

Grafted In - To The Israel of God (Part 1)

HIGH-LEVEL STUDY GUIDE

Finding the Ancient Path

<https://www.youtube.com/watch?v=TZ4ujGpigSs&t=1630s>

Designed to align with the companion presentation and the supplied teaching transcript.

Teaching Summary

This first installment of Grafted In – To the Israel of God challenges the claim that the Christian church replaced Israel as God's covenant people. The speaker opens by discussing Luke 21 and cautioning against equating every conflict involving Israel with the final prophetic events. He defines replacement theology or supersessionism, then examines Marcion of Sinope and argues that separating the Gospel from the Hebrew Scriptures has influenced later Christian teaching. Against that separation, the Teaching cites Yeshua's words about the Law and Prophets, Paul's defense in Acts, Peter's warning about misreading Paul, and passages connecting faith with God's commandments. It then introduces Gentile inclusion as part of God's purpose from the patriarchs onward, tracing the call of Abraham, Israel's covenant calling, the olive-tree image, and Israel's role as a light to the nations. Part 1 concludes with questions and a prayer for those affected by conflict in Israel. The speaker reserves fuller treatment of grafting in for Part 2.

Key Scriptures

- Luke 21:20-28 — Jerusalem, distress, the times of the Gentiles, and the Son of Man
- Matthew 21:43 — A kingdom given to a people bearing fruit; examined in the replacement-theology discussion
- Acts 25:8 — Paul's defense against accusations concerning Jewish law and the temple
- Matthew 5:17-19 — Yeshua's words concerning the Law and the Prophets
- 2 Peter 3:15-17 — Warning about distorting difficult passages in Paul's letters
- 1 John 5:2-3 — Love for God and keeping His commandments
- Revelation 14:12 — The commandments of God and faith in Yeshua
- Acts 15:19-21 — Instructions to Gentile believers and the reading of Moses
- Acts 21:20 — Jewish believers described as zealous for the law
- Romans 2:13-15 — Gentiles and the work of the law written on the heart
- Genesis 11:7-9; Genesis 12:1-3 — The nations and the call of Abraham
- Genesis 17:4-6; Genesis 35:11; Genesis 48:19 — Promises involving many nations and a multitude of nations
- Deuteronomy 7:6-8; Exodus 19:5-6 — Israel chosen as a special people and kingdom of priests
- Jeremiah 11:16 — Israel described as a green olive tree
- Isaiah 42:6; Isaiah 49:6 — A light to the Gentiles and salvation to the ends of the earth
- Zechariah 8:23 — People from the nations seeking God with His people
- Psalm 122:6 — Prayer for the peace of Jerusalem

Key Takeaways

- The speaker cautions against treating each current conflict in Israel as definitive fulfillment of Luke 21.
- Replacement theology is introduced as the view that the church has superseded Israel in God's covenant purposes.
- Marcion's historical ideas are discussed as a case study in separating Christian faith from Hebrew Scripture; broader influence claims are the speaker's assessment.
- The Teaching argues that Paul's defense in Acts and Yeshua's words in Matthew 5 resist an anti-Torah reading.
- 2 Peter 3 is used to encourage careful interpretation of Paul's writings.
- Obedience is described as a response to faith, not a way to purchase salvation.
- Acts 15 and Acts 21 are presented as evidence that early believers remained engaged with the Law of Moses.
- The speaker traces inclusion of the nations through God's promises to Abraham, Jacob, and Ephraim.
- Israel's calling as a holy nation and light to the nations is central to the introductory argument.
- The Teaching introduces the olive-tree theme and reserves fuller treatment of grafting in for Part 2.

Study Outline

Opening: Israel and prophetic expectations

- Luke 21 is read alongside contemporary concerns about Israel.
- The speaker distinguishes ongoing conflicts from the signs he expects at the culmination.

Defining replacement theology

- The idea that the church supersedes Israel is introduced.
- The speaker asks whether covenant promises can simply be discarded.

Marcion and separation from Hebrew Scripture

- Marcion of Sinope and his canon are described.
- The Teaching connects anti-Torah readings to a perceived separation of law and grace.
- Historical and causal assertions here are the speaker's presentation.

Testing interpretations against Scripture

- Acts 25:8, Matthew 5, and 2 Peter 3 are used to challenge readings of Paul that dismiss Torah.
- The speaker discusses modern examples of 'unhitching' Christianity from the Hebrew Scriptures.

Commandments, faith, and the early believers

- 1 John 5 and Revelation 14 are discussed.
- Acts 15, Acts 21, and Romans 2 are used to discuss Gentile and Jewish believers.

Grafting in and the nations

- The speaker argues that Gentile inclusion was not invented after the cross.
- Examples of non-native Israelites and earlier sojourners are mentioned.

God's promises and Israel's calling

- Genesis 11–12, Genesis 17, and Deuteronomy 7 are discussed.
- Israel is described as God's holy nation and olive tree.

A light to the nations

- Isaiah 42 and 49 and Zechariah 8 frame Israel's witness to the nations.
- The speaker connects God's commandments with Israel's calling.

Closing discussion and prayer

- Questions address the relationship between the Father and Yeshua.
- A participant prays for those affected by conflict in Israel.
- Fuller teaching on grafting in is deferred to Part 2.

Discussion & Reflection

1. What is replacement theology?

2. Does the Teaching say the church has replaced Israel?

3. What does it mean to be grafted in according to Part 1?

4. Were Gentiles included among God's people before the New Covenant?

5. Why does the Teaching discuss Luke 21?

6. What signs does the speaker highlight in Luke 21?

7. What is supersessionism?

8. How is Matthew 21:43 used in the replacement-theology debate?

9. Who was Marcion of Sinope?

Personal Application

Prayer Focus: Ask Yahovah for wisdom to read Scripture carefully, humility toward His people, and peace for those affected by conflict.

- Which passages should I reread before drawing conclusions about Israel and the nations?

- How do I distinguish biblical teaching from a historical claim made in a presentation?

- How can I demonstrate love for God and my neighbor while studying contested doctrines?
