

GRAFTED IN – The Role of the Gentile Believer in a Messianic Community

In the final redemption when the fullness of the Gentiles is complete, Adonai will fulfill all of His Covenantal promises to Israel. The Messiah will come and deliver His people and return them to their land and establish His kingdom on the earth for a thousand years. He will reign and rule on the earth and Jerusalem will be the capital of all the nations.

But what is the prophetic destiny of the Gentiles and what will their role be? There are a number of scriptures that describe the destiny of those who have been grafted in.

1. Revelation 5:9, 10 – “Worthy are you to take the book and to break its seals, for you were slain and purchased for God with your blood men from every tribe and tongue and people and nations. You have made them to be a kingdom and priests to our God and they will reign upon the earth.”
2. Zechariah 8:23 – “So many peoples and mighty nations will come to seek the Lord of hosts in Jerusalem and to entreat the favor of the Lord. In those days ten men from all the nations will grasp the garment (the tzitzi) of a Jew, saying. “Let us go with you, for we have heard that God is with you.” Tzitzit means “commandments”. This one Jew that ten men will take hold of, we believe speaks of the Messiah. Therefore, this scripture can be interpreted as, the Gentile Believers who attach themselves to the Messiah are taking hold of the commandments (the Torah) by attaching themselves to Him. Isaiah 56: 2, 3 speaks of those Gentiles who take hold of covenant and the Shabbat.
3. 1 Peter 2:9 – Peter refers to the Gentile Believers as “ a chosen race, a royal priesthood, a holy nation, a people for God’s own possession, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light.” These are terms that the Tanakh uses exclusively to describe Israel.
4. Ephesians 2:11-13 – ‘Therefore remember that formerly you, the Gentiles in their flesh, who are called “Uncircumcision” by the so called “Circumcision” which is performed in the flesh by human hands. Remember that you were at that time excluded from the commonwealth of Israel, and strangers to the covenants of promise having no hope and without God in the world. But now in Messiah Yeshua you who formerly were far off have been brought near by the blood of Messiah. For He Himself is our peace who made both groups into One and broke down the middle wall of perdition by abolishing in His flesh the enmity, which is the Torah of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace.”

This oneness does not mean sameness.

5. Ephesians 3:1-11 – Paul describes this unique relationship as a mystery that was hidden in God and not revealed in other generations. It was not known to the sons of men as it is now being revealed to His holy apostles and prophets in the Spirit. The mystery revealed was that the Gentiles would be joint heirs and fellow members and fellow partakers of the promise in Messiah Yeshua through the gospel.



When Gentile Believers come to faith they are grafted into the commonwealth of Israel but doesn't become Jewish but is attached together with Israel. It is not about Israel becoming part of the Church. Instead it is the Church who becomes part of Israel. The Gentile believer becomes fellow heirs and fellow members of the body and fellow partakers of the promise in Messiah Yeshua through the gospel.

(Ephesians 3:6) A scripture that is often misunderstood by most Believers is Galatians 3:27, 28 but there is a difference between Jew and Gentile, male and female, bond and free and this difference is not related to salvation but God's divine mandate that He promised to Israel regarding the land, their inheritance and the people.

As Romans 9:4, 5 articulates: "Who are the Israelites, to whom belongs the adoption as sons and the glory and the covenants and the giving of the Torah and the temple service and the promises, whose are the fathers and from whom is the Messiah according to the flesh." What advantage has the Jew or what is the benefit of circumcision? (Romans 3:1, 2)

6. Romans 11:1-35 describes the unique role and attitude the Gentile Believer is to have towards the natural branches his Jewish brethren.

Walking In a New Covenant Community

As stewards of God's grace, ADONAI has called us to commit ourselves to a local body of Believers so that we can do our part in fulfilling the Kingdom of God. It is a proven reality that a person grows spiritually more mature as he or she makes a firm commitment to one Congregation.

When ADONAI gave Israel the Torah, it was given to a community, not to individuals. Most of the commandments found in the Torah are observed in the context of community. We grow through community as we learn to relate to one another. The last five of the Ten Commandments describe how we are to love our neighbor, those in our community. God's appointed times were intended to be observed and celebrated in the context of a Torah community. The Epistles in the New Covenant were written to assemblies, to communities with specific instructions of how to relate to one another in their respective communities. God designed His people to operate and grow in the context of community. This is the biblical pattern found in the scriptures.

- "Now you are no longer foreigners and aliens, but fellow citizens with God's people and members of God's household." Ephesians 2:19.
- "In Messiah, we who are many form one body, and each member belongs to one another," Romans 12:5.

Many North American Believers are transient. They hop, skip or jump from one congregation to another without any sense of identity, accountability or commitment. This is a phenomenon unique to North America. There is a spirit of individualism (selfishness) that characterizes our society.

North American believers have not been taught that our Spiritual life involves more than just believing. It also includes belonging. We grow in Messiah by being in relationship with one another. Romans 12:10 says, "*Be devoted to one another in brotherly love.*" C.S. Lewis once wrote an essay on Covenant membership and reminded us that the word "membership" is of biblical origin. Yet, it has become a word that the world has emptied of all of its original meaning. Today, most people associate the term membership with paying dues, meaningless rituals, having your name on a roll. Paul had a different view of membership. To him, being a member of a

local body did not involve induction into an institution, but rather it meant becoming a vital organ or part of a living body. (Romans 12:4 and 5; 1 Corinthians 6:15; 1 Corinthians 12:12-27.)

Value of Covenant Community

Becoming a member of a local body involves making a covenant commitment, to the life of a community. We can understand covenant commitment in the model of a marriage. Two people may live together, enjoy one another's companionship and intend one day to get married. They may even consider themselves in an unspoken way as being married. However, until they come together in a formal and public declaration of their commitment there has been no covenant made. The commitment is only an assumed one.

In a congregation, people may worship and participate in the activities of the congregation, but a clear distinction occurs in their attitude only when they make a declaration of commitment.

Covenant membership is not putting your name to a roster but rather making a commitment to be joined together in a covenant relationship with one another. As we participate together in the life of the congregation, it causes growth of the body. As each one of us exercise our spiritual gifting in service to God and one another, we will see the reality of God use each one of us to build up the kingdom of God.

It is a great honor to be part of a family that is knit together with a common purpose, vision and calling.

The Benefits of Covenant Community

When growing a community of believers there is always the challenge of building unity when so many believers have different personalities, backgrounds, theology, expressions of worship, issues and needs and even different visions. This is the challenge to be diligent to preserve the unity of the spirit in the bond of peace. There is tremendous value in being part of a Messianic Community especially when we have a united vision:

“A united vision is like a stream of water. Observe the streams of waters, when they flow together, they move like a mighty river flowing along stones, trees, earth and other debris removing everything in its path but if they are divided into many streams, the earth swallows them up and they vanish. So shall you also be if you are divided. “

1. A Messianic Community is a witness of the one new man to the larger Jewish and Christian community. We are an historic and prophetic movement in these last days that is on the cutting edge of God's end time purposes.
2. We are unique from other congregations in that we gather together on Shabbat, celebrate God's Appointed Times. We are Torah observant and endeavoring to rediscover the Hebraic roots of our faith.
3. Being part of a congregational family provides opportunity for one to serve and exercise their spiritual gifts in areas of service and ministry.
4. A believer grows spiritually more mature as they make a firm commitment to a covenant community.
5. Being part of a family provides spiritual covering. God gives the shepherd and leaders the responsibility to guard, protect, defend and care for the spiritual welfare of his flock.

6. It provides an accountability structure to help a believer grow and learn how to deal with conflict as it arises, (Ephesians 5:21, Matthew 18:15-20).
7. It provides a spiritual family to support and encourage a believer in their spiritual walk in the Messiah. (Galatians 6:1-2, Hebrews 10:24-25)
8. It provides a stable, healthy and loving environment in which to grow, mature and fulfill our purpose in the kingdom of God

There are several analogies of what it means to be committed together as a body. Can you imagine a football player without a team, a soldier without an army, a lone instrument without an orchestra, sheep without a flock or a child without family?



In 1 Timothy 3:15 Paul said "I write so that you may know how you ought to conduct yourself in the House of God, which is the Temple of the living God, the pillar and foundation of the truth."

God does not want His children growing up in isolation from one another, so He established a spiritual family for us to be part of, Ephesians 2:19, "You are members of God's very own family.

You are no longer strangers and foreigners, but fellow citizens with the saints, and members of the household of God."

North Americans have become very anti-institutional in their thinking. How often have we heard the phrase, "I don't want to be part of "organized religion?" Yet people are longing for a sense of

family and community to be connected to.

Many factors have contributed to the breakdown and fragmentation of the family. High divorce rates are resulting in the breakdown of the family.

The emphasis today is on individuality, "alternative lifestyles," and women working outside of the home.

The high rate of mobility has caused many people to become rootless and transient. For the most part family members are no longer surrounded by the extended family such as aunts, uncles, grandparents, brothers and sisters that once provided a safety net in previous generations. This has produced a generation of lonely people. Everywhere one looks, there are signs people hungry for fellowship, community, and a sense of family and belonging. This longing to belong provides a unique opportunity for the body of Messiah to reach and be an extended family where people's needs can be met.