



“The Graft That Is A Blessing”

“...if the Firstfruits offering (bikkurim) is holy (kadosh), the lump is also holy: and if the root is holy, so are the branches (netsarim). And if some of the branches were broken off, and you, being a wild olive tree (eytz) were grafted in among them, and with them you partake of the Root and fatness of the olive tree; boast not against the cultivated branches. But if you boast, you better remember that you do not bear the Root, but the Root bears you. (Romans 11:16-18)”

“So then they that are of faith (emunah) are blessed with faithful believing Abraham. (Galatians 3:9)”

In **Genesis 28:3,4**, and **Genesis 48:3-6** we find that the promise of Abraham was that his descendants would be “The Majority” proving that the majority of the people on this earth at this present time are Israelites and don’t even know it.

Abraham believed this and it was **“credited it to him as righteousness.”** Those who will not accept Covenant are not Israel, and cannot join in the promise of the Majority. Those who will not keep "His Covenant," cannot remain members in the Majority. **"His Secret (or Mystery) is with the Righteous" (Proverbs 3:32)**

“[Isaac] Stay in this land for a while, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give you all the earth (ha 'eretz), and I will perform the oath which I swore unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my requirements, my commandments, my statutes, and my laws. (Genesis 26:3-5)”

“And Yahweh Shaddai bless thee [Jacob], and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which Yahweh gave unto Abraham. (Genesis 28:3,4)”

“And Jacob said unto Joseph, Yahweh Shaddai appeared unto me at Luz (the place of the Great Almond Tree {Tree of Life} – ancient name for Jerusalem) in the land of Canaan, and blessed me, And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine; as Reuven and Shimon, they shall be mine. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance. (Genesis 48:3-6)”

In fact the word “multitude” used by Yahweh to describe the Covenant offspring in Hebrew is “robe” meaning multitude, abundance, greatness, numerous from the root word “rabab” to be or become many, be or become much, be or become a majority. In other words, the Father is promising the Covenant Family that their descendants will be a majority of the people of this earth ... and in thy seed shall all the nations of the earth be blessed! How?

“[Abram] will make of you a great nation, and I will bless you, and make your name great; and you shall be a blessing (bracha): and I will bless them that bless you, and curse him that curses you: and in you shall all family (mishpachot) of the earth be mixed. (Genesis 12:3)”

“And Yahweh said, Shall I hide from Abraham that thing which I must do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be grafted in him? (Genesis 18:17,18)”

“And your seed (zera) shall be as the dust of the earth, and you shall break out abroad to the west, and to the east, and to the north, and to the south: and in you and in your seed shall all the families (mishpachot) of the earth be mixed. (Genesis 28:14)”

Genesis 12:3 literally reads: **"Ve'nivrechu bekah kol mishpachot ha-adamah."** Literally it says: **"and in you all nations will be born through mixing."** (Keliyam 7:1, Sotah 43A) Notice the word **ve'nivrechu** that has been translated "blessed." It appears only three times in the Tanach in Genesis 12:3, 18:18 and 28:14 and all three times it speaks of how Abraham will affect the nations of the earth. According to the section under "Farming" in Yevamos 63 this word can also mean "mixed" or "grafted" as much as it can be blessing. If the verse were to mean a blessing the word "barak", "yivrechu" "yevarech" or some other common variant of "barak" would have been used.

Looking at Genesis 28:14 you will see the phrase "afar ha-aretz" **"the dust of the earth"** connected to the phrase "yama ve-kedma" **"east west north & south."** This was used only once before when Yahweh affirmed Abraham's Covenant at Bethel: **“And Yahweh said to Abram, after Lot was separated from him, Lift up now yours eyes, and look from the place where you are northward, and southward, and eastward, and westward: for all the land which you see, to you will I give it, and to your seed (zera) forever (le-olam-vaed). and I will make your seed as the dust of the earth: so that if a man can number the dust of the earth, then your seed also can be numbered. (Genesis 13:14-16)”**

Bethel is the focal point of Abraham's 'aliya' from both Ur and Egypt. Twice we find at Bethel, which is actually the Temple Mount that Abraham builds an altar (mizbeiach) and "calls out in Yahweh's name" (12:8, 13:4). This symbolizes the ultimate mission of Yahweh's special nation - to make Yahweh's name known to all mankind and thus securing salvation for the whole population of the earth – whosoeverwill.

“And everyone who calls on the name of Yahweh will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as Yahweh has said, among the survivors whom Yahweh calls. (Joel 2:32)”

Therefore, the repetition of these key phrases in Yahweh's first message to Jacob emphasizes not only his Covenant, but also its purpose.

“Jacob left Beersheba and set out for Haran. When he reached a certain place, he stopped for the night because the sun had set. Taking one of the stones there, he put it under his head and lay down to sleep. He had a dream in which he saw a stairway resting on the earth, with its top reaching to heaven, and the angels of Elohim were ascending and descending on it. There above it stood Yahweh, and he said: "I am Yahweh, the Elohim of your father Abraham and the Elohim of Isaac. I will give you and your descendants the land on which you are lying. Your descendants will be like the dust of the earth, and you will spread out to the west and to the east, to the north and to the south. All peoples on earth will be blessed through you and your offspring. I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you."

When Jacob awoke from his sleep, he thought, "Surely Yahweh is in this place, and I was not aware of it." He was afraid and said, "How awesome is this place! This is none other than the House of El; this is the gate of heaven." Early the next morning Jacob took the stone he had placed under his head and set it up as a pillar and poured oil on top of it. He called that place Bethel, though the city used to be called Luz (ancient name for Jerusalem). (Genesis 28:10-19)”

Similarly, the phrase in this passage **“All peoples on earth will be blessed through you and your offspring.”** [“ve- nivrechu becha kol mishpechot ha-adama”] is also a repetition from the earlier blessings. In fact, this promise appears in the OPENING of the Covenant made to both Abraham (Genesis 12:3) and Isaac (Genesis 26:4), and now here it is in the promise made to Jacob!

Every time there is a major development in the lives of the Patriarch this “grafting in” promise is reiterated. It was repeated to Abraham before destroying the powerful but wicked Gentile city-state of Sodom (Genesis 18:18), as well as in the context of Yahweh's oath to Abraham after the Sacrifice of Isaac, which was a perfect type of the Sacrifice of Messiah (Genesis 22:18 & Hebrews 11:19).

The goal of "**ve-nivrechu becha kol mishpechot ha-adama**" reflects the ultimate purpose of Yahweh's special nation: through the Commonwealth of Israel, all the nations of the world will be "grafted in". Through the leadership and guidance of Commonwealth of Israel, every nation will have the opportunity to return to at-one-ment with Yahweh. Thus, this promise made with Jacob on Mount Zion reminds Jacob of both the mission and purpose of the Covenant.

The reason why Yahweh would reiterate this point to each of the Patriarchs becomes clear in His handling of the Promise with Jacob. Yahweh's initial promise to Jacob confirms the Covenant "**I will give you and your descendants the land on which you are lying.** (Genesis 28:13)"; the promise emphasizes his mission and purpose "**Your descendants will be like the dust of the earth, and you will spread out to the west and to the east, to the north and to the south. All peoples on earth will be blessed through you and your offspring.** (Genesis 28:14)"; while in the third promise Yahweh assures Jacob that He will accompany him in exile and ultimately bring him back to the Promise Land "**I am with you and will watch over you wherever you go, and I will bring you back to this land. I will not leave you until I have done what I have promised you.** (Genesis 28:15)."

With the realization of the Promise and the Purpose of Yahweh's will Jacob wakes up and is suddenly struck by the unique, sacred quality of the **place** where he has spent the night: "**And Jacob woke up from his sleep and proclaimed: How awesome is this place (ha-Makom)! This is none other than the House of Elohim (BET ELOHIM) and the gateway to Heaven (SHA'AR HA-SHAMAYIM)" (Genesis 28:16).**

When Jacob sees the angels ascending and descending the ladder (Genesis 28:11-12) he understands that this site is a Heavenly Portal "sha'ar ha-shamayim" - the gateway to heaven. However, what about this site gave him the impression that this is Bet Elohim or simply Bethel? Well, the simple answer was that this site is a 'gateway to heaven' thus rendering it an appropriate place for Bethel. However, a careful reading of this passage shows that Jacob refers to the place first as Bet Elohim ' and only afterwards as "sha'ar ha-shamayim" a 'gateway to heaven'. These two qualities stand on their own: "**This is none other than the House of Elohim (BET ELOHIM) and the gateway to Heaven (SHA'AR HA-SHAMAYIM).**" What is the deeper meaning of this passage in light of the reiteration of Covenant in (Genesis 28:14) and (Genesis 13:14-16)?

The two phrases: "afar ha-aretz" "**dust of the earth**" and "yama ve-kedma" "**east west north & south**" suggest to Jacob that he is standing on the very same **place** where his grand father Abraham Avinu had heard from Yahweh and built the sacred altar (KODESH MIZBEIACH) and 'called out in Yahweh's Name'. So, Jacob thus concludes that this site is none other than Bethel. Meaning, it has been designated for the very purpose of the 'Bet Elohim' - to offer sacrifices (korbanot) and proclaim Yahweh's Holy Name. Hence the name Bet-El ('House of Elohim').

After the Great Flood, Noah made an offering on an altar and Yahweh accepted it as a korbanot – a sacrifice, reflecting the new relationship between Yahweh and mankind in the aftermath of the judgment of the Flood (Genesis 8:20-22). Ten generations later, Abraham Avinu, immediately upon his arrival in the Promise Land, builds an altar and 'calls out in the Name of Yahweh calling that **place** in Bethel literally the House of Yahweh (Genesis 12:8 & 13:4). Two generations later, Jacob Avinu vows that one-day this very site will become the HOUSE for Yahweh.

"Then Jacob made a vow, saying, "If Elohim will be with me and will watch over me on this journey I am taking and will give me food to eat and clothes to wear so that I return safely to my father's house, then Yahweh will be my Elohim and this stone that I have set up as a pillar will be Elohim's house, and of all that you give me I will give you a tenth. (Genesis 28:20-22)"

As you can see the importance of the Sacred Altar as a place where mankind 'calls out in Yahweh's Name in worship recognizing his connection to Yahweh and worshipping him by paying his tithe.

"I was glad when they said unto me, Let us go into the House of Yahweh. (Psalm 122:1)"

"You shall not forsake our assemblies like that which is the custom of some but each of you shine all the more as you see the Day come near. (Hebrews 10:25)"

"...you are to seek the place Yahweh your Elohim will choose from among all your tribes to put His Name there for his dwelling. To that place you must go; there bring your burnt offerings and sacrifices, your tithes and special gifts, what you have vowed to give and your freewill offerings, and the firstborn of your herds and flocks. There, in the presence of Yahweh your Elohim, you and your families shall eat and shall rejoice in everything you have put your hand to, because Yahweh your Elohim has blessed you.

You are not to do as we do here today, everyone as he sees fit, since you have not yet reached the resting place and the inheritance Yahweh your Elohim is giving you. But you will cross the Jordan (judgment) and settle in the land Yahweh your Elohim is giving you as an inheritance, and he will give you rest from all your enemies around you so that you will live in safety. Then to the place Yahweh your Elohim will choose as a dwelling for his Name—there you are to bring everything I command you: your burnt offerings and sacrifices, your tithes and special gifts, and all the choice possessions you have vowed to Yahweh. And there rejoice before Yahweh your Elohim, you, your sons and daughters, your menservants and maidservants, and the Levites from your towns, who have no allotment or inheritance of their own. (Deuteronomy 12:5-12)”

“An earthen altar you shall make for Me, and shall sacrifice thereon your burnt offerings, and your peace offerings, your sheep, and your oxen: wherever I CALL OUT MY NAME I will come and bless you. (Exodus 20:24)”

Notice the expression used several times this passage to describe the Temple Mount - "ha-MAKOM asher yivchar HASHEM leshakein SHMO sham," **“the place Yahweh your Elohim will choose to put His Name.”** One reason there is no peace in Israel today is because Israel as a nation refuses to occupy the Temple Mount - **“the place where Yahweh your Elohim chooses to put His Name.”**

If this is true, that Yahweh’s message to Jacob brought to mind Grandfather Abraham’s experience at Bet-El, the exact same **place**, and two generations earlier, why didn’t Jacob make an offering there instead of a vow (neder)? You would have thought Jacob would have built an altar and 'called out in Yahweh’s Name' instead of setting up a "pillar" (matzeiva) and making a vow.

Consider Jacob’s current predicament, he is literally a “fugitive and a fugitive must be a rolling stone,” fleeing from his brother Esau to Padan Aram. At this point in time, he is in no position to build an altar.

Messiah YahShua understood this in his End Time scenario in the “Olivet Discourse” when he prays: **“...when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel—let the reader understand— then let those who are in Judea flee to the mountains. Let no one on the roof of his house go down to take anything out of the house. Let no one in the field go back to get his cloak. How dreadful it will be in those days for pregnant women and nursing mothers! Pray that your flight will not take place in winter or on the Sabbath. (Matthew 24:15-20)”**

When you’re on the run you are in no position to build an altar as Abraham had done. Yet Jacob vows to one day return and fulfill that very same obligation. That’s why he marks this spot by erecting a pillar and anointing it with oil (Genesis 28:18), thereby designating it as the cornerstone for his future House of Yahweh - in order that he can build an altar there and call out in Yahweh’s Name.

Jacob understands the PURPOSE of his calling as the “Chosen One” Yahweh’s 'bechira', but also he vows to one day fulfill the destiny of this **“place where Yahweh your Elohim chooses to put His Name.”**

Abraham was chosen for a purpose, to establish a nation that will bring Yahweh’s “Majority” message to all mankind. A 'House of Yahweh' - the Bet Ha-Mikdash – the Holy Temple serves as the primary vehicle to fulfill that purpose. That is why so often we see Rebbe YahShua preaching from there.

Therefore, Jacob vows that should Yahweh fulfill His promise of the BECHIRA (his chosenness) by returning him to the Promised Land, he will fulfill the purpose of being that BECHIRA (the Chosen One) by establishing **“the place where Yahweh your Elohim chooses to put His Name.”**

“For He chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us to be adopted as his sons through Messiah YahShua, in accordance with his pleasure and will— to the praise of his glorious grace, which he has freely given us in the One he loves. (Ephesians 1:4-6)”

“For you are a holy people to Yahweh your Elohim; Yahweh your Elohim has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. Yahweh did not set His love on you nor choose you because you were more in number than any other people, for you were the least of all peoples (Deuteronomy 7:5-7).”

“O seed of Abraham, His servant, O sons of Jacob, His chosen ones. (Psalm 105:6)”

The reality of this **“place”** presupposes the reality of all the engrafted nations visiting Yahweh’s Holy House as a means to be intimate with Abraham’s Elohim. Jacob’s description of this **“place”** being

both **House of Elohim** (BET ELOHIM) and **the gateway to Heaven** (SHA'AR HA-SHAMAYIM)." can help us understand the nature and purpose of the Holy Temple and why it must stand before Messiah comes.

The 'sha'ar ha-shamayim' **"the gateway to Heaven"** aspect of this **"place"**, symbolized by "the angels ascending and descending" from Heaven, suggests the reality of a 'vertical' relationship, a connecting point between Heaven and Earth where humanity can touch divinity.

This is what Messiah YahShua was trying to convey to his talmidim NatanYahu: **"You believe because I told you I saw you under the fig tree. You shall see greater things than that." He then added, "I tell you the truth, you shall see heaven open, and the angels of Yahweh ascending and descending on the Son of Man." (John 1:50-52)"**

"I am the way and the truth and the life. No one comes to the Father except through me. (John 14:6)"

In contrast, the 'Bet Elohim' **House of Elohim** aspect, a HOUSE on earth where Man can encounter YAHWEH, implies the potential for a 'lateral' relationship. In this sense, the Temple serves as an assembly **place** – a center for the congregation as well as the means of disseminating the Truth. From this site, Yahweh's Word and the recognition of His authority can be spread to all mankind.

"The word of Yahweh came to me: "Go and proclaim in the hearing of Jerusalem: " 'I remember the devotion of your youth, how as a bride you loved me and followed me through the desert, through a land not sown. Israel was holy to Yahweh, the firstfruits of his harvest; all who devoured her were held guilty, and disaster overtook them,' " declares Yahweh. Hear the word of Yahweh, O House of Jacob, all you clans of the House of Israel. This is what Yahweh says: "What fault did your fathers find in me, that they strayed so far from me? They followed worthless idols and became worthless themselves... You will also leave that place with your hands on your head...(Jeremiah 2:1-5,37)"

Though we were scattered to the four corners of the earth (yama ve-keydma, tzafona, ve- negba), we still long for that **"place where Yahweh your Elohim chooses to put His Name."**

From Yahweh's perspective, the Shekinah (His concentrated presence) descends to earth by way of 'sha'ar ha-shamayim' **"the gateway to Heaven"** and radiates through the 'Bet Elohim' **House of Elohim**. This is why it was very important for the early Talmidim to wait there for the Shekinah to fall.

"[Messiah] gave them this command: "Do not leave Jerusalem, but wait for the gift my Father promised, which you have heard me speak about. For Yochannan immersed with water, but in a few days you will be immersed with the Holy Spirit... But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." " (Acts 1:4,5, 8)"

"When the day of Shavout (Pentecost) came, they were all together in one place (the place where Yahweh your Elohim chooses to put His Name). Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole House (House of Elohim) where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Ruach HaKodesh (Holy Spirit) and began to speak in other tongues as the Spirit enabled them. (Acts 2:1-4)"

The purpose of the Shekinah is to get you to fulfill your calling of **"sifting Israel from the nations"** by proclaiming His Torah to all of mankind where they can receive the Gift of Faith to gather at the 'Bet Elohim' **House of Elohim** to serve Yahweh, and through the 'sha'ar ha-shamayim' **"the gateway to Heaven"** they can climb the 'ladder' of holiness. For **"without holiness no one will see Yahweh. (Hebrews 12:14)"**

"For, lo, I will command, and I will sift the House of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. (Amos 9:9)"

We must search out the lost sheep from the rest of humanity to save them, for this is the severity of our message, you cannot be saved unless you're are part of the Commonwealth of Israel. Without your place in the Commonwealth **"...you [are] without Messiah, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without Yahweh in the world. (But if you will accept the Kingdom and its King you will receive salvation through the shed blood of our Messiah) But now in Messiah YahShua you who once were far off have been brought near by the blood of Messiah. (Ephesians 2:1-13)"**

In connection with the "promise," and the "message" notice the emphasis and repetition of the word 'ha-Makom' **"the place."**

“And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep...And Jacob awaked out of his sleep, and he said, Surely Yahweh is in this place; and I knew it not... And he was afraid, and said, How dreadful is this place! this is none other but the House of Elohim, and this is the gate of heaven... And he called the name of that place Bethel: but the name of that city was called Luz at the first. (Genesis 8:11,16,17,19)”

“And Yahweh said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward (Genesis 13:14).”

“Then on the third day Abraham lifted up his eyes, and saw the place afar off. (Genesis 22:4).”

“But you are to seek the place Yahweh your Elohim will choose from among all your tribes to put his Name there for his dwelling. To that place you must go... Then to the place Yahweh your Elohim will choose as a dwelling for his Name—there you are to bring everything I command you: your burnt offerings and sacrifices, your tithes and special gifts, and all the choice possessions you have vowed to Yahweh... Offer them only at the place Yahweh will choose in one of your tribes, and there observe everything I command you... Instead, you are to eat them in the presence of Yahweh your Elohim at the place Yahweh your Elohim will choose—you, your sons and daughters, your menservants and maidservants, and the Levites from your towns—and you are to rejoice before Yahweh your Elohim in everything you put your hand to. (Deuteronomy 12:5, 12:5,11,14,18)”

It was at that place that Yahweh asked Abraham to sacrifice his Promise Son, Isaac. Remember, in Isaac were all the “engrafting” promises made. “... in Isaac shall thy seed be called. (Genesis 21:12)” “By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son, of whom it was said, "In Isaac your seed shall be called," concluding that Yahweh was able to raise him up, even from the dead, from which he also received him in as a type.” (Hebrews 11:17-19)

“And Abraham called the name of the place, Yahweh Yi Reah; as it is said to this day, "In the Mount of Yahweh it shall be provided. (Genesis. 22:14)”

“Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Messiah. (Galatians 3:16)”

[Rebbe YahShua said]: "Your father Abraham rejoiced at the thought of seeing My day; he saw it and was glad. (John 8:56)"

Every House of Worship in the Diaspora is to have dirt from this place so that it becomes an extension of that place where Abraham first received the revelation that “all the nations of the earth shall be grafted in him? (Genesis 18: 18)”

“You shall not forsake our assemblies like that which is the custom of some but each of you shine all the more as you see the Day come near. (Hebrews 10:25)”

"Not forsake our assemblies" is Strong's Greek #1997 “episunagoge,” {ep-ee-soon-ag-o-gay} meaning “to go to synagogue.” Going to synagogue is like making a miniature aliyah or pilgrimage to “that place where Yahweh your Elohim chooses to put His Name” the Temple Mount.

It is at that place that you the wild olive tree will come into contact with the cultivated olive tree. “Then the angel who talked with me returned and wakened me, as a man is wakened from his sleep. He asked me, "What do you see?"

I answered, "I see a solid gold Menorah with a bowl at the top and seven lights on it, with seven channels to the lights. Also there are two olive trees by it, one on the right of the bowl and the other on its left."

I asked the angel who talked with me, "What are these, my lord?"

He answered, "Do you not know what these are?"

"No, my lord," I replied.

So he said to me, "This is the word of Yahweh ... Not by might nor by power, but by my Spirit,' says Yahweh Almighty. (Zechariah 4:1-6).”

Where do we see our High Priest? “...when I turned I saw seven golden Menorah, and among the Menorah was someone "like a son of man," dressed in a robe reaching down to his feet and with a golden sash around his chest...The mystery of the seven stars that you saw in my right hand and of the seven golden Menorah is this: The seven stars are the angels of the seven assemblies, and the seven Menorah are the seven assemblies. (Revelation 1: 11-13, 20,21)” Messiah YahShua as High Priest is in the Heavenly counterpart to the “place where Yahweh your Elohim chooses to put His Name” a

“more perfect tabernacle, not made with hands (Hebrews 9:11)” completing a ministry in which He is **“sent but unto the lost sheep of the house of Israel. (Matthew 15:24)”** It is for the reconciliation of the Lost Sheep of Israel, primarily, and through them all of the other nations that would convert and become Israel, that Messiah had come. **“I have other sheep that are not of this sheep pen. I must bring them also. They too will hear to my voice, and there shall be one flock and one shepherd. (John 10:16)”** He promises to graft any convert that goes against his nature and through the accepting of Israel’s Savior and High Priest becomes part of Israel: **“...my house will be called a house of prayer for all nations. The Sovereign Yahweh declares— he who gathers the exiles of Israel: “I will gather still others to them besides those already gathered.” (Isaiah 56:7,8)”**

King Messiah YahShua said: **“I am the good shepherd; I know my sheep and my sheep know me— just as the Father knows me and I know the Father—and I lay down my life for the sheep. I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there shall be one flock and one shepherd. The reason my Father loves me is that I lay down my life—only to take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father.” (John 10:14-18)**

“What do you think? If a man owns a hundred sheep, and one of them wanders away, will he not leave the ninety-nine on the hills and go to look for the one that wandered off? And if he finds it, I tell you the truth, he is happier about that one sheep than about the ninety-nine that did not wander off. In the same way your Father in heaven is not willing that any of these little ones should be lost. (Matthew 18:12-14)”

It is to the House of Worship as an extension of the Temple Mount that the “outcast of Israel” are to be drawn to and as “Olive Trees” that produce the “oil” that lights the “golden Menorah” so that the “Wild Olive Tree” can see the “Light” and be “grafted” into the “Commonwealth of Israel.” **“Thy word is a lamp unto my feet, and a light unto my path. (Psalm 119:105)”**

In the days of our Messiah – the first century CE – the remnant of Israel was in trouble. Several factions were threatening to tear it apart. The Northern Tribes were scattered to the four corners of the earth and the House of Judah was in desperate need of revival. **“For I do not want you, brethren, to be uninformed of this mystery--so that you will not be wise in your own estimation--that a partial hardening has happened to Israel until “Meelo Goyim” the fullness of the Gentiles has come in; and so all Israel will be saved; just as it is written,” THE DELIVERER WILL COME FROM ZION, HE WILL REMOVE UNGODLINESS FROM JACOB. THIS IS MY COVENANT WITH THEM, WHEN I TAKE AWAY THEIR SINS. (Isaiah 59:20, 21)” (Romans 11:25-27)”** It is to this condition Messiah has come to declare the mission of regathering Israel.

“Rebbe YahShua said to him, “Today salvation has come to this house, because this man, too, is a son of Abraham. For the Son of Man came to seek and to save what was lost.” (Luke 19:9,10)”

The mystery concealed from the Majority by unscrupulous shepherds is that the plan of salvation throughout the entire Holy Scriptures is presented through and together with the history of the people of Israel. And that uniquely Judah would protect the Faith of Yahweh and liberate the land so that the Remnant of Israel would have something to return to.

“The sceptre shall not depart from Judah, nor a Torah giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. (Genesis 49:10)”

“You worship what you do not know; we worship what we know, for salvation is from the Jews. (John 4:22)”

Judah will be provoked to jealousy by the Netzarim (followers of Messiah YahShua – the branches) into seeking Messiah. When? **“When the “Meelo Goyim,” has come in.” “I am talking to you nations. Inasmuch as I am the apostle to the nations, I make much of my ministry in the hope that I may somehow arouse my own people to envy and save some of them.”**

Rabbi Sha’ul understood this mission very well and it is with this call in mind that he teaches the “grafting” revelation. Rabbi Sha’ul was referring to a common practiced in Middle Eastern agriculture where a wild olive shoot would be grafted into a cultivated tree, which was failing, in order to stimulate fruitfulness. This would only be done to a tree that had become exhausted and unproductive in order to rejuvenate it. Rabbi Sha’ul understands for Israel to fulfill her destiny the Lost Sheep must be gathered or as in the analogy the “Wild Olive Tree” must be grafted in to rejuvenate Israel. In Ephesians 2:11-22 Rabbi Sha’ul explains how our Messiah broke down the wall of hostility which separated the House of Judah and House of Israel for so long.

“Consequently, you are no longer foreigners and aliens, but fellow citizens with Yahweh's people and members of Yahweh's household, built on the foundation of the apostles and prophets, with Messiah YahShua himself as the chief cornerstone. (Ephesians 2:19-20)”

Nationally, When will this veil of blindness be removed? When "the “Meelo Goyim” have come in." When the period of Exile of the Ten “Lost” Tribes of Israel which are destined to be revealed are re-identified and re-united with Judah in “the End Time” - then only would complete Redemption come to "all of Israel"

“I will whistle for Ephraim (1 King 19:9-18), and gather the remnant; for I have redeemed them, and they shall increase as they increased when I sowed them among the nations, and they shall remember me in far countries; and they and their children will live and return. (Zechariah 10:8-9)”

“What then shall we say that Abraham, our forefather according to the flesh, has found? For if Abraham came to be considered righteous by Yahweh through legalism, then he does have something to boast about. But this is not how it is when we stand before Yahweh. For what is the testimony of the Tanach? ‘Abram believed Yahweh, and He credited it to him as righteousness. (Genesis 15:6)’ Now to the worker, the wages are not credited to one's account as a favor or gift of mercy but as what is owed him. But to the man who does not "work" but has faith in the One who takes the ungodly man and makes him righteous, his faith is credited to him as righteousness. (Romans 4:1-5)” The Greek word asebes, rendered "ungodly" in Romans 4, is from the word asebos referring to someone who ignores a summons or is not willing to look back when being hailed. To be "ungodly" is to disregard the whistle for the sheep.

The Abrahamic Blessing **“I will bless those who bless you and curse those who curse you and in you all the nations of the earth shall be mixed!” (Genesis 12:3)**

The severity of our message according to Ephesians 2 is there is no salvation outside the Commonwealth of Israel. If you act as a Gentile, you will be treated as a Gentile. Without your place in the Commonwealth **“...you [are] without Messiah, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without Yahweh in the world. (But if you will accept the Kingdom and its King you will receive salvation through the shed blood of our Messiah) But now in Messiah YahShua you who once were far off have been brought near by the blood of Messiah. (Ephesians 2:1-13)”** Through this acts of “blessing” of the blood the unbelievers **“have been grafted (ve'nivrechu) in among [Israel] and now share in the nourishing sap from the olive root, do not boast over those branches (that fell off through unbelief). If you do, consider this: You do not support the root, but the root supports you. You will say then, "Branches were broken off so that I could be grafted in." Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but be afraid. For if Yahweh did not spare the natural branches, he will not spare you either. (Romans 11:17-21)”**

This fulfills the prophecy: **“Again the word of Yahweh came to me, saying, "As for you, son of man, take a stick for yourself and write on it: "For Judah and for the children of Israel, his companions." Then take another stick and write on it, "For Joseph, the stick of Ephraim, and for all the house of Israel, his companions." Then join them one to another for yourself into one stick, and they will become one in your hand.**

And when the children of your people speak to you, saying, "Will you not show us what you mean by these?"-- say to them, "Thus says the Sovereign Yahweh: "Surely I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will join them with it, with the stick of Judah, and make them one stick, and they will be one in My hand." And the sticks on which you write will be in your hand before their eyes.

Then say to them, "Thus says the Sovereign Yahweh: "Surely I will take the children of Israel from among the nations, wherever they have gone, and will gather them from every side and bring them into their own land; and I will make them one nation in the land, on the mountains of Israel; and one king shall be king over them all; they shall no longer be two nations, nor shall they ever be divided into two kingdoms again. They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. Then they shall be My people, and I will be their Elohim. (Ezekiel 37:15-23)”

What is our mission then to the Commonwealth of Israel?

“These twelve Rebbe YahShua sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The Kingdom of Heaven is at hand. (Matthew 10:5-7)”

“...this full Messianic message of the Kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. (Matthew 24:14)” “...ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. (Acts 1:8)”

"How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them? And how can they preach unless they are sent? As it is written, "How beautiful are the feet of those who bring the full message! (Isaiah 52:7)" (Romans 10:14,15)”

“...Go therefore and make disciples of all nations, immersing them in the name of the Father, by authority of the Son through the inspiration of the Ruach HaKodesh (Holy Spirit), teaching them to observe all that I have commanded you, and lo, I am with you always, to the close of the age. (Matthew 28:19)”

“Consequently, faith comes from hearing the message, and the message is heard through the word of Yahweh. (Romans 10:17)”

“I ask then: Did Yahweh reject his people (Israel)? By no means! I am an Israelite myself, a descendant of Abraham, from the tribe of Benjamin. Yahweh did not reject his people, whom he foreknew. Don't you know what the Scripture says in the passage about Elijah—how he appealed to Yahweh against Israel: " Yahweh, they have killed your prophets and torn down your altars; I am the only one left, and they are trying to kill me" (1 Kings 19:10,14)? And what was Yahweh's answer to him? "I have reserved for myself seven thousand who have not bowed the knee to Baal." (1 Kings 19:18) So too, at the present time there is a remnant chosen by grace. And if by grace, then it is no longer by works; if it were, grace would no longer be grace.

What then? What Israel sought so earnestly it did not obtain, but the elect did. The others were hardened, as it is written: " Yahweh gave them a spirit of stupor, eyes so that they could not see and ears so that they could not hear, to this very day." (Deuteronomy 29:4; Isaiah 29:10) And David says: "May their table become a snare and a trap, a stumbling block and a retribution for them. May their eyes be darkened so they cannot see, and their backs be bent forever." (Psalm 69:22,23)

Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the nations to make Israel envious. But if their transgression means riches for the world, and their loss means riches for the nations, how much greater riches will their fullness bring!

I am talking to you nations. Inasmuch as I am the apostle to the nations, I make much of my ministry in the hope that I may somehow arouse my own people to envy and save some of them. For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead? If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches.

If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, do not boast over those branches. If you do, consider this: You do not support the root, but the root supports you. You will say then, "Branches were broken off so that I could be grafted in." Granted. But they were broken off because of unbelief, and you stand by faith. Do not be arrogant, but be afraid. For if Yahweh did not spare the natural branches, he will not spare you either.

Consider therefore the kindness and sternness of Yahweh: sternness to those who fell, but kindness to you, provided that you continue in his kindness. Otherwise, you also will be cut off. And if they do not persist in unbelief, they will be grafted in, for Yahweh is able to graft them in again. After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree!

I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the nations has come in. And so all Israel will be saved, as it is written: "The deliverer will come from Zion; He will turn godlessness away from Jacob. And this is My covenant with them when I take away their sins." (Deuteronomy 29,30; Isaiah 59:20,21; 27:9; Jeremiah 31:33,34)

As far as the Full Messianic Message is concerned, they are enemies on your account; but as far as election is concerned, they are loved on account of the patriarchs, for Yahweh's gifts and his call are irrevocable. Just as you who were at one time disobedient to Yahweh have now received mercy as a result of their disobedience, so they too have now become disobedient in order that they too may now receive mercy as a result of Yahweh's mercy to you. For Yahweh has bound all men over to disobedience so that he may have mercy on them all.

Oh, the depth of the riches of the wisdom and knowledge of Yahweh! How unsearchable His judgments, and his paths beyond tracing out! "Who has known the mind of Yahweh? Or who has been his counselor?" (Isaiah 40:13) "Who has ever given to Yahweh, that Yahweh should repay him?" (Job 41:11) For from Him and through Him and to Him are all things. To him be the glory forever! Amen. (Romans 11)"

