides to reap the fruit of the crop He has sown by scattering (*Yizreel*) the House of Israel among the *Goyim* (nations). At that time, *HaShem* will once again betroth Himself to the House of Israel, as it is written:

**"I will betroth you to Me forever;
Yes, I will betroth you to Me
In righteousness and justice,
In lovingkindness and mercy;
I will betroth you to Me in faithfulness,
And you shall know the LORD [YHVH]."**
(Hosea 2:19-20)

Eventually, He will fully marry both houses once more:

**"Do not fear, for you will not be ashamed;
Nor be disgraced, for you will not be put to shame;
For you will forget the shame of your youth,
And not remember the reproach of your
widowhood anymore.**

**For your Maker is your husband,
The LORD [YHVH] of hosts is His name;
And your Redeemer is the Holy One of Israel;
He is called the God of the whole earth.
For the LORD [YHVH] has called you
Like a woman forsaken and grieved in spirit,
Like a youthful wife when you were refused,'
Says your God.**

**'For a mere moment I have forsaken you,
But with great mercies I will gather you.
With a little wrath I hid My face from you
for a moment;
But with everlasting kindness I will have mercy
on you,'
Says the LORD [YHVH], your Redeemer."**

(Isaiah 54:4-8)

When the marriage of *HaShem* to all of Israel takes place, there will be a great reunion of the House of Israel with the

House of Judah, and the two sticks, which represent each of the houses, will be united into one stick; the full nation of Israel. Thus, the 'wild branches' of the House of Israel are grafted into the good *Olive Tree of Israel* along with those Gentiles who also wish to become citizens of the Commonwealth of Israel.

Today, the House of Israel can be found scattered throughout all of the nations of the earth. Many of them may well be those who have been attracted to mainstream Christianity and who have, by faith, accepted *Y'shua*, the Messiah who came from Judah.

Today the Jews (House of Judah) see Christians as lacking *Torah* understanding and cannot understand why they observe holidays which are primarily of pagan origin. On the other hand, the House of Israel (Christians) see that the Jews have not accepted *Y'shua* as their Messiah and Savior and view their strict observance of the *Torah* (Old Testament Law) as 'legalistic.'

These are major obstacles which must be overcome before the two sticks can be rejoined in God's hand. The House of Israel (Christianity) must give up their pagan ways and return to *Torah* observance, while the House of Judah must shake off those traditions of the *Oral Torah* which separate them from their brothers, and learn the truth; that *Y'shua* is their very own Messiah. Needless to say, it will take a miracle to effect these changes in the minds and hearts of both groups. However, miracles are precisely what *HaShem* does best.

"And so all Israel will be saved, ..." (Rom. 11:26)

"Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out!

'For who has known the mind of the LORD [YHVH]?

Or who has become His counselor?'

Or who has first given to Him

And it shall be repaid to Him?'

"For of Him and through Him and to Him are all things, to whom be glory forever. Amen."

(Rom. 11:33-36)

"Do not be afraid. Stand still, and see the salvation of the LORD [YHVH], which He will accomplish for you today."

(Ex. 14:13)

~ ~ ~ ~ ~

~ Caleb the Goy ~

Hebron therefore became the inheritance of Caleb
The son of Jephunneh the Kenizzite to this day,
Because he wholly followed
The LORD God of Israel.
Joshua 14:14



In the previous chapter, *The Wild Ones*, we explored the possibility that the descendants of the 'lost' House of Israel might today be found among the peoples of the earth whom the Jews regard as Gentiles. In this article we will look at the key role that one very special *Goy* (Gentile) played in the Exodus from Egypt and the settling of the Promised Land. This man was none other than *Kalev* (Kah'-lehv = Caleb), one of the two 'good' spies (the other was Joshua) who advised the children of Israel to take the land God had promised to them.

~ The Mixed Multitude ~

Exactly how *Kalev*, a *Goy*, came to play such a prominent role in the leadership of the children of Israel is a mystery. It can only be assumed that he was one of the 'mixed multitude' that came out of Egypt along with the Israelites, for:

"A mixed multitude went up with them also, ..." (Ex. 12:38)

Just exactly who these people were is unknown. It can only be assumed that some of them were Egyptians, while the rest were a mixture of people from other countries. Some, like the children of Israel, may have come to Egypt to escape problems in their own countries and subsequently found themselves pressed into slavery. Others may have been brought there as captives from Egyptian conquests. Still others might have been free resident aliens. In any event, the entire group had enough presence of mind to attach themselves to the children of Israel and gain the right to be removed from Egypt in the Exodus.

The 'mixed multitude' does not receive very good press in the Scriptures nor in the traditions of the Jews. They are often blamed for the problem of idolatry that befell the children of Israel in their forty year trek to the Promised Land. They also seem to have been quite good at complaining and getting the children of Israel stirred up against God:

"Now the mixed multitude who were among them yielded to intense craving; so the children of Israel also wept again and said: 'Who will give us meat to eat? We remember the fish which we ate freely in Egypt, the cucumbers, the melons, the leeks, the onions, and the garlic; but now our whole being is dried up; there is nothing at all except this manna before our eyes!'" (Num. 11:4-6)

According to Jewish tradition, the mixed multitude were the ones who forced *Aharon* to make the golden calf while *Moshe* (Mow-shay = Moses) was on Mount Sinai. However,

the Jews do admit that many members of the children of Israel also participated in this idolatrous event, although they claim their sin was primarily not putting a stop to the actions of the mixed multitude.

Another story which casts doubt upon the character of the mixed multitude concerns the man who blasphemed *HaShem* and was subsequently stoned:

"Now the son of an Israelite woman, whose father was an Egyptian, went out among the children of Israel; and this Israelite woman's son and a man of Israel fought each other in the camp. And the Israelite woman's son blasphemed the name of the LORD and cursed; and so they brought him to Moses. (His mother's name was Shelomith the daughter of Dibri, of the tribe of Dan.)"

(Lev. 24:10-11)

Some assume that the reason this man blasphemed is because his father was an Egyptian and he had not been trained to show proper respect for the ways of *HaShem*. Whether this is true or not is only a matter of speculation, but the fact that the Scriptures mention the man's genealogy does tend to lend credence to that interpretation.

~ Kaleb's Genealogy ~

With all of this negative input concerning people of the 'mixed multitude,' it seems unlikely that a man with as much stature as *Kaleb* should come from non-Israelite stock. Yet that is the case.

Kaleb is first introduced when Moses sent a group of twelve men to spy out the land of Canaan prior to their going in to take it from the resident tribes:

"And the LORD [YHVH] spoke to Moses, saying, 'Send men to spy out the land of Canaan, which I am giving to the children of Israel; from each tribe of their fathers you shall send a man, every one a leader among them.'

"So Moses sent them from the Wilderness of Paran according to the command of the LORD [YHVH], all of them men who were heads of the children of Israel.

"Now these were their names: ... from the tribe of Judah, Caleb the son of Jephunneh: ..." (Num. 13:1-4, 6)

If one read only this passage it would be natural to draw the conclusion that *Kaleb* was a native born son of the tribe of Judah. The key to unraveling the mystery is to find out the ethnic background of his father, Jephunneh. In the book of Joshua, we are told that Jephunneh is a Kenezite:

"... Caleb the son of Jephunneh the Kenizzite ..."

(Josh. 14:14)

This genealogical line is confirmed in the book of Numbers:

"... Caleb the son of Jephunneh, the Kenizzite, ..."

(Num. 32:12)

The Kenezites are mentioned in the book of Genesis as being one of the groups of people whom the descendants of *Avraham* and *Sarah* were to displace when they took possession of the Promised Land:

"On the same day the LORD [YHVH] made a covenant with Abram, saying: 'To your descendants I have given this land, from the river of Egypt to the great river, the River Euphrates -- the Kenites, the Kenezites, and the Kadmonites; the Hittites, the Perizzites, and the Rephaim; the Amorites, the Canaanites, the Girgashites, and the Jebusites.'" (Gen. 15:18-21)

According to Strong's *Exhaustive Concordance of the Bible*, the Kenezites were descendants of a man named Kenaz. The ancestry of Kenaz can be found in Genesis chapter 36. The line we are interested in is the one stemming from *Adah*, the daughter of *Elon* the Hittite:

"Now this is the genealogy of Esau, who is Edom. Esau took his wives from the daughters of Canaan: Adah the daughter of Elon the Hittite; Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite; and Basemath, Ishmael's daughter, sister of Nebajoth." (Gen. 36:1-3)

"Now Adah bore Eliphaz to Esau, ..." (Gen. 36:4)

Eliphaz was the only son born to *Adah* and *Esau*:

"And the sons of Eliphaz were Teman, Omar, Zepho, Gatam, and Kenaz." (Gen. 36:11)

So *Kenaz* is a grandson of Esau, who was the twin brother of *Ya'acov* or Jacob.

It can be further established that *Kaleb* is the grandson of *Kenaz* and therefore the great-great-grandson of Esau:

"So Othniel the son of Kenaz, the brother of Caleb, ..." (Josh. 15:17)

Here, *Othniel* is said to be the 'brother' of *Kaleb*. However in a later passage he is said to be the 'son' of *Kenaz*:

"The sons of Kenaz were Othniel and Seraiah. ... The sons of Caleb the son of Jephunneh were Iru, Elah, and Naam." (I Chron. 4:13, 15)

At first glance all of this may seem quite confusing, but it becomes clear when we understand that in Scripture near relatives, such as uncles, are sometimes referred to as 'brothers,' and grandchildren are sometimes called 'children.' In this case, it appears that *Othniel* was the son of *Kenaz* and would therefore be an 'uncle' of *Kaleb* and a brother of *Jephunneh*. So why is *Jephunneh* not mentioned in the genealogical list of *Kenaz*? Perhaps because he was the son of a concubine (rather than the son of a full wife) and therefore ineligible for an inheritance. This could explain why *Kaleb* was in Egypt, since he would have had a bleak future in Edom.

It is probable that *Kaleb's* mother was from the tribe of Judah and that is how *Kaleb* became attached to that particular tribe. However, this is only speculation and cannot be verified by Scripture or tradition.

It seems clear that God is making a strong statement here concerning His 'Chosen People;' that the character of a man is more important than his ethnicity. In any event the Scriptures make it clear that *Kaleb* was the son of *Jephunneh* who was a Kenizzite. Thus, there can be no doubt that *Kaleb* was a *Goy*.

~ The Name Kalev ~

The name *Kalev* is very interesting. The literal meaning of the word is "*forcible*" (Strong's 3612). However, it stems from a root word which means: "*yelp, or else to attack; a dog...*" (Strong's 3611). The most common usage of this root word is the English word 'dog,' and in fact that is the only way it is used in the Hebrew Scriptures. One of the words used by the Jews of *Y'shua's* day to describe a Gentile was 'dog:'

"And behold, a woman of Canaan came from that region and cried out to Him, saying, 'Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed.'

"But He answered her not a word. And His disciples came and urged Him, saying, 'Send her away, for she cries out after us.'

"But He answered and said, 'I was not sent except to the lost sheep of the house of Israel.'"

"Then she came and worshipped Him, saying, 'Lord, help me!'

"But He answered and said, 'It is not good to take the children's bread and throw it to the little dogs.'

"And she said, 'True, Lord, yet even the little dogs eat the crumbs which fall from their masters' table.'

"Then Jesus [*Y'shua*] answered and said to her, 'O woman, great *is* your faith! Let it be to you as you desire.' And her daughter was healed from that very hour."

(Matt. 15:22-28)

The Canaanite woman knew that she was considered a 'dog' by the Jews and she accepted that term and used it to demonstrate her faith to *Y'shua*. In return, *Y'shua* honored her faith by performing the healing that was requested.

~ The Character of Kalev ~

Despite his questionable genealogy and ethnic makeup, *Kalev*, like the Canaanite woman just mentioned, must have demonstrated his unique ability as a man of character and also as a strong leader. For it was *Kalev* who was chosen to be the spy for the tribe of Judah even though he was a *Goy*, and not just any *Goy* but a descendant of Esau (an Edomite) as well. The Scriptures do not tell us exactly how the twelve spies were selected, if it was by God or by *Moshe*, it merely says:

"These *are* the names of the men whom Moses sent to spy out the land."

(Num. 13:16a)

However, the job they were commissioned to do was very clear:

"So Moses sent them to spy out the land of Canaan, and said to them, 'Go up this way into the South, and go up to the mountains, and see what the land is like: whether the people who dwell in it *are* strong or weak, few or many; whether the land they dwell in *is* good or bad; whether the cities they inhabit *are* like camps or strongholds; whether the land *is* rich or poor; and whether there are forests there or not. Be of good courage. And bring some of the fruit of the land. ...'"

(Num. 13:17-20)

The twelve spies spent forty days reconnoitering the land of Canaan. During this time, *Kalev* may well have been spying on his own people. After the forty days, the twelve spies returned with a mixed report:

"So they departed and came back to Moses and Aaron and all the congregation of the children of Israel in the Wilderness of Paran, at Kadesh; they brought back word to them and to all the congregation, and showed them the fruit of the land.

"Then they told him, and said: 'We went to the land where you sent us. It truly flows with milk and honey, and this *is* its fruit. Nevertheless the people who dwell in the land *are* strong; the cities *are* fortified and very large; moreover we saw the descendants of Anak there. The Amalekites dwell in the land of the South; the Hittites, the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and along the banks of the Jordan.'"

(Num. 13:26-29)

The book of Deuteronomy fills in some of the blanks concerning this escapade. From there we learn that the reason *Moshe* sent the spies into the land in the first place is because the people were afraid to go in and take it:

"And everyone of you came near to me and said, 'Let us send men before us, and let them search out the land for us, and bring back word to us of the way by which we should go up, and of the cities into which we shall come.'"

"And the plan pleased me well; ..."

(Deut. 1:22-23)

But the report of the large fortified cities and the giant descendants of *Anek* made the children of Israel very afraid:

"Nevertheless you would not go up, but rebelled against the command of the LORD [*YHVH*] your God; and you murmured in your tents ... "Where can we go up? Our brethren have discouraged our hearts saying, 'The people *are* greater and taller than we; the cities *are* great and fortified up to heaven; moreover we have seen the sons of the Anakim there.'"

(Deut. 1:26-28)

However, there was one man who was definitely not afraid, that man was *Kalev* the *Goy*. In the face of all the crying and murmuring *Kalev* stood tall and told the people there was no need to be afraid. At that time *Kalev* was living up to the second meaning of his name. Instead of being a frightened 'dog' (*goy*), he began 'yelping' that the children of Israel should initiate a 'forcible' attack:

"Then Caleb quieted the people before Moses, and said, 'Let us go up at once and take possession, for we are well able to overcome it.'"

(Num. 13:30)

But *Kalev's* voice was only one of two against ten:

"But the men who had gone up with him said, 'We are not able to go up against the people, for they *are* stronger than we.'

"And they gave the children of Israel a bad report of the land which they had spied out, saying, 'The land through which we have gone as spies is a land that devours its inhabitants, and all the people whom we saw in it *are* men of great stature. There we saw the giants (the

descendants of Anak came from the giants); and we were like grasshoppers in our own sight, and so we were in their sight.'" (Num. 13:31-33)

At this point, the children of Israel began their weeping and wailing once again. Some of them even counseled rebellion by suggesting that they replace *Moshe* with a different leader who would take them back to Egypt. Then *Joshua* joined with *Kalev* in a final admonition to the people:

"And Joshua the son of Nun and Caleb the son of Jephunneh, who were among those who had spied out the land, tore their clothes; and they spoke to all the congregation of the children of Israel, saying: 'The land we passed through to spy out is an exceedingly good land. If the LORD [YHVH] delights in us, then He will bring us into this land and give it to us, "a land which flows with milk and honey." Only do not rebel against the LORD [YHVH], nor fear the people of the land, for they are our bread; their protection has departed from them, and the LORD [YHVH] is with us. Do not fear them.'" (Num. 14:6-9)

Their thanks for bringing this message of hope was vilification by the masses:

"And all the congregation said to stone them with stones. ..." (Num. 14:10)

~ Kalev's Reward ~

The result of this debacle concerning the taking of the land resulted in the children of Israel being forced to wait another thirty-eight years before they were allowed to enter the Promised Land. Added on to this were the two years they had already spent in the wilderness, for a total of forty years of wandering.

The only men from that generation to be allowed to enter the Promised Land were *Joshua* and *Kalev*, the two spies who encouraged the children of Israel to go in and take the land right away.

Joshua was a native of the tribe of *Ephraim* and he was entitled to a portion of land that could be passed on to his descendants. However, *Kalev* was considered to be a *Goy* and he did not have a legitimate claim to family property, even though he had been the spy for the tribe of *Judah*. This issue came to a head when it came time to begin divvying up the land among the members of the various tribes:

"Then the children of Judah came to Joshua in Gilgal. And Caleb the son of Jephunneh the Kenizzite said to him: 'You know the word which the LORD [YHVH] said to Moses the man of God concerning you and me in Kadesh Barnea. I was forty years old when Moses the servant of the LORD [YHVH] sent me from Kadesh Barnea to spy out the land, and I brought back word to him as it was in my heart.

"Nevertheless my brethren who went up with me made the heart of the people melt, but I wholly followed the LORD [YHVH] my God. So Moses swore on that day, saying, "Surely the land where your foot has trodden shall be your inheritance and your children's forever, because you have wholly followed the LORD [YHVH] my God."

"And now, behold, the LORD [YHVH] has kept me alive, as He said, these forty-five years, ever since the LORD [YHVH] spoke this word to Moses while Israel wandered in the wilderness; and now, here I am this day, eighty-five years old.'

"As yet I am as strong this day as I was on the day that Moses sent me; just as my strength was then, so now is my strength for war, both for going out and for coming in. Now therefore, give me this mountain of which the LORD [YHVH] spoke in that day; for you heard in that day how the Anakim were there, and that the cities were great and fortified. It may be that the LORD [YHVH] will be with me, and I shall be able to drive them out as the LORD [YHVH] said.'" (Josh. 14:6-12)

Kalev's plea fell on sympathetic ears. *Joshua* agreed that *Kalev's* descendants should reap the reward for the great service their father did for his adopted people, the children of Israel:

"And Joshua blessed him, and gave Hebron to Caleb the son of Jephunneh as an inheritance. Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenizzite to this day, because he wholly followed the LORD [YHVH] God of Israel." (Joshua 14:13-14)

It is significant that *Kalev* is referred to three times in chapter 14 as being "Caleb the son of Jephunneh" and twice as being a "Kenizzite." It is clear that, if *Joshua* had not intervened, *Kalev* would not have received a land inheritance because he was a *Goy*.

~ A Lesson for Today ~

The reason *Kalev* received both the blessing of being allowed to enter the Promised Land and also gained an inheritance there, is because he "wholly followed the LORD God of Israel." Even though he was named "dog" and carried the epithet of a *Goy* all of his life, in the end he prevailed over all of his adopted Israelite brothers (of that generation) with the exception of *Joshua*.

Not only did he 'wholly' follow God, he also showed the entire nation of Israel what it meant to have total faith in God, to trust that what He had promised would be accomplished. All of us need to learn this lesson of *Kalev*; to follow the God of *Avraham*, *Yitzhak*, and *Ya'acov* with all of our heart and mind, and to trust Him completely with our life.

Whether we be Jewish, a descendant of the 'lost' tribes of the House of Israel, or a purebred Gentile makes absolutely no difference when it comes to being made righteous through the blood of *Y'shua HaMashiach*:

"...for all have sinned and come short of the glory of God, ..." (Rom. 3:23)

And likewise:

"...God our Savior, ... desires all men to be saved and to come to the knowledge of the truth." (I Tim. 2:3b-4)

Let us all stand fast as a united people no matter what our ethnic or racial background might be, as we await that great day

when *Abba*, our Father in heaven, sends His Son *Y'shua* the Messiah to fetch His Bride to the *Chuppah* (wedding chamber):

**"And in that day there shall be a Root of Jesse,
Who shall stand as a banner to the people;
For the Gentiles shall seek Him,
And His resting place shall be glorious.'**

***That the LORD [YHVH] shall set His hand again the
second time***

**To recover the remnant of His people who are left,
From Assyria and Egypt,
From Pathros and Cush,
From Elam and Shinar,
From Hamath and the islands of the sea.**

**He will set up a banner for the nations,
And will assemble the outcast of Israel,
And gather together the dispersed of Judah
From the four corners of the earth.**

**Also the envy of Ephraim shall depart,
And the adversaries of Judah shall be cut off;
Ephraim shall not envy Judah,
And Judah shall not harass Ephraim. ...**

And in that day you will say:

...

**'Behold, God *is* my salvation,
I will trust and not be afraid;
"For YAH, the LORD [YHVH], *is* my strength
and my song;
He also has become my salvation.'"**

(Isaiah 12:10-13, 12:1-2)

~ ~ ~ ~ ~

~ Sources ~

- BibleWorks 8.0*, CD-ROM Edition,
BibleWorks,
Norfolk, Virginia.
Chumney, Eddie,
Restoring the Houses of Israel,
Serenity Books,
Hagerstown, MD, 1999.
Davidy, Yair,
Lost Israelite Identity,
Russell-Davis Publishers,
Jerusalem, 1996.
The Jewish Encyclopedia, 12 vols.,
Funk & Wagnalls Co.,
New York & London, 1901.
The Open Bible, The New King James Version,
Thomas Nelson Publishers,
Nashville, 1985.
Parfitt, Tudor,
Journey to the Vanished City,
St. Martin's Press,
New York, 1992.
Segel, Alan F.,
Paul the Convert,
Yale University Press,
New Haven & London, 1990.
Stern, David, H.,
The Complete Jewish Bible,
Jewish New Testament Pub., Inc.,
Clarksville, MD, 1998.
Stern, David, H.,
Jewish New Testament Commentary,
Jewish New Testament Pub., Inc.,
Clarksville, MD, 1996.
Strong, James, S.T.D., LL.D.,
Strong's New Exhaustive Concordance of the Bible,
World Bible Publishers, Inc.,
Iowa Falls, 1986.
Thayer, Joseph Henry, DD,
A Greek-English Lexicon of the New Testament,
Baker Book House,
Grand Rapids, 1977.
Tregelles, Samuel Prideaux, LL.D.,
Gesenius' Hebrew and Chaldee Lexicon,
Baker Book House, Grand Rapids, 1979.
Wigram-Green, Jay P.,
The New Englishman's Greek Concordance and Lexicon,
Hendrickson Publishers,
Peabody, MA., 1982.
Wigram, George V.,
*The Englishman's Hebrew and Chaldee Concordance
of the Old Testament*,
Baker Book House,
Grand Rapids, 1980.
Wooten, Batya,
Who Is Israel? And Why You Need to Know,
Key of David Publishing,
Saint Cloud, FL, 1998.

~ ~ ~ ~ ~

Other *Hebrew Roots* Publications ~

Hebrew Roots

A periodical publication dedicated to exploring the Hebrew roots of the Christian Faith.

The Quiet Revival

Today, *Abba* (our heavenly Father) is lifting the veil from the eyes of both Jews and Christians. This booklet explains the unveiling that is currently taking place among many of God's people.

The Spring Festivals: The Passover in Egypt and Jerusalem

A study on Passover as it was experienced when the children of Israel left Egypt, as well as the events which occurred in Jerusalem at the time of the crucifixion of *Y'shua*.

A Believer's Passover Haggadah

This manual guides the Believer through a Passover *Seder* (set order) which holds *Y'shua HaMashiach* central to that event.

Instructions for a Successful Seder

Special instructions designed to aid the host and hostess in preparations for their *Passover Seder*.

The Spring Festivals: Shavu'ot: The Feast of Weeks

A study on Pentecost (*Shavu'ot*), the day on which both the *Torah* and the Holy Spirit were given to the Bride of Messiah.

The Fall Festivals: The High Holy Days

Examines *Rosh HaShannah* (*Yom Teruah* = *Feast of Trumpets*) and *Yom Kippur* (Day of Atonement).

The Fall Festivals: Sukkot & Shemini Atzeret

An analysis of the meaning of the final Festivals of the Religious year.

Guarding the Tongue

This booklet explores the principles of guarding against *Lashon Hara* (the evil tongue) as outlined by *Chofetz Chaim*. A help for anyone who wants to end the 'evil tongue' in their midst.

Hanukkah Readings for the Believer

Scripture readings from both the Old and New Testaments that are appropriate for each night of Hanukkah. Includes instructions on how to properly light the Hanukkah candles.

Weekly Torah Readings

The traditional *Torah* readings for each week of the year beginning on the first Sabbath after *Sukkot* (the Feast of Tabernacles). Includes the traditional readings from the Prophets and appropriate readings from the *Brit Chadasha* (New Testament).

To Eat or Not to Eat?

There is much confusion concerning the food laws given in Leviticus 11. Many believe these laws were "nailed to the cross." This booklet explores this question in detail.

Which Law?

There were two sets of laws practiced in first century Pharisaic Judaism; the *Written Torah* (instruction/law) and the *Oral Torah* (traditional interpretation). Which law was Paul speaking about when he made some of his "anti-law" comments?

All publications are available free of charge
as long as funds permit.

Hebrew Roots Press

PO Box 400
Lakewood, WI 54138
1-715-757-2775

