

TITUS Part 10, Israel's Identity; Isaac; Jacob vs. Esau, Chapter: 2:14. (4/8/2017)

The following text is based on a message from Corner Fringe Ministries that was presented by Daniel Joseph.

***Portions of this sermon message have been edited to better transcribe the message. All the Scripture verses are from the New King James Version unless otherwise noted and are in red. Therefore, it is recommended that this document be printed in color.**

Titus 2:14—who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.

Over the last couple weeks we've been looking at this pretty radical and profound statement that the Apostle Paul, a Jew, had made to a Gentile by the name of Titus. In reality, Paul had made this statement by extension to the Gentile population. After looking at this statement, you really get to the inner-core of what's being communicated here. What we actually find is that this statement is explicitly about Israel's identity. That is critical to know. The Apostle Paul is going back to his book, the Torah, which is native to him, native to his people, and was given to his people and is grabbing a passage made explicitly of Israel. And now he is projecting this verse upon the Gentiles; we can do it because the Lord did.

It is interesting that when you go to the prophet Isaiah, we find that the Lord pronounced—I will do a new thing (Isaiah 43:19). That's exactly what He did. He did a brand new thing that even shook Israel. They didn't know what to do with it when it started to happen. We find that the Ruach HaKodesh (Holy Spirit) started falling down upon the Gentiles, and the Jews are flabbergasted because the Lord was bringing Gentiles into Israel. The front door to Israel was opened and through faith in Yeshua these Gentiles were being made *echad* (one) with them.

Considering how vitally important this topic is, and the fact that we need to understand it, I've decided to hover here for just one more week. What I want to do is peel back another layer regarding this topic of identity. I want to do this because the further that we get into this, the greater the roadblock that will be established that will be preventing people from literally driving off the cliff and literally engaging in a full-blown identity crisis.

Because we need to establish and understand this identity, the first thing I want to do today is to bring something to the table that is probably one of the most important things in regard to understanding Israel's identity. Israel's identity is established on promise.

Listen to me very carefully: their identity in regard to what makes them Israel is established on promise. You cannot understand their identity without understanding the promise. If you do not understand this, you will miss it completely. And whether you know it or not, you could fall into an identity crisis.

We will be looking at an example of that today. As we do, we've got to focus in on this promise. And what's interesting is as you start to tootle through the New Testament and look through Paul's Epistles, you'll find that he understood this concept brilliantly and taught it diligently. He was fervent in

conveying this message. And why is that? Because first-century Messianic Jews understood this. This is not something that Paul had to spend time on with his own Jewish brothers. But with the Gentiles coming in, this is absolutely something he had to dedicate time to expressing. He was getting them to understand what their identity is and what Israel's identity is.

To kick things off, I want to take you to Romans chapter nine. It is going to start a little slow, but Paul is being a brilliant teacher by being very careful with his words and being cognizant of his own brothers. We find that Romans was primarily written to Gentiles, but he speaks to his own Jewish brethren within the book itself. So we could say it was to both Jews and Gentiles, but the primary thrust of this is to a Gentile audience. Knowing that these words are going to go out, he's very careful to speak knowing that his other brethren may be hearing these words. Yet more vitally important than that, he's very careful to lay some important work down for the Gentiles so that they understand where he's coming from.

So let's go to Romans 9:1-3—I tell the truth in Christ, I am not lying, my conscience also bearing me witness in the Holy Spirit, ² that I have great sorrow and continual grief in my heart. ³ For I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh.

It would be hard to outdo this. Paul has just laid his heart down on the ground explicitly for those of his own flesh: the physical descendants of Abraham, Isaac, and Jacob. He is crushed, he is mourning daily, and he is overcome by the sorrow that he has for his people, even the extent that he makes this claim—I could wish that I myself were accursed from Christ [Mashiach]. Keep in mind: there is no hope apart from a Mashiach. You're as good as dead. Paul's love for his own people, for Israel, was so great that he wants to walk away himself. Paul is basically saying, "If I have to die, bring my brothers in." That tells you something: that's love.

That's a reality, and he's conveying this true, authentic love to these Gentiles in Rome. Paul wants them to pick up on this reality that his love is so great for his own brethren. And I'm going to tell you something right now: that love is not inherent in the flesh. People don't naturally just love Israel. I'm going to tell you this is completely a spiritual thing. I do want you to pick up on something else that really puts this into context and would speak volumes to the Jew. The fact that he's saying—I could wish that I myself were accursed from Christ [Mashiach]—is a parallel statement. He is actually drawing from the work and heart of Moses.

What do we know about Moses? When you go back to the Sinai experience, Moses goes up the mountain and receives the two tables with writing on both sides; he is coming down with one in each hand, and he sees Israel engulfed in idolatry. Now here is what happens: he throws the tablets down because he is angry. But does he scuttle off in anger? That is not what he does. At this moment he could be thinking: "Why do I waste my time with these people? I'm done. I go up for forty days; I come down, and there they are. They made another God." However, Moses is a true intercessor. He is a man who truly loves the people. So he goes back up to the mountain because he wants to intercede for Israel because he cares about them. Well listen to what is said here in Exodus 32:31-32—³¹ Then Moses returned to the Lord and said, "Oh, these people have committed a great sin, and have made for themselves a god of gold! ³² Yet now, if You will forgive their sin—but if not, I pray, blot me out of Your book which You have written."

So here is Moses interestingly saying the exact same thing, "If you're not going to forgive these people, take me out. My life is not worth living unless you forgive them." Isn't that interesting because this is exactly what the Apostle Paul just said? It is a parallel to Moses. So would this have spoke to a Jew?

Yes it would have. By Paul saying—I could wish that I myself were accursed from Christ for my brethren, my countrymen according to the flesh—that resonates with a Jew very powerfully because that is exactly what Moses did.

So this is a culmination. Here you see Paul laying down critical ground work. As he continues in Romans 9:4-5, this is what we read—who are Israelites, to whom pertain the adoption, the glory, the covenants, the giving of the law, the service of God, and the promises; ⁵ of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen.

Look at what just happened here. The Apostle Paul he comes out and lays out for these believers in Rome the glory, the majesty, the honor, the beauty, and the reality of who Israel really is and what they were given. You want to talk about being second to none! God exalted Israel to the highest of heights; He exalted them to the highest pedestal He could have put them on. That is where they're at. There's no other nation like Israel in the world. Nowhere. They and they alone have been given everything and anything that was of value. That was deep. They were given the promises, they were given the Torah, and they were given the covenant. These things were all theirs. And the most critical piece of it all, the greatest decoration in the crown: the Mashiach, the Savior of Israel. The Savior of the world only came through Israel. Just think about this: This is not just a peculiar people, there is no other nation or people like this in the history of the world. They don't exist; you won't find them. This is unprecedented.

Even our own leaders have picked up on this reality. One of my favorite quotes comes from our second President John Adams. He stepped back and looked at this nation. Keep in mind that he is not a Jew. He's looking at this nation and studying history, and what did he discover? This is what he discovered—I will insist the Hebrews have [contributed] more to civilize men than any other nation. If I was an atheist and believed in blind eternal fate, I should still believe that fate had ordained the Jews to be the most essential instrument for civilizing the nations. They are the most glorious nation that ever inhabited this Earth.¹ Think about that statement. It is powerful—the most glorious nation that ever inhabited this Earth. He is just looking at this for what it is: history.

That's not all he says. He continues to say this—The Romans and their empire were but a bubble in comparison to the Jews. They have given religion to three quarters of the globe and have influenced the affairs of mankind more and more happily than any other nation, ancient or modern. My goodness! John Adams stepped back and looked at Israel and concluded: there is no other nation like her. Look at the effects and look at the fruits of this nation. It is fascinating because Isaiah prophesied that the world would take notice. I mean Isaiah literally prophesied that Gentiles would recognize that Israel, the Jewish people, is the posterity of the Lord.

That is exactly what has happened: prominent leaders in history and world leaders making statements like this of Israel. Let me take it a step further to Deuteronomy 4:7—For what great nation is there that has God so near to it, as the Lord our God is to us, for whatever reason we may call upon Him?

So you want to start digging down into the depths of identity and understanding who Israel is and what it is they have really been given and what it means? This is it. Get to the innermost chord; this is it: relationship. What nation has God so near to it? It doesn't matter how insignificant; if you have something that you want to share with your God, you can share it. You have something that's insignificant that you want to ask of Him, ask it.

There's an intimacy we talked about this last week that that is where it's at. Israel has intimacy with the Lord. It's beyond compare. To know that we can drop to our knees and call upon the God who made heaven and earth; this is what has been given to Israel.

And so now we continue with this groundwork. Moving on to Romans 9:6-7—**But it is not that the word of God has taken no effect.** In other words, Paul recognizes that not all his Jewish brethren have accepted Yeshua as Lord. He sees this fact, and his heart is broken over this. But he says—**it is not that the word of God has taken no effect.** And let me keep this straight: there are many Jewish believers in the first century. You know about this concept that some people don't know there were Jewish believers in the first century. Have you read the book of Acts? It is scary. But this is what they see; this is how they picture it. There were thousands of believing Jews running all over carrying out the word of God, and they confessed Yeshua as the Messiah. That is what established the church. The church was explicitly Jewish before any Gentile graced it. This is a fact! And so it's not that the word of God has taken no effect, but here comes the statement—**For they are not all Israel who are of Israel (Romans 9:6).**

If you think about that statement, you understand why Paul had to say what he said first. There was need to be concerned; there was the thought of the potential of another one of his brethren catching wind of this. Is this controversial? Yes. Make no mistake: Jews didn't run around in the first century saying, "Not all of you are of Israel." That's not what they did; it's not what they are doing today.

So Paul says—**they are not all Israel who are of Israel.** Then he explains this—⁷**nor are they all children because they are the seed of Abraham**—meaning physical descendants. The Hebrew equivalent is *zera`*. The word *zera`* is seed. It is literally a physical descended—but, **"In Isaac your seed shall be called" (Romans 9:6-7).**

This is where we really start digging into identity. Paul reveals something here that is absolutely vital about Israel. Her identity is not simply established on genetics or flesh. It's more than that; it's spiritual in nature. They have a spiritual identity.

Just think about the things that Paul was talking about in regard to what Israel was given. They were given the promises, they were given the covenants, and they were given the Torah. Every single thing that they were given is not of this earth. It is heavenly and spiritual; it is not fleshly. When you start thinking this through, you start realizing that their identity is much more; their identity is spiritual in nature, and it's imperative that we understand this. If you don't understand this identity, then you don't understand Israel. At which point, as I mentioned, you open yourself up to a serious identity crisis.

Now I want to point out something here. Paul makes this very controversial and very difficult statement—**they are not all Israel who are of Israel.** And then he goes on to say—⁷**nor are they all children because they are the seed of Abraham.** Now look what Paul does: there is a paradigm shift here—but, **"In Isaac your seed shall be called."**

What is Paul talking about with that statement? What does Isaac have to do with the calling? There's something about him. Paul is shifting the focus back to Isaac. If we want to understand the identity, this is where we need to begin by going back to Isaac.

What do we know about Isaac? Well, Paul is going to tell us—⁸**That is, those who are the children of the flesh, these are not the children of God; but the children of the promise are counted as the seed (Romans 9:8).** If you want to understand Israel's true identity, you have to understand promise. Only children of the promise are going to be counted as the offspring. Period. Continue in on in Romans 9:9—⁹**For this is the word of promise: "At this time I will come and Sarah shall have a son."**

Interesting! Who was Sarah's son Isaac? What was so miraculous about this? Remember, Abraham was a hundred years old; Sarah is ninety years old, and she was barren her entire life. She couldn't have children. And Scripture now says that she is past the point of being able to bear children. In other words, Abraham and Sarah having kids: mission impossible. It could not happen. But that's what we love about our God because He is an expert at making the impossible possible.

So how did this come to fruition? It came to fruition when the Lord came and told Abraham, "I'm going to give you a son. Your wife, not Hagar, your wife Sarah is going to bear your son. What does Scripture say? It says Abraham laughed.

When Sarah overheard this statement, she laughed. They are both laughing. This is hilarious! To them this is so outrageous, but the Lord made a promise when He spoke the word. Remember Isaiah 55:11—**So shall My word be that goes forth from My mouth; it shall not return to Me void.** He spoke the promise—**At this time I will come and Sarah shall have a son (Romans 9:9).** And surely, exactly what the Lord said by promise, Isaac was born.

So what do we know about Isaac? This is what Paul is conveying: He is a child of promise and a product of power. That's what he is. If you want to understand what this identity of Israel really looks like, go back to Isaac.

Now look what Paul says to the Galatians—**Now we, brethren, as Isaac was, are children of promise (Galatians 4:28).** Keep in mind that the Galatians are Gentiles, and he's educating them. Paul is telling them, "Wake up! We, Jew and Gentile, are brothers. We are children of Isaac; we are as he was: a child of promise.

To understand Israel's identity, we need to do what Paul says. We have got to go back to Isaac. I mentioned this last week: What is Isaac? He was a typology of Yeshua; he is the very picture of Yeshua. Abraham took Isaac to sacrifice him the very same way God took Yeshua, His Son, to bring him as a sacrifice. Isaac was a typology. There is no question about it.

And just to solidify this, we notice in this very same book where Paul says in Galatians 3:29—**And if you are Christ's, then you are Abraham's seed.** Again, if we go back to the Hebrew word for seed, *zera*, you are Abraham's descendants how? If I am Christ's, I am then—**Abraham's seed, and heirs according to the promise.** It's all about promise.

Think about Yeshua. Like Isaac, He was a promised child. The promise was given to Miriam (Mary) that He would be born. This promise could go back to Isaiah 7:14—**Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel**—which means God with us. Yeshua was a child of promise.

Here is something interesting that happened just recently. A very well known Orthodox Rabbi, that runs the Temple Institute, made a statement. His name is Rabbi Chaim Richman. He has spoken in Minnesota several times, and he made a statement just recently specifically in regard to Israel's identity. Keep in mind that the Apostle Paul just showed us ultimately where we have to go to identify and understand this identity. It is through Isaac but ultimately through Yeshua.

I will first give you Rabbi Chaim Richman's statement in its entirety. Then we will break this down.

The Korbon Pesach, synonymous with Redemption itself, is the most powerful expression of Jewish identity and Israel's mission to fearlessly slaughter idolatry. It represents the nation's true faith in G-d, and like the brit mila, it conveys our eternal covenant, thus it can be seen as the national circumcision of the Jewish people.²

So this is what Rabbi Chaim Richman had to say—[The Korbon Pesach](#). Now I have to stop here because you've got to understand that the rabbi is very careful in choosing his words. When he made this statement, you'll notice he didn't just say the "Passover sacrifice" because that's what it means. The Korbon Pesach is the Passover sacrifice. But he doesn't say that because he doesn't feel that the word sacrifice does Korbon justice because Korbon can translate into sacrifice, but what it means is to draw near to God. That's why he mentions the Korbon Pesach. We are drawing near through the Pesach sacrifice. That is how we draw near to God. So continuing, this is what he says—[The Korbon Pesach, synonymous with Redemption itself, is the most powerful expression of Jewish identity](#).

This is mind blowing! All he is doing is looking at his Torah, the book that God has given him, to understand the Korbon Pesach and the history of his nation, and what he says is— [the most powerful expression of Jewish identity](#). Isn't that fascinating because as you come to the first century, the Apostle Paul brought that very mantle by saying, "There He is, the Pesach sacrifice." Read 1 Corinthians 5:7; read the words of John the Baptist found in John 1:29— **Behold! The Lamb of God who takes away the sin of the world!**

So you look at this reality, and this is what they pointed out. And what is Rabbi Chaim Richman saying? What did we just look at in Galatians? Yeshua is the most powerful expression of Jewish identity. You cannot make this stuff up; this is amazing!

He continues—[and Israel's mission to fearlessly slaughter idolatry. It represents the nation's true faith in G-d](#). So, he literally looks at the Pesach Sacrifice and says—[It represents the nation's true faith in G-d](#). I marvel at that because as you go through Gospels, you see Yeshua say— **He who believes in Me, believes not in Me but in Him who sent Me (John 12:44)**.

This is literally the same statement that was made by Rabbi Chaim Richman. Yeshua was the very representative of the nation's true faith in God. Yeshua did say, "If you see me, you see the Father; if

you heard me, you have heard the father; if you reject me, you reject the father.” Yeshua is the Pasach Lamb; He is the very expression and representation of the nation's true faith in God.

Continuing—and like the brit mila [this is the covenant of circumcision], it conveys our eternal covenant. So the rabbi is identifying the fact that there's something about our nation of Israel. Everything that has been given is spiritual and eternal in nature. It is not temporary. This is a spiritual nation. Continuing—thus it can be seen as the national circumcision of the Jewish people. So Rabbi Chaim Richman looks at the Korbon Pesach and he says that this is the very example. When we sacrifice the Passover lamb, this is a national circumcision. We find then that this goes with what we read last week in Colossians 2:11—In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ. This is so Jewish in reality! When the Gentiles started putting their faith in the Korbon Pesach, there was a national circumcision going on; there was an outpouring of His Holy Spirit. If you want to understand Israel's identity, you're going to have to understand the Pesach lamb; you are going to have to understand Yeshua who is foreshadowed in the life of Isaac, who is a child of promise.

I want to take you back to Romans. Paul is going to go on to build upon the point that he is making here; he's going to take it further than Isaac and give us another example that's going to peel another layer back in regard to understand the depth, the reality, of Israel's identity. This is what Paul says in Romans 9:10-12—¹⁰ And not only this, but when Rebecca also had conceived by one man.... I want to stop here for a second. You need to understand this. It is not two men, or multiple dads or husbands; there is one. And this is going to be critically significant—even by our father Isaac ¹¹ (for the children not yet being born, nor having done any good or evil, that the purpose of God according to election might stand, not of works but of Him who calls), ¹² it was said to her, "The older shall serve the younger." ¹³ As it is written, "Jacob [or Israel] I have loved, but Esau I have hated."

Now there is something interesting about Rebecca. When you go back to the story in Genesis 25:19-26, Rebecca was concerned because something abnormal was going on in her womb. She had twins in her womb, and it was crazy. And she asked of the Lord—If it is so [if it is all OK], why then am I this way (Genesis 25:22)? And the response was because there are two nations in your womb.

So Paul continuing to clarify his statement that not all Israel are of Israel, he further presses the point here by bringing the story of the birth of Jacob and Esau to the table. It is really a fascinating situation when you think about it because genetically speaking Jacob and Esau are the same in the flesh. They come from the same parents: Isaac and Rebecca, and the same grandparents: Abraham and Sarah. I don't know how it can get any better than saying, “Yeah, my grandfather is Abraham; my grandmother is Sarah; my father is Isaac, and my mother is Rebecca.” Tell me how it gets more profound. And what does this tell you? It tells you that Israel's identity from the very start was not merely one of genetics or flesh.

There is a spiritual dimension involved in all of this that you can't refute. And this is what makes Israel such an enigma, a mystery. They are a mysterious nation like no other nation on the planet. If their identity was merely a matter of genetics and bloodlines, then we now have to concede that Esau is a Jew; he is a Hebrew.

Is anyone here going to raise your hand thinking Esau is a Hebrew? He is not a Hebrew. He is the father of the Edomites. Let's take it a step further: Jacob and Esau were circumcised the eighth day by Jewish parents, Hebrew parents, who had Hebrew grandparents.

You know that Paul bringing the story to the table is very revealing because it reveals that Israel's identity goes way deeper than flesh and blood. Their identity is established on promise. Israel, Jacob, was brought by promise while they were still in the womb and they were fighting.

So, Jacob came by promise. How did Isaac come on the scene? By promise. Let's go back and look at Abraham coming into relationship with God; that was by promise. God gave him a promise. Isaac was born by promise; Jacob was born by promise. My goodness! This is completely spiritual in nature.

Let's build upon this even further. I want to take you to John 8:31-32 where we find Yeshua speaking—³¹ Then Jesus said to those Jews who believed Him, "If you abide in My word, you are My disciples indeed. ³² And you shall know the truth, and the truth shall make you free." There is a lot of critical information here for us to understand because this is all about cause and effect. For every action there's an equal and opposite reaction. Well, if we abide in his words, we learn something happens. If we abide in His word, then we will know the truth. We're talking spiritual revelation. When I listen to Yeshua, and I believe that word, then He tells me that truth is given to me. And now if I know the truth, I'm told it's going to set me free.

Do you see how this works? What he's laying out here is very powerful. It is at this moment where we would expect the crowds to react in a positive manner by shouting, "Amen brother; preach it brother." That's not what Yeshua got. This is what he got—**They answered Him, "We are Abraham's descendants...(John 8:33).**

So, we had Yeshua making the statement that—if you abide in my word, the truth will set you free; and now you have their response—**They answered Him, "We are Abraham's descendants, and have never been in bondage to anyone. How can you say, 'You will be made free'?"** ³⁴ Jesus answered them, "Most assuredly, I say to you, whoever commits sin is a slave of sin (John 8:33-34).

So now we have two groups: The group that is free, and the group who is not free; they are slaves. The free are described specifically by those who listen to Yeshua, they follow His word and know the truth; therefore, they've been set free. Yet on the other side what depicts a slave is his action of being in bondage to sin; he would be habitually practicing sin. That is the difference between the two groups.

So, here we have the free, and we have the slave; and Yeshua is going to go on to tell us about the second group, the slave. John 8:35—**And a slave does not abide in the house forever.** What house do you suppose he's referring to? There's only one house; the house of Abraham or Israel. The warning He sends out here is—**And a slave does not abide in the house forever—they will be removed—but a son abides forever.** So we learn something about the free and the slave. The person who is free is an actual son; the one who is a slave is not a son. He is a slave, and the slave is removed. Therefore, and this is critical—³⁶ **Therefore if the Son makes you free, you shall be free indeed (John 8:36).**

I love this because Yeshua does what Paul did: He brings all the attention to Himself. Not that Paul brought it to himself; he brought it to Yeshua. And so here's Yeshua bringing all the focus back on them, "The only way you're identified as a son is if I set you free; you need Me." The whole focus is on Him. He is the greatest expression of Jewish identity that there is. He is the King of the Jews!

Continuing in John 8:37—I know that you are Abraham's descendants, but you seek to kill Me, because My word has no place in you. ³⁸ I speak what I have seen with My Father, and you do what you have seen with your father. ³⁹ They answered and said to Him, "Abraham is our father." Yeshua was not ignorant that they are literally flesh and blood descendants of Abraham; he lets them know this.

So they started out saying, "We are Abraham's descendants, and perhaps you didn't hear us the first time, so now we're going to come back with this: We are Abraham's children. We are claiming Abraham as our Father."

This is interesting because if you go back to the ministry of John the Baptist who was a *kohen* (priest), he actually warned his own brothers to not make this statement. Let me share this with you. This is powerful—⁷ But when he [John the Baptist] saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come? ⁸ Therefore bear fruits worthy of repentance, ⁹ and do not think to say to yourselves, 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham from these stones (Matthew 3:7-9).

Think about what he just said. He told them not to rely on the fact that they are the physical descendants of Abraham as a one way ticket to all the promises including moving from a slave to His son. Don't go there because God can raise up children of Abraham from stones.

So when we go back to John 8:39, we find that this is exactly what they tell Yeshua—³⁹ They answered and said to Him, "Abraham is our father." And this is how Yeshua answered them—If you were Abraham's children, you would do the works of Abraham.

You want to talk about understanding Israel's true identity. This right here shows their true identity. It is not merely fleshly or genetic. It is deeper than that. It is emphatically spiritual in nature. The genetic code of Israel is one hundred percent spiritual. And if it wasn't, their statement would have been justified, but Yeshua clarifies it; He comes and says, "No, wait a second."

I want you to notice something that I think is vital given how we started off this series. Looking at John 8:36 where Yeshua tells them that they need Him—³⁶ Therefore if the Son makes you free, you shall be free indeed. Then we go three verses more to John 8:39, and Yeshua tells them—If you were Abraham's children, you would do the works of Abraham. Did you catch it? It is the "structure of the faith." It is everywhere! This is my point: Within three verses in John chapter eight, Yeshua laid out the "structure of the faith." How do we know this? Number one, Yeshua said in John 8:36 that they need Him to forgive them and set them free; Yeshua is the Pesach lamb. What set Israel free in the land? It was the Pesach lamb. When that blood was shed, they were driven out of Egypt. The devil could not hold them because of the blood of the lamb.

So Yeshua tells them that they need Him to set them free, but then He tells them that—**If you were Abraham's children, you would do the works that Abraham (John 8:39; emphasis added).** This is the “structure of the faith.”

Let me take you to Revelation 12:17. This verse is going to mean a little bit more today because we see the “structure of the faith.” Revelation 12:17—**And the dragon was enraged with the woman [Israel], and he went to make war with the rest of her offspring....** He went to make war with whom? Israel’s offspring: the *zera`*. In other words, we would say the descendants. And how would you identify these descendants? Keep reading in Revelation 12:17—**who keep the commandments of God and have the testimony of Jesus Christ.**

The beautiful “structure of the faith” comes out here. What Yeshua was getting across to these men was identity— **If you were Abraham's children, you would do the works that Abraham (John 8:39; emphasis added).** I'm going to tell you that the “structure of the faith” is the paternity test: Do you confess Yeshua as the Messiah, as Lord and Savior? Do you keep His commandments; do you abide in his word?

You want to know why this is so important on so many levels? Number one, we have a lot of Gentiles who are having some serious identity issues; they are completely confused. But it's more than that. When you understand this for what it is, it wakes up a lot of Gentiles to the fact: “Guess what? There isn't a dual covenant scenario.” In other words, “We are not going to preach Yeshua to the Jewish people. We are not going to do it because the Jewish people have a different covenant.” And what do they do? They walk up to them, and they betray the Jewish people with a kiss. They tell them, “We love you, and we pray for Israel all the time. We are not going to proselytize; we're not going to share with you your king, the king of the Jews. We are not going to do that because we understand something: You have a completely different covenant.” What Bible are the people who do this reading?

Yeshua came to His own; He came for the lost sheep of the house of Israel. His own ministry was literally dedicated for His people who are the fleshly descendants of Israel.

You need to understand these things because no Jew buys into replacement theology. They scoff at it because it is ridiculous. They can read their Bible. But dual covenant theology, I have seen many rabbis embrace it with both arms and say, “We love this situation because the Gentiles are not proselytizing to us Jews. They realize we have a different covenant; we don't need Jesus.”

It's demonic! Dual covenant theology is far more deceptive than replacement theology. That is stupid to the Jewish people, and it should be. But not to a covenant theologian. You see—**Faithful *are* the wounds of a friend, But the kisses of an enemy *are* deceitful (Proverbs 27:6).** You think about that verse. The enemy comes in like a kiss, and he is betraying the Jewish people with this nonsense of dual covenant. Cannot be supported in Scripture, but somehow it grows because it is “all in love.”

Now if what Yeshua had said thus far wasn't crazy enough, then He lands this one in John 8:44—**You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he**

speaks from his own resources, for he is a liar and the father of it. Can you imagine the steam that was coming out of their ears and what was happening here? They were very angry. Just keep reading through the rest of the verses and you will find out how angry they were. Just to have this guy who is already radical and controversial come on the scene and speak to a group of Jews was enough to get them angry. Now keep in mind this wasn't all the Jews; don't fall into that deception. This was a particular group that He was speaking to, and He knew His audience. Then He tells them—**You are of your father the devil**—when they've established themselves as descendants of Abraham. You are asking for a fight; this is serious! These particular men did not possess the identity that they thought they did. Hence the deception. And, therefore, the Lord tells them at this point that they are removed from the household of God; they are removed from the household of Abraham.

I want to be very clear on something: this is not a New Testament thing. What Yeshua brought out and the things that the Apostle Paul is saying is not just this New Testament thing. You need to understand that this is something that the Jewish people were warned about in the Torah itself. It is worth sharing with you. We find it in Deuteronomy 29:19—**and so it may not happen, when he [meaning the child of Israel] hears the words of this curse [These are found in Deuteronomy chapters 27-29], that he blesses himself in his heart, saying, 'I shall have peace, even though I follow the dictates of my heart'—as though the drunkard could be included with the sober.**

So there is a warning here in the Torah. Listen to the reality of the Torah—if you don't do what it says, the curses of this law are going to come upon you. But it goes further. Listen to what we read here in the very next verse in Deuteronomy 29:20—**The Lord would not spare him; for then the anger of the Lord and His jealousy would burn against that man, and every curse that is written in this book would settle on him, and the Lord would blot out his name from under heaven.** When your name is getting blotted out from heaven, this is eternal; it's forever. This is the Lamb's book of life, and you are taken out of it.

Now it's really important to understand that He said that He had to blot them out. Make no mistake: the physical descendants of Israel, there calling is in the book. But they have the ability to walk away, and they've been warned throughout the Torah and throughout the prophets. The prophets have always preached repentance. John the Baptist came on the scene and preached repentance to turn his people back.

So, they're blotted out of heaven. And continuing on in Deuteronomy 29:21—**²¹ And the Lord would separate him from all the tribes of Israel [Emphasis Added].** This is total separation. And yes, they were Israel, but do you understand now what Paul is saying when he says—**For they are not all Israel who are of Israel (Romans 9:6)?** This is a Torah reality that when you reject the Messiah by not keeping the commandments—**the Lord would separate him from all the tribes of Israel for adversity, according to all the curses of the covenant that are written in this Book of the Law (Deuteronomy 29:21).**

I want to jump the tracks for a second. When you get into the book of Romans 11:20-21, Paul gives the Gentiles a nice little warning—**Do not be haughty, but fear. ²¹ For if God did not spare the natural branches, He may not spare you either.**

So you better take to heart this stuff that we're reading today. If you are looking at the Jewish people and thinking, "Well you know, the Jewish people just shouldn't sin; they shouldn't do that." I would look in the mirror because you're on the line.

And we are supposed to look at this, and your heart should be doing what Paul's heart is doing: bleeding for the Jewish people. You should be praying for their salvation knowing that we were never part of Israel. We had no part in Israel. If it wasn't for the grace of God, if it wasn't for Jewish men going out into the world spreading the gospel, you'd be dead.

This is what we would have: We would have no hope. But we do have hope because Jewish men who love the Messiah, who had love in their heart, went as God commanded. One, Paul, went to the Gentiles. Do you see how beautiful this is? This is all supposed to come together as one. So the Gentiles should be praying and should love on the Jew today knowing that if the Lord was willing to cut off a natural branch, the actual physical descendants of Abraham, I really need to watch it. I need to watch my P's and Q's. Amen?

So as we look at this verse in Titus 2:14—[Yeshua] who gave Himself for us [The focus is the Pesach Lamb], that He might redeem us [Jew and Gentiles] from every lawless deed [if the Son makes you free, you shall be free indeed (John 8:35)] and purify for Himself His own special people [Identity. And part of that identity is what?] zealous for good works [The Torah]. Who is to say what defines good works? You have to go to the Torah to define good works! Amen!

References:

1. John Adams (from a letter to F.A. Van der Kemp [Feb. 16, 1808] Pennsylvania Historical Society)
2. Rabbi Chaim Richman, the Temple Institute (Holy Temple Myth Busters: Part IV: Korban Pesach: To Be Or Not To Be?)