



TNT Grafted In Class
2. The Mystery & Continuity of the Gospel
February 17, 2015

I. FROM THE READING

(Daniel Lancaster's *Grafted In* Chapter 1)

A. Review

The mob of pilgrims assaulting Paul in the Temple was not incited because he was preaching the gospel. At the time of Paul's arrest, the Believers were a tolerated, albeit frowned-upon, sect of Jerusalem Judaism. pg. 14.

Paul's mission to the Gentiles was the issue that triggered the riot. It was not the Gospel of the death, resurrection, and messianic office of Yeshua for which Paul was nearly beaten to death and arrested. Rather, it was the message of the inclusion of Gentiles that brought the wrath of Jerusalem onto his head. pg. 16.

The Gentile inclusion in Israel, through the Messiah of Israel, was the real offense of the gospel to Jewish ears. Paul understood this well. In Galatians 5:11 he made that plain by pointing out that if circumcision was a prerequisite to salvation, then "the offense of the cross has been abolished." What is the offense of the cross? From Paul's perspective in Galatians, the offense of the cross is Gentile inclusion in Israel. pg. 16.

The mystery of the gospel, for which Paul was in chains, was the Gentile inclusion.

"Not until they saw the Gentiles crowding into the synagogue did they raise their objections.

Not until they realized how this "good news" compromised the exclusive character of Judaism did they reject Paul's message. To the Jewish community of Galatia, the offense of the cross was the inclusion of the Gentiles." pg. 20.

B. The Problem of Envy/Jealousy

Envy and jealousy are very close in meaning. Envy denotes a longing to possess something awarded to or achieved by another: *to feel envy when a friend inherits a fortune*. Jealousy, on the other hand, denotes a feeling of resentment that another has gained something that one more rightfully deserves: www.dictionary.com

1. *When the Jews saw the crowds, they were filled with jealousy and talked abusively against what Paul was saying.* Acts 13:45

2. Envy was the reason that the Jewish leaders crucified Yeshua

17As the crowds gathered before Pilate's house that morning, he asked them, "Which one do you want me to release to you—Barabbas, or Yeshua who is called the Messiah?" 18 (He knew very well that the religious leaders had arrested Yeshua out of envy.)

Matthew 27:17-18

3. Envy was the reason that Joseph was sold into slavery (Genesis 37:11)

4. The nations' embracing of the Gospel is designed to move the Jews to jealousy again

11I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous. 12Now if their transgression is riches for the world and their failure is riches for the Gentiles, how much more will their fulfillment be! 13But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry, 14if somehow I might move to jealousy my fellow countrymen and save some of them. 15For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead? Romans 11:11-15

5. It is important to know who we are, what is our inheritance, and what our specific assignment in God is all about

C. Application/Conclusion

3that by revelation there was made known to me the mystery, as I wrote before in brief. 4By referring to this, when you read you can understand my insight into the mystery of Messiah, 5which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in the Spirit; 6to be specific, that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Messiah Yeshua through the gospel, 7of which I was made a minister, according to the gift of God's grace which was given to me according to the working of His power. 8To me, the very least of all saints, this grace was given, to preach to the Gentiles the unfathomable riches of Messiah, 9and to bring to light what is the administration of the mystery which for ages has been hidden in God who created all things; Ephesians 3:3-9

II. THE GOSPEL IN THE OLD TESTAMENT (TANAKH)

- A. Unity of the Word of God:** Gentile as fellow heirs means that there is a unity and a connection within the entirety of the Word of God
- B. Progressive Revelation:** God throughout the Scriptures is revealing His truths in a gradual and deliberate manner. Can liken this to a seed becoming a tree
 - 1. Earlier revelations are not inferior, do not negate previous Scriptural portions, and important to note that God is not adding more Scriptural truth today
 - 2. The foundations (the torah and the rest of the Tanakh) are especially important

C. Scriptural Precedents

- 1. Abraham saw My day and was glad (John 8:56-59)
8:56 "Your father Abraham rejoiced to see My day, and he saw it and was glad." 8:57 So the Jews said to Him, "You are not yet fifty years old, and have You seen Abraham?" 8:58 Yeshua said to them, "Truly, truly, I say to you, before Abraham was born, I am." 8:59 Therefore they picked up stones to throw at Him, but Yeshua hid Himself and went out of the temple.
- 2. Abraham preached the Gospel in His day
The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "ALL THE NATIONS WILL BE BLESSED IN YOU." Galatians 3:8
- 3. They had the gospel preached to them (Hebrews 4:2)
For indeed we have had good news preached to us, just as they also; but the word they heard did not profit them, because it was not united by faith in those who heard.
- 4. The New Testament claims the Gospel was clear in the Old
Now He said to them, "These are My words which I spoke to you while I was still with you, that all things which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled." Luke 24:44
 - a. Genesis 22, Psalm 22, Isaiah 53
- 5. According to the Scriptures
15:3 For I delivered to you as of first importance what I also received, that Messiah died for our sins according to the Scriptures, 15:4 and that He was buried, and that He was raised on the third day according to the Scriptures, 1 Corinthians 15:3-4

III. ANCIENT JEWISH THEOLOGY

(Taken from Michael Brown's *Answering Jewish Objections to Jesus Volume 2* pg. 14-37)

A. Ancient or Modern

- 1. Modern rabbinic "Jewish" doctrine is set up on the foundation of the rejection of Yeshua

2. Modern Jewish doctrine is vastly different than Jewish doctrine/theology as found in the time of Yeshua
- B. Seeing God?** According to Exodus 33:20, God said to Moses, “You cannot see my face, for no one may see me and live.” Yet in Exodus 24:9-11, less than ten chapters earlier, we read, “Moses and Aaron, Nadab and Abihu, and the seventy elders of Israel went up [Mount Sinai] and saw the God of Israel. Under his feet was something like a pavement made of sapphire, clear as the sky itself. But God did not raise his hand against these leaders of the Israelites; they saw God and they ate and drank.” And there are a number of other references in the Tanakh of people “seeing God.” (Brown, 29)
- C. Targums:** the translations and paraphrases of the Hebrew Scriptures that were read in the synagogues before, during, and after the time of Yeshua. They are not inspired but they tell of Jewish thought regarding the Scriptures
- a. They are not more important than Scriptures
 - b. Where they counter the Scriptures, we reject the Targums
- D. Ha Memra:** this is the linguistic designation that the Targums often use to talk of the manifestation of God in human form: (Brown, 19)
- Genesis 1:27: (God created man) The Word of the Lord created man. (Targum Pseudo-Jonathan)
- Genesis 6:6-7: (And it repented the Lord that he made man on the earth) And it repented the Lord through his Word that he made man on the earth.
- Genesis 9:12: (And God said, “This is the sign that I set for the covenant between me and you.”) And the Lord said, “This is the sign that I set for the covenant between my Word and you.”
- Genesis 15:6: (And Abraham believed in the Lord) And Abraham believed in the Word of the Lord.
- Genesis 20:3: (And God came to Abimelech) And the Word from before the Lord came to Abimelech.
- Genesis 31:49: (May the Lord keep watch between you and me) May the Word of the Lord keep watch between you and me.
- As if these examples aren’t enough (and there are many more), just consider Genesis 28:20-21, Jacob’s vow. In Hebrew, it reads, “If *God* 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 *the LORD will be my God.*” The Targum says, “If the *Word of the LORD* will be with me...then *the Word of the LORD will be my God.*” The Word of the Lord will be Jacob’s God! And this was read in the synagogues for decades, if not centuries. Week in and week out, the people heard this walking, talking, creating, saving, delivering Word, this Word who was Jacob’s God. (Brown, 21)

IV. ABRAHAM’S SALVATION

Where would Abraham have seen Yeshua (Ha Memra)?

Where would Abraham have seen a vision of the Gospel that He would have preached about?

A. Abraham’s Salvation Experience Genesis 15:1-8

After these things the word of the Yahweh came to Abram in a vision, saying, "Do not fear, Abram, I am a shield to you; Your reward shall be very great." ² Abram said, "O Lord Yahweh, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?" ³ And Abram said, "Since You have given no offspring to me, one born in my house is my heir." ⁴ Then behold, the word of Yahweh came to him, saying, "This man will not be your heir; but one who will come forth from your own body, he shall be your heir." ⁵

And He took him outside and said, "Now look toward the heavens, and count the stars, if you are able to count them." And He said to him, "So shall your descendants be." ⁶ Then he believed in Yahweh; and He reckoned it to him as righteousness. ⁷ And He said to him, "I am Yahweh who brought you out of Ur of the Chaldeans, to give you this land to possess it." ⁸ He said, "O Lord Yahweh, how may I know that I will possess it?" Genesis 15:1-8

B. A God-Conversation with Abraham

Now Yahweh appeared to him by the oaks of Mamre, while he was sitting at the tent door in the heat of the day. ² When he lifted up his eyes and looked, behold, three men were standing opposite him; and when he saw them, he ran from the tent door to meet them and bowed himself to the earth,

¹² Sarah laughed to herself, saying, "After I have become old, shall I have pleasure, my lord being old also?" ¹³ And Yahweh said to Abraham, "Why did Sarah laugh, saying, 'Shall I indeed bear a child, when I am so old?' ¹⁴ "Is anything too difficult for Yahweh? At the appointed time I will return to you, at this time next year, and Sarah will have a son." ¹⁵ Sarah denied it however, saying, "I did not laugh"; for she was afraid. And He said, "No, but you did laugh." ¹⁶ Then the men rose up from there, and looked down toward Sodom; and Abraham was walking with them to send them off. ¹⁷ Yahweh said, "Shall I hide from Abraham what I am about to do. Genesis 18:1-2; 12-17

1. The Talmud even relates in story form how Abraham actually saw “the Holy One, blessed be He,” addressing him as Lord. Yet, just a few words later, this very same biblical text says that Abraham looked up and saw *three men*, the Talmud giving the impression that God himself appeared to Abraham, only to be replaced by these men. (Brown, 32)
2. First, the text nowhere says that these angels replaced or represented the Lord. Instead, the Bible says that the Lord appeared to Abraham, that he saw three men and that he addressed one of them both as Lord (*‘adonai*) and as YHWH. Second, the context indicates clearly that two of the men went on to Sodom—where they are identified as angels—and that Abraham stayed before YHWH, with whom he had an extended dialogue. To be faithful to the Scriptures, we must say that the Lord, with two angels appeared to Abraham, and all three appeared as human beings who spoke, ate, and drank with Abraham, and Sarah. (Brown, 32)
3. The awesome and exciting thing about this text is that it explicitly tells us that Abraham and Sarah talked with the Lord, that he appeared in human form to them, dusty feet and all (see Gen. 18:4), and that he even sat down and ate their food. Yet all the while he remained God in heaven! (Brown, 34)
4. The fact is, Genesis 18 clearly and indisputably teaches that God can come to earth in human form for a period of time if he so desires. And if he could do this for a few hours, in temporary human form, he could do this for a few years, in permanent human form. This is what theologians call the incarnation, God coming down to earth as a man in the person of his Son. And it is only when we recognize the Son—the exact representation of God, and yet God himself—that we can explain how God remained the Lord in heaven while also appearing as the Lord on earth in Genesis 18. Even if you study all the Rabbinic commentaries you want, you won’t find another explanation that works. (Brown, 34)

C. Abraham’s Vision of the Gospel: Genesis 22 is the clearest picture from Abraham’s life of the Gospel: Abraham plays out the Gospel story

1. “Isaac and I will return” (Genesis 22:5): Abraham tells his servant that after going up to the mountain to worship with Isaac that they will both return. To have said that would indicate (if Abraham was going to be obedient to God—and He clearly was) that Abraham believed God would raise Isaac from the dead.

2. Isaac went willingly: A number of scholars believe Isaac was not a young boy but a mature man who had to cooperate with his father to have been sacrificed. Just as Yeshua fully cooperated with His father in being sacrificed.
3. God will provide Himself the lamb (Genesis 22:8): In this narrative the substitutionary sacrifice for Isaac was not a lamb (as the text inferred [Genesis 22:8]), but a ram (Genesis 22:13). The “Lamb” came several hundred years later with Yeshua being sacrificed as the Lamb of God.
4. “Yahweh Yireh” (Genesis 22:14) The LORD “will provide” could also be translated as “be seen.” If this translation is used, it would indicate that Abraham “saw” or had a vision on this mountain. It would seem logical that Abraham would have had a vision of the future depiction of the story he was playing out with his own son—namely the Lamb of God, God’s only Son, being sacrificed as a substitutionary atonement for the sins of the world.
5. “As it is said to this day” (Genesis 22:14) This statement would indicate that in Moses’ day, there was still an active oral communication & tradition passed on that would punctuate the vital importance of this story’s message in the lives of the Hebrew people.

V. CONCLUSION/APPLICATION

A. A Unified Salvation

B. God Has One Flock with One Unified Agenda

1. One way of salvation—there has always been one way
 - a. this makes these Hebraic roots of the faith very relevant
 - b. not two agendas—not one for the Jews and one for the nations—always just one primary agenda
 - c. Isaiah 45:22—“turn to Me and be saved”
2. Animal sacrifices and the Mosaic covenant—these sacrifices will not (and were never designed to) bring salvation
 - a. The sacrifices were a reminder of sins from year to year which shows our consistent need for God’s atonement (Hebrews 10:1-4, 11); it also points to the gravity of our sin
 - b. What does it say to the rabbinic element today which are looking to other means to procure forgiveness?
 - c. So what if animal sacrifices begin again? It wouldn’t change anything related to God’s means of salvation (Yeshua’s atonement)

C. The Spirit of Elijah (Malachi 4:4-6)

4"Remember the law of Moses My servant, even the statutes and ordinances which I commanded him in Horeb for all Israel. 5"Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord. 6He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse." Malachi 4:4-6

VI. BIBLIOGRAPHY

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