

TITUS Part 8: Yeshua's Redemption and Special People.

Chapter 2:13-14. (3/25/2017)

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.**

We are going to be continuing on in our study in Titus chapter two, and we are going to be looking at one verse in particular. We are going to hover here for a bit, and the reason we're going to hover is that the statement that we're going to see the Apostle Paul make is one of those that carries a wallop. It presents shock value when we see what he says. His statement is pretty radical and demands our undivided attention.

Let's circle back to Titus 2:13—¹³looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ ¹⁴ who gave Himself for us, that He might redeem us from every lawless deed.... Please take note: he doesn't say "from some lawless deeds" or "from particular lawless deeds"; he says that it is "from every lawless deed." If you check the Greek meaning of this, you will find that that is exactly what it conveys: "every lawless deed." So as we thumb through the Torah and look at all the righteous commandments of God, and we acknowledge all the times we have fallen, we need to understand that there's hope.

I mention this because over the last year or year-and-a-half there have been a lot of people that I've been in communication with from all over the world. What I am finding is that there are people that are drowning in sorrow, shame, and guilt over the sins that they have committed. And I am seeing that the devil is seductively whispering in people's ears and telling them, "God cannot forgive you; you've gone too far, and you have fallen too far away." The devil takes that shame and literally paralyzes them. I am seeing over and over again where people feel so ashamed and so guilty that they become paralyzed rather than confessing those sins to Yeshua, bowing before Him, and calling on His name with a humble heart.

People are not going to Yeshua. They are paralyzed; they are sitting in total shame. And as I look at this, I find it to be horrible because these are people that are struggling with depression, anger, and with frustrations, and they don't know why. They can't get out of it. It is this vicious circle that repeats over and over again.

I want to understand what Paul was saying in Titus 2:13-14. Yeshua came to redeem us from every lawless deed. So when you drop to your knees and confess your sins before the Lord with a broken and humble heart, you don't get up from your knees defeated. You get up from your knees more than a conqueror. You are victorious. This is who we're supposed to be in Yeshua. This is the power of his sacrifice, of His righteousness, and of His blood. Take this verse to heart so that if you're one of those who are struggling know this: if you kneel down before Him and confess your sins, He is faithful and just to forgive your sins. When you get up, you get up redeemed. Stop allowing the devil to tell you that "You have gone too far; it can't happen; these sins are just too bad for the Lord to forgive." They are

not! Yeshua can forgive every lawless deed; this is a scriptural fact. This is a very powerful statement that we're embarking on here.

So the statement "every lawless deed" is not what's radical, if you will. It is radical in its own right, but it's not controversial. What we're about to read right now gets really controversial. Continuing in Titus 2:14—**and purify for Himself His own special people, zealous for good works.** Did you catch that? Paul says—**His own special people.** Step back and look at this statement and understand the context by which the statement is being made. Here you have a Jew, Paul, speaking to an uncircumcised Gentile, Titus, and literally calling him God's own special people. It doesn't get more controversial or radical than that. Why is that radical? This is radical because Paul is drawing directly from the Torah. Did you know that this is explicitly a statement that is made of the Jewish people, of Israel? When you understand that concept, it makes Paul's statement really controversial because now you have Paul, a Jew, speaking to a Gentile and literally saying the very thing that was said exclusively and only of Israel. It is now being applied to this uncircumcised Gentile who's a believer in Yeshua. That's radical!

Let me take you to the Torah and show you where Paul is drawing from. Deuteronomy 26:18—**Also today the Lord has pro-claimed you to be His special people, just as He promised you, that you should keep all His commandments.** Here are the two verses together:

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.** (Emphasis added)

Deuteronomy 26:18—**Also today the Lord has pro-claimed you to be His special people, just as He promised you, that you should keep all His commandments.** (Emphasis added)

You can understand that you're virtually looking at identical statements here. Let me take it a step further. This phrase "special people" is translated *λαὸν περιούσιον* in the Greek. So when we go to the Torah and use the Septuagint, which is the Greek translation of the Hebrew, you will find that the phrase "special people" used in Deuteronomy 26:18 is the identical Greek phrase used in Titus 2:14. It is also the same context in both verses.

So here the whole backdrop of where Paul is coming from as he is speaking to Titus, is in the New Covenant. Yeshua came and invoked the New Covenant. And because of that He purified for Himself His own special people. Isn't that interesting! When we go back and look at what happened at Mount Sinai, we find that Yeshua drew Israel and redeemed them by the blood of the lamb. It was by the blood of lamb they were released and brought out of Egypt and were brought to the mountain. That is when the Lord entered into covenant with Israel. And when does He call them His "special people?" At that moment of covenant.

So here you have this backdrop of this covenant in Deuteronomy, and you have the same structure being laid out in Titus in which the term "special people" is applied to those who are in covenant with Yeshua.

You can find this same term in Torah applied in places such as Exodus 19:5 and other places. There is a reason that you are being purified and sanctified. There is a reason you are being set apart and called His own "special people." What is that reason? In Titus 12:14, Paul says we need to be zealous for

good works. When you go to the Torah, Deuteronomy 26:18, it states that you should keep all his commandments.

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.* (Emphasis added)

Deuteronomy 26:18—*Also today the Lord has pro-claimed you to be His special people, just as He promised you, that you should keep all His commandments.* (Emphasis added)

I want you to understand something: they are identical statements. It means the exact same thing. I challenge you to go do a word study in the New Testament. Look at how the term “good works” is actually being utilized. You will recognize that it has been utilized in the context of “His commandments.” That's what “good works” is. It is “His commandments.”

A perfect example of this is 2 Timothy 3:16-17—¹⁶ *All Scripture [Torah] is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness,* ¹⁷ *that the man of God may be complete, thoroughly equipped for every good work.* How do you know what a good work is? What might be good to you might be something different to me. Not to the Apostle Paul. The only way to define what good is would be by the Torah. You need to go back to the Law of God; you go back to Torah. That is how Paul defines what a good work is. What does it say in Scripture about good works? *Let your light so shine before men, that they may see your good works and glorify your Father in heaven (Matthew 5:16).* It is about your obedience to God.

When you look at that statement in 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*—what does it tell you? I'll tell you what it tells me. Paul had a very clear understanding of who the Gentiles were in the Messiah Yeshua to the point that he calls them by a name reserved explicitly for Israel, “His own special people.” This is completely controversial, and you can imagine why Paul was not very popular in the first century. If you make statements like this, you're not going to be really popular.

Having said that I want to be very clear because of the ugly history of Christianity. I want to be very clear in regard to what Paul is not saying. Paul is not saying that the Gentiles or the Church, however you want to define it, has replaced Israel. Paul has not said that they have changed Israel in any way, or that they removed Israel. That's what replacement theology is, and that would have been anathema to Paul. But more importantly it's anathema to the truth of God's Word. Israel will never be moved; Israel will not be moved; you cannot move Israel. They are God's chosen people; therefore, the whole concept of replacement theology is complete and utter foolishness. There certainly are other ideologies that we could talk about that have crept in that are far more deceptive than Replacement Theology. Replacement Theology isn't deceptive at all. There are no Jews being deceived by Replacement Theology. They think it's insane, and they're absolutely correct. .

So if that's not what Paul is saying here, if he's not saying that the Gentiles have replaced Israel, then what does Paul mean? This is something I want to spend a little bit of time on so that we understand how Gentiles fit into the picture of Israel.

I want to share something interesting in regard to how the Lord works. And I find that He does this to me all the time. Over the last several weeks, there has been this abnormal amount of people from all over the world contacting me in regard to this very issue. And here we are today covering this very

topic. And it is kind of mind-blowing to me because there is a common denominator of all these people that are contacting me. The common denominator is that they are all Gentiles who are discovering the Torah. Their eyes are being opened to the Torah and the legitimacy of the Torah. But when their eyes are opened to Torah, all of the sudden all they have all these questions. And for some of them it becomes an identity crisis. They want to know answers to questions like these: are we Israel; are we not Israel? Are we grafted into Israel; are we not grafted into Israel? Is the Church Israel, or is Israel the Church? Is the Church separate from the Gentiles? Are there two Israels? And so many more questions like these.

I love this one: are we the lost tribes of the House of Israel? How many of you are familiar with the Ephraimite Movement? This is called the Two House Movement. For those of you who are not aware of the Ephraimite Movement, it is alive and well on the Internet. If you get tangled up in those websites, you're going to come across this. Therefore, I'm going to briefly talk about this. In regard to the Ephraimite Movement or the Two House Movement: number one, they believe that there are still two houses. They believe there is the House of Judah which is the Southern Kingdom, and we have the House of Israel which is the Northern Kingdom. So they teach that because you're a Christian, you love Yeshua who is the King of the Jews, your heart is melted for the Jewish people and their ways, you hear the shofar, and it sounds wonderful to you, yet you can't explain why, but you want to hear it, and you have a heart that's melting for Torah; therefore, you must be a lost sheep of the House of Israel.

This is a very interesting theory. Never mind the grace of God. We are just going to slide the grace of God over a little bit. Never mind the move of the Holy Spirit which guides us in all truth. Never mind the compassion of the Lord to show us the truth and give us His heart of love for His people, the people of Israel. Never mind that He gives us a heart to seek after His truth. No. Just ignore all of that and put that aside.

Do you know why this happens? It is because of your flesh. This is how we need to reconcile these things. You want to talk about an identity crisis. This is a major identity crisis. If I had a nickel for every time somebody came up to me and they said, "I love the Jewish people; I have had a heart for Torah recently, and I love to hear the shofar blow. Because of that I had to seek out my genealogy because I have to have an answer for why all this is happening. It is not necessarily what the churches do, but this is what I'm doing, so I must be Jewish. And wouldn't you know that when I went and started seeking out my genealogy, and I found out that my brother's, sister's cousin twice removed, uncle's grandfather's, father's, father was a quarter Jewish. So I am Jewish. Now all of a sudden it makes perfect sense as to why my heart is melting for the Torah. Now it makes sense why I love the Jewish people."

Never mind the grace of God. Slide that aside. Never mind the move of the Rauch HaKodesh [Holy Spirit]; move that aside. This all happens because of the flesh.

For those that have an identity crisis, I'm going to tell you something. If you go online, Satan is going to offer an answer to those who are in crisis. And one of those moments is the Ephraimite Movement. This offers you an identity so that you feel good knowing you've been confirmed in the flesh rather than through the grace of God.

So we're going to be talking about this, and we're going to be traveling throughout the word to really get to the reality of how the Gentiles fit into the picture, what that means, what that looks like, and ultimately get a better appreciation for how Paul can make such a controversial statement here.

Now I want to begin our journey speaking about “two house.” I want to take you to the prophecy that “two house” really gets its name from. It is a prophecy found in Ezekiel 37:15-17 and talks about the two houses of Israel. This is a really good place to start our search. It reads—¹⁵ Again the word of the LORD came to me, saying, ¹⁶ "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.' ¹⁷ Then join them one to another for yourself into one stick, and they will become one in your hand. So here you have the two kingdoms. You have the Southern Kingdom of Judah, and you have the Northern Kingdom of Israel. And these are called, individually, sticks. And God is telling Ezekiel to put these sticks together. Continuing in verse 22—²² 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.

The question now becomes: has this happened? You are looking at this prophecy, and we want to know where we're at in prophecy. Has the story already taken place, or is this coming in the future? What does this look like? A key component to understanding this particular prophecy rests upon the words “one King.” So you're going to know when that prophecy is fulfilled when one king comes on the scene and gathers Judah to Israel; you will know when the two kingdoms are gathered together to be one kingdom.

Think about the concept today. If we are looking at events that lead up to today, has this prophecy happened already? To answer that question, I want to take you back to a story we covered just two weeks ago. It is the story of Rehoboam. And for those of you who weren't here, here is just a little backdrop. Under David's reign and even his son King Solomon's reign, the kingdom was perfectly united and strong. However, when Solomon's son ascended to the throne, immediately the kingdom was divided into the Southern Kingdom of Judah and the Northern Kingdom of Israel. So there was a complete division. But here is the thing: you want to pay close attention to the event that led to the kingdom being divided and the things that are said and obviously done.

You want to pay very close attention to what was said and done. We need to do this if we want to know if this prophecy has come to fruition yet. Has one king united the two kingdoms? We might want to go back and look at when was it one kingdom. Then we look at when it was divided into two because maybe there might be a trail of breadcrumbs there. There might be some evidence that the Lord had left for us to understand when this prophecy would in fact be tangible, when it would come to pass.

So I want to take you back to this story because this is exactly what we're going to see. We are looking at 1 Kings 12:1-4—And Rehoboam went to Shechem, for all Israel had gone to Shechem to make him king. ² So it happened, when Jeroboam the son of Nebat heard it [he was still in Egypt, for he had fled from the presence of King Solomon and had been dwelling in Egypt], that they sent and called him. Then Jeroboam and the whole assembly of Israel came and spoke to Rehoboam, saying, ⁴ "Your father made our yoke heavy; now therefore, lighten the burdensome service of your father, and his heavy yoke which he put on us, and we will serve you." So here you have the people who were under Solomon's very intensive labor system now coming to Rehoboam and asking that the very heavy yoke and great burden be lifted from them. Well, he answers in verse five—⁵So he said to them, "Depart for three days, then come back to me." And the people departed. ⁶ Then King Rehoboam consulted the elders who stood before his father Solomon while he still lived, and he said, "How do you advise me to answer these people?" And again, just to reiterate from several weeks ago, Rehoboam goes to consult the elders. He goes to consult the old, wise men of the land that have wisdom—the aged.

I want to look at this wisdom that these old, wise men of the land gave to Rehoboam that is recorded in 1 Kings 12:7—**And they spoke to him, saying, "If you will be a servant to these people today, and serve them, and answer them, and speak good words to them, then they will be your servants forever."** So the advice they give to Rehoboam is to gently respond to these people with kindness, love, and humility. They even suggest that Rehoboam be a servant to the servants. By doing so, they claim he will gain them forever, and so this is the brilliant wisdom of these men.

Now I want to start drawing some parallels here, to start connecting the dots. When we compare the example given in the last verse to the ministry of Yeshua, what do we find to be similar? He came to be a servant. When we look at John 13:1-17, we find that Yeshua washed his disciples' feet. That is serving the servants. So we find Yeshua instructing in John 13:14-15—**¹⁴ If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵ For I have given you an example, that you should do as I have done to you.** We can also consider Philippians 2:5—**Let this mind be in you which was also in Christ Jesus, ⁶ who, being in the form of God, did not consider it robbery to be equal with God, ⁷ but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.** We literally find Yeshua coming as a servant. So when we read this passage we find the elderly men instructing Rehoboam to be a servant to these people, and then we look at Yeshua's ministry and find that He actually came and was a servant.

Let us not forget: Yeshua, like Rehoboam, was a king. In fact, He was born king. What did the Magi from the East ask? **"Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him"** (Matthew 2:2). Yeshua was born a king, and He died as a king. Remember what was written and placed above His head when He was on the cross? The transliteration of the Hebrew is *Y-shua HaNotzri Vemelch HaY'hudim*. In English we have JESUS THE NAZARENE, THE KING OF THE JEWS (John 19:19).

Start putting this all together. You understand that there's the House of Judah which has its own king. Then you have the House of Israel, and it has its own king. Then look closely at the title of Yeshua when He rises on the scene in the New Testament. He is not just called the King of the Jews. This is what we find in John 1:49—**Nathanael answered and said to Him, "Rabbi, You are the Son of God! You are the King of Israel!"** He's not just called the King of Judah; He is called the King of Israel. You need to start looking at some of these things that Yeshua did in order to understand whether these two kingdoms have become one kingdom and Yeshua is their one king.

Let's get back to our story because there's more. After Rehoboam listens to the advice of the old, wise men, he really is not impressed. He then turns to the young men, and this is what we read in 1 Kings 12:10-11—**¹⁰ Then the young men who had grown up with him spoke to him, saying, "Thus you should speak to this people who have spoken to you, saying, 'Your father made our yoke heavy, but you make it lighter on us'--thus you shall say to them: 'My little finger shall be thicker than my father's waist! ¹¹ And now, whereas my father put a heavy yoke on you, I will add to your yoke; my father chastised you with whips, but I will chastise you with scourges!"** So what ends up ultimately happening is Rehoboam rejects the wise advice of the elders in favor of the younger men. So he increases the yoke; he increases the people's burden.

So here's the thing, and I mentioned this two weeks ago. Rehoboam spoke these words to them when the kingdom was still one. As soon as he spoke these words, the kingdom was divided. That is huge! And here's why. Because when Yeshua comes on the scene, we find him speaking according to what the

old, wise men had advised Rehoboam to say. Look at Matthew 11:27-28—²⁷ All things have been delivered to Me by My Father, and no one knows the Son except the Father. Nor does anyone know the Father except the Son, and the one to whom the Son wills to reveal Him. 28 Come to Me.... I want to stop right there. This is a king calling out to His servants. This is a proclamation of a king saying—Come to me. And then look at the rest—all you who labor and are heavy laden.... Isn't that interesting?

The very same terminology being used by Yeshua is the same as these men of Israel when they were standing before Rehoboam begging for mercy because their labor was hard, and they were heavy laden. They are asking for mercy. And here is Yeshua who comes on the scene as the King of the Jews, the King of Israel, and He says—Come to me all you who are labor and heavy laden. And what's the response? I will give you rest. ²⁹ Take My yoke.... We find the exact same terminology being used by these men in regard to increasing their yoke, but Yeshua says—²⁹ Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. ³⁰ For My yoke is easy and My burden is light." Isn't that amazing? The old, wise men told Rehoboam to speak good things to the people of Israel. Speak kindly and speak lovingly. And here you have the King of Israel literally speaking in this way.

As I mentioned last week, had Rehoboam spoken according to the old men, his kingdom would have never been divided. It would have remained one (*echad*) kingdom; it would have been strong. But he didn't. Now here you have Yeshua speaking according to the wisdom of the old, wise men, and what do you think happens? He unites His Kingdom.

Let me build upon this even further. I want to take you to the book of Hosea where there is a parallel prophecy of Ezekiel 37:15-22. God commands Hosea to do something very interesting. God tells Hosea that he needs to go take a wife of harlotry and to have children of harlotry. God said that He commanded this because of what Israel had done. What is fascinating is that Hosea's wife Gomer bore him three children, and all three of these children had a prophecy attached to their name. I want to take you through this because this is interesting. The first child born to Hosea was a son named Jezreel. The name Jezreel literally means—[God will] bring an end to the kingdom of the house of Israel (Hosea 1:4).

So here is this horrific prophecy. Think about being Israel and hearing the words that the Lord is going to bring an end to Israel. This was very terrifying. Then another child is born, but this time it's a daughter named Lo-Ruhamah which literally means— For I will no longer have mercy on the house of Israel (Hosea 1:6). A third child is born, and it's a son. His name is Lo-Ammi which means— For you are not My people, and I will not be your God (Hosea 1:9). These prophecies come out completely devastating.

Fortunately, I don't have to go but a few verses as I continue to find that the curse that was pronounced over Israel is actually turned into a blessing. It is reversed. And what would you call that when there is a reverse of the curse and you get blessed? I call that grace and mercy. You are going to see the mercy of God upon Israel as we continue to read in Hosea 1:10—¹⁰ Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered. And it shall come to pass in the place where it was said to them, 'You are not My people,' there it shall be said to them, 'you are sons of the living God.'

And so right there you have the movement of grace. In this prophecy there has to be some form of awesome grace and some mercy that is given to Israel. What does that look like? It is interesting as we continue the prophecy in Hosea 1:11—¹¹**Then the children of Judah and the children of Israel shall be gathered together...** [emphasis added]. So a part of this prophecy is when the grace and mercy of the Living God is poured out on Israel, and the curse is turned into a blessing. That is the moment when Judah and Israel are brought together. And what do they do? They—**appoint for themselves one head; and they shall come up out of the land, for great will be the day of Jezreel (Hosea 1:11; emphasis added)!**

You just think about the life and ministry of Yeshua literally fulfilling this prophecy. That He is what we learned about. Yeshua is literally the grace and mercy of God. And through Him there is total restoration and total unity. He fulfilled the prophecy.

I want to give you evidence that as we get to the New Testament we find that Yeshua's Apostles understood this. They understood that this specific prophecy was fulfilled in the life of Yeshua, and let me show you the evidence. We go to 1 Peter 2:9-10—⁹ **But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light;** ¹⁰ **who once were not a people but are now the people of God, who had not obtained mercy but now have obtained mercy.** Peter is literally quoting the prophecy of Hosea, and he's quoting it in context: because of what Yeshua did; because of His grace and His mercy; He has fulfilled the prophecy. This is where we are at in prophecy.

Now here is where this ties in with our verse today. When Yeshua came and successfully joined the kingdoms of Israel and Judah making them one nation, not only did He make them one, but it went beyond that. The gospel of the Living God went to the four corners of the globe and started grabbing the Gentiles and started pulling them out of Babylon—**Come out of her, my people, lest you share in her sins, and lest you receive of her plagues (Revelation 18:4).** So now we see the gospel, grace and mercy, going to the Gentiles.

Let me take this to John 10:4—⁴**And when he brings out his own sheep, he goes before them; and the sheep follow him, for they know his voice.** Now we know that when Yeshua started His ministry He was not sent except to the lost sheep of the House of Israel. The sheep that are spoken of in the John verses are the lost sheep of the House of Israel, and they hear His voice. But that's not the end of it. Dropping down to John 10:16 we read this—¹⁶ **And other sheep I have which are not of this fold; them also I must bring, and they will hear My voice; and there will be one flock and one shepherd.** (Emphasis added)

Are you starting to get what's going on here? Paul makes a statement in Titus 2:14 that is highly controversial to an uncircumcised Gentile believer calling him his own special people—**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.** (Emphasis added)

Paul understood this. He understood what the work of the Rauch HaKodesh (Holy Spirit) had done. He understood what the blood of Yeshua had done. There is one shepherd; that is the end of the story. And there is only one flock; and that flock is Israel. That's the only flock, and Yeshua, through the Holy Spirit, is drawing these men out of the nations and bringing them in to Israel. He is not replacing Israel. He is not dividing Israel, nor is He removing Israel. The nations, Gentiles, are now becoming part of Israel. There is a vast difference. .

Let me take you to the very next chapter, and we will continue to build on this information. John 11:49-52—⁴⁹ And one of them, Caiaphas, being high priest that year, said to them, "You know nothing at all, ⁵⁰ nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish." ⁵¹ Now this he did not say on his own authority; but being high priest that year he prophesied that Jesus would die for the nation, ⁵² and not for that nation only, but also that He would gather together in one the children of God who were scattered abroad. And so the Gentiles who believe in Yeshua are there confessing, and they are picking up their cross and following Yeshua. They are literally being joined to Israel. They are being grafted in as Paul says in the book of Romans.

So when we read this statement in Titus 2:14—of His own special people—we now better understand how he can get away with making that statement. It is because Israel and the Gentiles are one in Yeshua. This is why Paul called Titus his *adelphos* (Greek for brother). No Jew went around calling uncircumcised Gentiles their *'ach* (Hebrew for brother). They didn't do it. The Gentiles were not their *achim* (brothers) prior to that. It was only through the redemptive work of Yeshua that they could become *achim* (brothers).

So there shouldn't be an identity crisis because whether you're a Jew or whether you're a Gentile our identity rests in Yeshua. Yeshua has brought all together as one. In fact, to help you appreciate this further, I want to show you Yeshua's heart in the matter, and one of the most powerful ways you can look at this is in His own prayer to His Father. This prayer is typically known as the intercessory prayer. We find this in John 17:11—¹¹ Now I am no longer in the world, but these [He was referring to his disciples, those who follow Him] are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. Now this is explicitly the lost sheep of the House of Israel that He went out and gathered, and his Jewish disciples. And He is praying to the Father that they be "one." Yeshua wants them to be "one." It is not an abstract statement when Yeshua asks that they be "one," and we might wonder what that means. Yeshua, however, tells us what that means and how "one" it is: as We are.

If you want to really appreciate what He is saying here, analyze the relationship between the Son and the Father in regard to how "one" are they? How *echad* are they? This is Yeshua's heart in His prayer: for His own disciples, His Jewish disciple, they are to be that "one." The reflection of that relationship should be reflecting the relationship between the Father and the Son.

Let me take this a step further. How does this include Gentiles? Drop down to John 17:19-21—¹⁹ And for their sakes I sanctify Myself, that they also may be sanctified by the truth. ²⁰ "I do not pray for these alone, but also for those who will believe in Me through their word; ²¹ that they all may be one...

So think about what He just said: I don't pray for them alone; I am praying for the gospel which they brought out to the four corners of the globe. I pray for everyone who listens to them, adheres to, and believes this gospel that they may be "one." Again, look at how this statement continues in verse 21—as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. Right there is how Yeshua defines "oneness."

This is why Paul's statement in Titus would be so controversial. This is why he could call an uncircumcised Gentile his *'ach*. This is why Paul can say to the Gentiles, "You are His special people." Because he understood that we are *echad*; we are so "one" that our relationship is like that of the Father and the Son. You want to wrap your mind around that: what the Jew and the Gentile are supposed to be together in the relationship that the Father and the Son have.

If you still want more to help put it in context for you, go to Ephesians 4:4—⁴ **There is one body and one Spirit, just as you were called in one hope of your calling;** ⁵ **one Lord, one faith, one baptism;** ⁶ **one God and Father of all, who is above all, and through all, and in you all.** There are not two bodies; there are not three bodies; there is only one body. This is so clear that there should not be an identity crisis.

I want to close with something that is about the New Covenant. If you go to Jeremiah 31:31-33, you find that these verses are prophecy about the New Covenant. And through that prophecy we get the timing of when these nations are brought together. We get the timing of the coming of the Mashiach, Mashiach ben David, and how He is directly tied to this. So here's the prophecy—³¹ **Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah....** So He says there is a new covenant coming, and He is calling by name the House of Israel and the house of Judah. He is identifying the two kingdoms; there's no question about that. Continuing—³² **not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the Lord.** ³³ **But this is the covenant [the New Covenant] that I will make with the house of Israel after those days....**

Did you catch something in those verses? Go back to 31:31 and notice how He explicitly mentions two houses— **the house of Israel and with the house of Judah.** The two houses are mentioned by name, but then He goes on to say that He is going to invoke this new covenant. Then as we come to 31:33, we get this—³³ **But this is the covenant [the New Covenant] that I will make with the house of Israel.** There is only one kingdom mentioned. Only the House of Israel is mentioned. So through the New Covenant and through the redemptive work of Yeshua, something happened. The kingdoms were brought together. They were made *echad*. Amen!