

Grafted In - To The Israel of God (Part 2)

STUDY GUIDE

Finding the Ancient Path

<https://www.youtube.com/watch?v=yWrGB614Wp4&t=1549s>

Teaching Summary

Part 2 develops the speaker's argument that Gentiles are grafted into Israel's covenant story rather than replacing Israel. He begins with Isaiah 56 and Exodus 12, emphasizing that foreigners could join God's people and that covenant life involved allegiance to His ways. He contrasts the Hebrew idea of returning (shuv) with the Greek idea of changing one's mind (metanoeō) as an illustration of repentance for Israelites and Gentiles. Turning to Genesis 48, Jeremiah 31, and Romans 9–11, he connects Ephraim, the nations, partial blindness, the elect, and the fullness of the Gentiles. The speaker interprets Paul's olive-tree image as an invitation to stand by faith expressed in obedience, while warning Gentile believers against pride. He argues that Israel has not been rejected and discusses a future restoration and removal of blindness. The presentation includes audience questions about discipleship, repentance, baptism, spiritual growth, and the relationship between faith and obedience. Historical, linguistic, and prophetic conclusions in the Teaching are the speaker's interpretations.

Key Scriptures

- Isaiah 56:3-7 — Foreigners and eunuchs who hold fast to God's covenant
- Exodus 12:48-49 — One law for the native-born and the stranger
- John 14:15,21; 15:10 — Love for Yeshua and keeping His commandments
- Jeremiah 31:31-34 — The New Covenant named with the houses of Israel and Judah
- Genesis 48:19 — Ephraim and the multitude/fullness of nations
- Romans 11:25-26 — Partial blindness and the fullness of the Gentiles
- Romans 9:1-9 — Israel's privileges and children of the promise
- John 8:39 — The works of Abraham
- Romans 8:19 — Creation awaiting the revealing of the sons of God
- Romans 9:30-32 — Righteousness by faith rather than works alone
- Romans 11:1-7 — God has not cast away His people; elect and the rest
- Romans 11:11-15 — Salvation to the Gentiles and Israel's restoration
- Daniel 12:4 — Knowledge increasing in the time of the end
- John 4:22-24 — Salvation from the Jews and worship in spirit and truth
- Romans 11:17-24 — Wild and natural olive branches; faith and unbelief
- Deuteronomy 6:4-5 — The Shema and love for Yahovah
- Isaiah 36:5 — Trust and rebellion, used in a word-study discussion
- Romans 11:26-29 — The Deliverer, covenant, and God's continuing calling
- Acts 15:19-21 — Gentile believers and the reading of Moses
- Jeremiah 11:16 — Israel as a green olive tree

Key Takeaways

- Part 2 revisits the speaker's rejection of replacement theology and affirms God's continuing promises to Israel.
- Isaiah 56 and Exodus 12 frame the inclusion of foreigners in covenant life.
- Repentance is described as returning to God's ways or changing direction toward them; the linguistic contrast is the speaker's teaching illustration.
- Jeremiah 31 names Israel and Judah as parties to the New Covenant, while the speaker describes Gentile inclusion through faith.
- Genesis 48 and Ephraim's 'fullness of nations' are connected to Romans 11 in the speaker's interpretation.
- Romans 9 distinguishes ancestry from the children of promise; the speaker stresses faith rather than lineage alone.
- Romans 11 is presented as explicitly denying that God has rejected His people.
- The elect, the rest, and partial blindness are examined through audience discussion; the speaker offers a contextual interpretation.
- Israel's stumbling is described as opening salvation to the Gentiles and ultimately provoking Israel toward restoration.
- The olive-tree image warns Gentiles against arrogance and presents standing by faith as a continuing responsibility.
- Hebrew 'hearing' is connected with obeying; the speaker contrasts active faith with intellectual assent.
- Audience discussion stresses growth in knowledge and repentance over a lifetime without presuming to judge anyone's eternal standing.

Study Outline

Opening and Part 1 recap

- Replacement theology and Marcion are revisited as the speaker framed them in Part 1.

Gentiles welcomed into Israel

- Isaiah 56 and Exodus 12 are used to describe foreigners joining the covenant people.

Repentance: returning and changing direction

- The speaker contrasts shuv and metanoeō and links repentance to covenant allegiance.

Ephraim and the nations

- Genesis 48 and the dispersed house of Israel are linked to the fullness of the nations.

Partial blindness and the fullness of Gentiles

- Romans 11:25–26 introduces the mystery of Israel's partial blindness.

Israel, promise, and faith

- Romans 9 and John 8 frame ancestry, promise, faith, and obedience.

God has not cast away Israel

- Romans 11:1–7 is central to the rejection of replacement theology.

The elect and the rest

- The speaker and audience work through a difficult interpretation of Romans 11:7.

Faith and continuing repentance

- Questions explore obedience, salvation, discipleship, and growing understanding.

Salvation comes to the Gentiles

- Romans 11:11–15 is read alongside an illustrative example from modern church history.

Fullness of the Gentiles

- The speaker offers a view of how knowledge of God spreads among the nations.

Faith, unbelief, and the olive tree

- Romans 11:17–24 contrasts natural and wild branches, humility, and faith.

Israel's final redemption

- Romans 11:25–29 describes the Deliverer and God's covenant faithfulness.

Restoration and the ways of God

- The closing argument considers restoration and the limits of human understanding.

Holding fast to covenant

- Final discussion reflects on lifelong learning, baptism, and continuing discipleship.

Study Questions

1. What does it mean for Gentiles to be grafted into Israel?

2. Does God reject Israel in Romans 11?

3. How does Isaiah 56 describe foreigners joining Yahovah?

4. What does Exodus 12 say about the stranger and the native-born?

5. How does the speaker explain repentance for Israelites and Gentiles?

6. What is the New Covenant in Jeremiah 31 made with?

7. Why is Ephraim important to the grafting-in discussion?

8. What is the fullness of the Gentiles?

9. What is partial blindness in Romans 11?

10. Are all who descend from Israel automatically children of promise?

11. How does John 8 connect Abraham's children with his works?

12. What does Romans 9 say about righteousness and faith?

Personal Reflection

- Where do I see faith leading to concrete obedience in my life?
- How can I study Romans 9–11 without boasting over others?
- What does ongoing repentance and growth look like in daily discipleship?

Prayer Focus

Ask Yahovah for humility, faithfulness to His covenant, wisdom in studying His Word, and love for His people.