



TNT *Grafted In Class*

4. Sons of Israel

March 10, 2015

I. FROM THE READING

(Quotes from Thomas Lancaster's *Grafted In* Chapters 4-6)

Chapter 4: Joseph & His Brothers (Genesis 45)

A. Joseph Pre-figures Yeshua

Ever since the days of the Master, His followers and believers have explain the importance of the Joseph story as a type in a foreshadowing of the story of Yeshua. Although the apostolic writers never directly invoke it, the symbolism is unavoidable and remarkably clear. (Lancaster, 44)

Yeshua, like Joseph, was sent to his brothers, the people of Israel. Like Joseph, He was sent by His father. Like Joseph, His brothers did not receive him. Instead, He was rejected, stripped, killed, put into the earth, and ultimately given over to the Gentiles. (Lancaster, 45)

Just as Joseph was disguised, made unrecognizable by his Egyptian clothing and hair-style, so too the Messiah has been made unrecognizable, disguised by Gentile culture. (Lancaster, 45)

When Joseph finally chose to reveal his identity, it was in his own timing and his own venue. (Lancaster, 45)

The Chofetz Chaim: “when Joseph said, I am Joseph, God’s master plan became clear to the brothers. There were no more questions. Everything that had happened for the last 22 years fell into perspective. So, too, will it be in the time to come when God will reveal himself and announce, ‘I am the LORD.’” (Lancaster, 45)

The shadow cast by Joseph’s character is so clearly messianic that the sages of the Talmud adopted the title “Messiah son of Joseph” to describe the suffering servant Messiah prophesied in Isaiah and Zechariah. (Lancaster, 47)

In our Messianic interpretation of Joseph’s story, the Joseph character symbolizes Messiah, and Joseph’s 11 brothers symbolize Israel. But among the brothers is the odd character of Benjamin. (Lancaster, 47)

If the other 10 brothers represent Israel’s rejection of Messiah, Benjamin must represent that portion of Israel the did not reject Messiah. (Lancaster, 48)

B. Benjamin: “Messianic Judaism”

He represents the remnant of Israel that did not reject Messiah. Benjamin is believing Israel—the Jewish believers. Benjamin could be seen as a symbol for Messianic Judaism. (Lancaster, 48)

In the Joseph narratives, Benjamin is introduced at his birth and then disappears from the story until near the end. The same is true of believing Judaism. She appeared on the scene in the days of the apostles, but quickly vanished from the record of history, only to reappear now is the story begins to culminate. (Lancaster, 49)

C. A Messianic Judaism Re-Introduction

Modern messianic Judaism is an odd hybrid of religious impulses. The modern Messianic movement began as a missionary effort of evangelical church. Who better to bring the gospel to Jews than Jewish Christians? (Lancaster, 49)

As part of the attempt to reach the Jewish people, these outreach missions in began to imitate Judaism. (Lancaster, 50)

The original intent of the missionaries was to spread Judaism like peanut butter on a piece of bread. The bread was traditional Christianity. But now it has a Jewish flavor. At best, it was a trick. A fake. The old bait-and-switch. (Lancaster, 50)

In the attempt to create an artificial Judaism, the Jewish missionary movement hit upon something authentic: Torah. (Lancaster, 51)

Messianic Judaism had accidentally stumbled into Torah. Rediscovery of Torah promises to be the most enduring contributions to the faith that messianic Judaism will make. (Lancaster, 51)
Like Benjamin reentering the Genesis story of the end of the narrative, believing Judaism has returned. (Lancaster, 51)

D. Messianic Gentiles?

Another surprising and unanticipated result of the Messianic Jewish movement is the Gentile Christian response to the Torah mode of life and worship. (Lancaster, 52)

Ironically, the Messianic Jewish movement is becoming a largely Gentile phenomenon. (Lancaster, 52)

Gentiles feel that their short exposure to the Hebrew roots of Christian faith has been enough to ruin them in relation to their original churches. But where is there room for Gentiles in a religion defined by an ethnicity they do not share? (Lancaster, 52)

Messianic Jews often object to Gentiles keeping Torah and doing Jewish things, because it blurs the distinction between Israel and the nations. (Lancaster, 53)

The result for these bewildered Gentiles is a problem of identity. We aren't Jewish, but we often look like, worship like, and live like observant Jewish people. (Lancaster, 53)

We find ourselves looking for some kind of validation for our presence in the Messianic community.

If we cannot find a valid reason to explain ourselves and our identity, we are left with the uncomfortable possibility that we are merely posers and Jewish wannabes. (Lancaster, 54)

In an attempt to create an artificial Judaism, Messianic Judaism rediscovered an authenticity deeper and older than the modern church: Torah. (Lancaster, 54)

Vast numbers of Christians long for the things of Torah but feel they cannot possess them, because those things are only for Jews. (Lancaster, 54)

Those seem to be the only two options for Gentiles. We must either pretend and fake it or stay on the outside and look in longingly. But could there be a third way? (Lancaster, 54)

Chapter 5: The Sons of Joseph (Genesis 48)

E. Adopted As Sons

By adopting Joseph's two sons, Ephraim and Manasseh, Jacob will elevate those boys to a station of headship equal to the rest of his sons. (Lancaster, 56)

Fathers still bless their sons (every Shabbat) and pronounces this blessing over them: "May God make you like Ephraim and Manasseh." (Lancaster, 58)

It was not until Jacob deliberately adopted Ephraim and Manasseh as sons that they received their identity as sons of Israel whereby they could take a direct share of the inheritance. (Lancaster, 58)

Joseph represents Messiah. His brothers represent the Jewish people. Benjamin represents Jewish believers. Who are Ephraim and Manasseh? (Lancaster, 59)

In the extended analogy I'm spinning, they are Gentile Christians: non-Jewish believers. They are the followers of Jesus. They are those born in the years while Messiah is a stranger from his brothers. They are called "forgetfulness" and "fruitfulness." We Gentiles may have forgotten the house of Jacob, but we have been fruitful. (Lancaster, 59)

But now, through the first-born rights conferred upon Messiah, the only begotten of the father, an amazing reversal of Fortune has befallen us. Jacob took Ephraim and Manasseh on his knees in the right of adoption. So too, we have been adopted into the commonwealth of Israel. Like Ephraim and Manasseh, we are no longer to be regarded as foreigners to Israel but as fellow citizens. (Ephesians 2:19) (Lancaster, 60)

This theology is radically different from what Christianity has historically taught. Historically, we have believed and taught a theology of replacement and substitution by which the church is

replaced and even superseded Israel. We have believed the church is the new Israel. We have thought that if Jews want inheritance in the covenants, they must forsake Judaism and conversion to Christianity. This is not the Torah picture. (Lancaster, 60)

We are as much a genuine part of the family as are the Jewish people and legal converts to Judaism. After all, Paul tells us, even the natural-born Israelite is an adopted child, adopted by God. (Romans 9:4) (Lancaster, 60)

This does not mean the Gentile believers are Jewish. But it does mean that we have as much a place in Israel as our Jewish brothers. It means that we have a right to celebrate the Sabbath. We have a right to keep the festivals. We have a right to follow the Torah. It is part of our heritage in Israel. (Lancaster, 60)

By invoking Ephraim's "fullness of the Gentiles," (Romans 11:25) Paul perhaps means to infer that the Gentile believers adopted into Israel are to be regarded—in a midrashic sense—as the seed of Ephraim, a fullness of the Gentiles (nations) and the ultimate extension of the Abrahamic seed promises. (Lancaster, 62)

Chapter 6: The Exodus (Exodus 14)

F. Declaring God's Name Through the Exodus Event

The exodus from Egypt was God's opportunity to "declare his Name." He used the redemption of Israel to establish his reputation. (Exodus 7:5, 8:10, 8:22, 9:16, 10:2, 12:12, 14:4). (Lancaster, 67)

In redeeming Israel, God is sending a clear message to the whole world, "I exist, I am God, there is none like Me!" He is sending a message to the false gods of the world. He is demonstrating that He alone is God and there is none other. (Lancaster, 67)

We are His trophies. Our redemption from Egypt serves his purpose, which is the establishment of his name. We are part of something much bigger than just getting out of making bricks; we are part of a plan to reveal God's eternal glory to "gods" and men. (Lancaster, 67)

G. A Redeemed "Mixed Multitude"

We are a vast number of people, a mixed multitude. Pharaoh wasn't partial to Hebrews. He took slaves from all nations. The camp of Israel now includes the tents of many nations. (Lancaster, 68)

As Paul wrote to the mixed multitude at Corinth, he made a passing comment about this passage of Torah. He said, "I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; and all were immersed into Moses in the cloud in the sea" (1st Corinthians 10:1). (Lancaster, 69)

H. "Born Again" Through a Mikvah-Immersion

From the days of Moses, immersion was regularly practiced by all of Israel. Anyone who became ritually unclean needed to undergo an immersion before they could enter the temple. The priest immersed every day. (Lancaster, 70)

Mikvah is a Hebrew word meaning "gathering of water." (Lancaster, 70)

All worshipers going up to the temple were required to first immerse themselves. (Lancaster, 70)

According to Judaism, a Gentile who wants to become Jewish through conversion must undergo several ritual requirements. For men, the two main requirements are circumcision and immersion. (Lancaster, 70)

The term "born-again" was not coined in the early 1970s when it began to appear on American bumper stickers, nor was invented by Yeshua or the writers of the apostolic Scriptures. Rather it was a rabbinic term for a Gentile underwent a formal conversion to Judaism. (Lancaster, 70)

Judaism regards emerging from the mikvah is a symbolic rebirth. The mikvah represents the womb. Emerging from the water of the mikvah is like being born again. It represents a change in status. (Lancaster, 71)

Immersion in a mikvah also represents death and resurrection. Just as a person cannot breathe under water, and so enters a death-like state while under the water, a person entering the mikvah is like a person entering the grave. When he comes up out of the water, he comes back to life. Just as the mikvah represents the grave, Jewish tradition holds that a mikvah must be built directly into the ground. (Lancaster, 71)

The rebirth of Gentiles who passed through the mikvah was taken literally by the sages. Gentiles born again as Jews were regarded as having no kin. In a legal sense they were regarded as completely new creatures. (Lancaster, 71)

Understood from a Jewish reading, the phrase “born-again” referred it to a Gentile who had converted to Judaism. He referred to the symbolic death and rebirth to convert underwent as he passed to the waters of baptism. (Lancaster, 72)

1. Nicodemus’ “Born Again” Discussion

When Nicodemus objects and says, “how can a man be born when he’s old?” it is not because the figurative language has left him baffled. According to that imagery, Nicodemus was objecting by saying, “I am already Jewish. How can I convert to Judaism?” (Lancaster, 72)

Yeshua tells Nicodemus that it is not enough to simply be Jewish. To be ethnically Jewish or even to be a convert to Judaism is not adequate for entrance to the kingdom of heaven. Spiritual conversion of the heart is a conversion experience that is really necessary. (Lancaster, 72)

2. Transformation Through Yeshua

In Romans 6:3-5, Paul was invoking the rubrics of the conversion ceremony to teach us about the transformation that occurs when we place faith in Messiah. When a Gentile undergoes a conversion ritual to become legally Jewish, the Gentile is said to die to his old life and identity. Just as in the conversion ritual, the proselyte coming up out of the water and immersion is regarded as a new creature, so to we who are immersed in Yeshua are to be regarded as new creatures. (Lancaster, 72)

Thanks to the mystical immersion into Messiah, we are reborn with a completely new identity. We are no longer who we used to be. We are no longer the old person. That identity is legally dead. (Lancaster, 73)

It might take that Greek a while to learn to live up to his new identity, but he was “deemed an Israelite in all respects” regardless of how we felt about it.

This isn’t to say that Paul was advocating legal conversion to Judaism for Gentile believers. Far from it.

[At the Red Sea crossing], we have descended into the mikvah, leaving behind forever our former lives of slavery and idol worship in Egypt. We are being baptized. We arise on the other side as free men, new creatures, everyone of us born again. (Lancaster, 74)

The mixed multitude that went up from Egypt has been reborn as a free nation. We have all passed through the same immersion. (Lancaster, 75)

In Egypt, the lamb was slain and it’s blood applied to the door-posts in order that the people chosen might be saved from the last plague, the final judgment. In the same way, on Passover 1400 years later, Yeshua died and his spilled blood was applied as a mark and an atonement in order that the people might be saved from final judgment. (Lancaster, 75)

We need not be born again in the legal sense of a conversion to Judaism, but in the sense of rebirth in Messiah. (Lancaster, 76)

II. THE EXODUS REDEMPTIVE STORY

A. It's a New Beginning

1. Beginning of Months: Says that it is the beginning of months for us (Exodus 12:2)

B. Power of Covenant

1. God's Mark: Observing Passover depicts God's mark (Exodus 13:9)

9And it (Passover) shall serve as a sign to you on your hand, and as a reminder on your forehead, that the law of Yahweh may be in your mouth; for with a powerful hand Yahweh brought you out of Egypt. 10Therefore, you shall keep this ordinance at its appointed time from year to year.

Exodus 13:9-10

- a. Devil's mark (Rev. 13:16, 14:9; 20:4)
2. Threshold Covenant (Taken from H. Clay Trumbull's *The Threshold Covenant*)
 - a. a host would pour blood of animal on the threshold, and the visitor would step over and find protection in the house (more prestigious the guest, more costly the animal sacrificed). There would be a basin in the threshold to store the blood
 - b. A king would visit the land; if for the king, would put blood on the doorposts.
 - i. This practice would be used if a king was trying to extend his territory
 - ii. He would send messengers through the land; they would go in to those houses where the blood was shed to work out final covenantal details
 - iii. For those who didn't have the blood on the doorposts, the king would send in the army
 - iv. Later custom to make it clearer was that the host would dip their hand (later a bush) into the blood and "paint" the blood on the doorpost
 - c. Two Hebrew words:
 - i. Abar: pass by or pass over
 - ii. Pesach: to step across a threshold where blood has been poured out—and have fellowship with those people
 - d. Passover was God coming in covenant with Israel and skipping over the Egyptians. (Exodus 12:11)

C. Married to God: The overarching metaphor for all the festivals is that of a wedding where God is marrying His people (Isaiah 62:5)

D. Focus on Yeshua (Not on Your sins)

Seven days you shall eat unleavened bread, but on the First day you shall remove leaven from your houses. Exodus 12:15

E. Descriptors of the Day

1. Yahweh's Passover: God says that it is His day (Leviticus 23:5)

5In the first month, on the fourteenth day of the month at twilight is Yahweh's Passover.

Leviticus 23:5

2. Scriptural Descriptions: Exodus 12 & 13; Leviticus 23:4-22; Numbers 9; Deuteronomy 16

F. Overview of the Original Story

1. Betrothal: Israel was God's treasured possession (endearing term in the Hebrew)"am segullah"; Exodus 19:5; Deut 26:18

2. God's Four Promises (Exodus 6:6-7)

6Say, therefore, to the sons of Israel, 'I am Yahweh, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments. 7Then I will take you for My people, and I will be your God; and you shall know that I am Yahweh your God, who brought you out from under the burdens of the Egyptians. Exodus 6:6-7

- a. *I will bring you out from under the burdens of the Egyptians*

- b. *I will deliver you from their bondage*
 - c. *I will also redeem you with an outstretched arm and with great judgments*
 - d. *I will take you for My people, and I will be your God*
3. Israel's Adultery: Golden calf incident
- a. Aaron was so deluded that he called the people to a mixture of a festival to Yahweh after making the calf: Exodus 32:5—"tomorrow will be a festival to Yahweh"
 - b. Moses ground the golden calf into a powder and made the people drink it (Exodus 32:20)
 - c. The Levites then responded to Moses' call to covenant faithfulness and commanded them to go throughout the camp killing the offenders Ex. 32:27-28—Levites killed 3000
 - d. Moses' command for the people to drink the gold-powdered water was similar to the ritual to determine if a woman was adulterous in Numbers 5:12-31: If the woman was guilty her abdomen swelled. Some commentators have speculated that those "most guilty" had a visible sign of that guilt which allowed the Levites to know specifically who they were to kill.
 - e. *39They defiled themselves by their evil deeds, and their love of idols was adultery in Yahweh's sight. 40That is why Yahweh's anger burned against his people, and he abhorred his own special possession. Psalm 106:39-40*
4. God's Divorce of Israel (Jeremiah 3:8)
5. Israel's Promised New Covenant & Remarriage to Israel
- 31"*Behold, days are coming," declares Yahweh, "when I will make a new covenant with the house of Israel and with the house of Judah, 32not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares Yahweh. 33"But this is the covenant which I will make with the house of Israel after those days," declares Yahweh, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. 34They will not teach again, each man his neighbor and each man his brother, saying, 'Know Yahweh,' for they will all know Me, from the least of them to the greatest of them," declares Yahweh, "for I will forgive their iniquity, and their sin I will remember no more."* Jeremiah 31:31-34

G. Replay of Exodus: Overview of the Gospel Story

- 1. Yeshua as the Lamb of God (John 1:29)
- 2. The Last Supper (seder meal)
- 3. Communion: Yeshua and the third cup (Cup of Redemption) & tied into the wedding metaphor where Yeshua used betrothal language with His disciples to make a "marriage proposal" to them

IV. BIBLIOGRAPHY

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