

A RESPONSE TO RABBI HARGIS'S LATEST FLIP-FLOP

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Rabbi/Brother Moshe's comments are in italics.

GRAFTED IN OR CALLED OUT?

By Rabbi David M. Hargis

The title represents a Greco-Roman "either or" mentality from a Jewish rabbi. The Hebraic mindset is "this plus this" based on the biblical principle of stacking. Believers are first called out of the world and their false religious systems and then all put together into one olive tree. Both are necessary for the one new man Mr. or Mrs. Israel.

Every local congregation that I know uses a title. Most use a title which declares that congregation to be of a certain brand. The brand either comes from association with a larger group or it is indicative of a certain vision, action or doctrine to which that congregation especially relates. Our local congregation is named Mishkan HaMelekh, Tabernacle of the King. We chose this because we have a vision, a desire, to be a dwelling place of the Most High. The result of this desire is our elevation of worship, and because we concentrate on this we are blessed with people who are capable of and enjoy performing worship.

Messianic Nazarene Yisrael congregations are based on the same principle, declaring a particular focus,

(which may differ) yet all share the basic common Hope of Messianic Nazarene Yisrael, which does not lessen any other statement the congregation wishes to make about itself.

However, this is certainly not our only vision or desire, but as a name for the congregation it is indicative of perhaps our strongest general ability. Names are important because they can be a rallying point for unity and purpose in the Body. Names come from spiritual concepts, which is another way of saying "revelation." But taking a certain name may also divide us.

As stated above our congregational names also show forth-local groups particular focus, all the while maintaining the bond of Messianic Nazarene Yisraelite unity.

Naming ourselves by our primary vision or revelation is the nature of mankind. We are finite creatures and usually we do not do anything well unless we concentrate on one thing at a time. Being limited in scope helps us to focus on our priorities. If we are scattered in our thinking we usually do not succeed at any task. The result is, usually, we title our group after our most important vision.

Not necessarily accurate. Sometimes a group will name itself or pattern itself after the wishes of a limited consensus or strong willed leader, even though the rest of the members may not wish to emphasize the things that the leader or the limited consensus do. Oftentimes a name will represent one or two powerful individuals, all the while ignoring the main single focus and concerns of the greater membership.

Our Creator knows our weakness in this area. His word communicates ideas to us in small pieces, especially by using allegorical examples of concepts. When our Creator does this through His word, He generally does not mean for the allegory to go beyond the single and simple idea He is communicating. So because He uses many allegories, there are many ways of looking at the plan, the purpose and the people of the Creator, depending on the particular meaning which He is wanting to get across in a particular text.

*That is why the ability to rightly divide the word of truth is so very important. How to differentiate between a metaphor and a literal application will determine whether the text is being **destroyed** by the interpreter or **fulfilled** via a correct interpretation (Matthew 5:17). To label a literal historical reality (two kingdom Israel) as a metaphor or parable, is the grossest of biblical fu paxs and is not appropriate for any student of the word, especially one who is a leader and university president.*

Such is the case with the concepts of being "grafted in" and being "called out". Both are biblical, but they have different attitudes and purposes for the Body. It is likely that one group may take to the idea of being "grafted in" while another group may prefer being "called out." In actual practice both groups will at times speak of the other spiritual concept (revelation), but always have a preferred concept, which becomes a vernacular, that they come back to again and again. I call this "The Letterhead Syndrome". "The Letterhead Syndrome" is the likelihood that a particular group will better succeed by rallying around a single concept (revelation).

This "either or mentality" is surprising in itself since

*the Hebraic mindset is not based on "either or" but on **"this AND that"**, or the principle of **stacking**. Stacking means 2 3 4 or multiple revelations can be stacked upon one another, without the greater negating the lesser and without the later revelation negating the prior but rather adding to the earlier revelation. Scripture teaches both being called out and then being joined into one people called Israel. **The truth of grafting does not negate the truth of being called out, since both are prerequisites to dwelling and abiding as Yahuwah's covenant people.** Only those approaching the two houses from a Greco-Roman western mindset would try to preface their points with such erroneous presumptions.*

The revelation terminology which explains the allegory becomes the vernacular code that causes a sense of unity as adherents use it. This is how religious denominations and movements get started, flourish, grow, and maintain. They lose or decay when either their central vision (faith, concept, revelation, etc..) no longer seems as necessary to their supporters or other concepts become more popular and draw people away.

What does that have to do with Messianic Nazarene Yisrael, which is neither a religious organization nor a denomination? It is the long expected return of Israel's exiles called out of the world and joined into Israel by the Jewish Messiah! No allegory is put forth either in the called out stage or in the joining or grafting stage, since both wonderfully complement one another in the most literal sense. Those organizations that base their foundational theology on allegory are in trouble. Messianic Nazarene Yisrael does not do that in any

way shape or form. Our interpretation of scripture is best classified as literalist

In any case, it is important that we realize that two or more different concepts (revelations) may all have merit; all may shed light on important perspectives; but one may in fact be superior to the others, according to that which bears the most fruit of righteousness.

Addressed above. Both concepts are biblical and both concepts can and do peacefully co exist in Messianic Nazarene Yisrael theology.

Factions are usually caused when a new revelation arises that encourages people to form a new elite group, meaning those who get the concept of a new revelation. Certain revelations are ordained of the Most High, in order to bring His people to a further relationship with Him.

Factions and moves of the Ruach in response to end time fulfillment are mutually exclusive issues.

Furthermore elitism is not the purpose of unity but is found in Rabbi Hargis's MBI, which has recently purged all Messianic Nazarene Yisraelites in order to achieve a elitist Jewish group, that is willing to see Israel's restoration as purely allegorical!

The restoration of Israel's two houses is a long foretold prophetic event needing the power of the Ruach to be brought to fruition. Thus this supposedly new revelation by which Messianic Israel defines itself, is 2700 years old and is the hope of Israel spoken of by Rav Saul in Acts 28:20, Luke 24:21 and the talmidim in Acts 1:6! Thus the assertion that somehow Messianic Nazarene Yisrael needs a new

revelation to sustain itself is most inaccurate since Messianic Nazarene Yisrael relies only on revealed scriptural prophetic declarations, illuminated to us in these last days. We therefore define ourselves by scripture and it's sustaining power, not by a pet peeve letterhead declaration as Rabbi Hargis states.

These revelations are NOT factions because they do not destroy anything He did before. They only add to the knowledge of His will and purpose.

The recent purging of Messianic Israelites from the MBI and Messianic Jewish Times, have destroyed what Yahuwah did before (at Golgotha) which is the breaking down of all walls of separation in Israel's Commonwealth. Thus this new spiritual ethnic cleansing, does in fact do severe harm and damage to many lives, all in the name of this new elitism founded by a so called new practice of "ethnic messianic cleansing", for the purposes of messianic purity.

On the other hand, concepts which attempt to destroy, rearrange or confuse what G_d has already established are factions of the evil one. Their revelations are false because they bring into question or war against the goodness of those revelations and actions which have already been initiated and established by the Most High. In other words, G_d never fights Himself. Anything which raises its head against His established truth is fractious.

Correct, which is why the concept of separate entities, of the Jews alone (being all Israel) for Rabbi Hargis and the "gentile church" (not Israel), is a nefarious doctrine of factionalism and separation. The actions of messianic Judaism that Rabbi Hargis so vehemently

defends through his own participation, has overturned the established 2,000 year- old order of one body called Israel (Ephesians 4:4, Galatians 6:16).

Therefore he has introduced the "new revelation" clearly tearing down the prior work of Messiah which was to remove all boundaries to a single Renewed Covenant people called Israel! That is blatantly fractious.

*This is done in order to perpetuate separate entity theology, all the while attempting to reach out to and bridge the gap with a separate entity they have helped establish through their belief system called the church. **By definition two assemblies at war are two factions both guilty of fractious leaven.** It is the unscriptural practices of modern day Messianic Judaism that has proliferated a fragmented and divided people. Today's factions are a direct result of those who have lifted up their elitist heads against the established order of two house restoration prophecies that are between 2000-2700 years old.*

For example, the rebellion of Israel to leave Moses and go back to Egypt was fractious; the separation of the northern tribes from the southern tribes of Israel was fractious; the introduction of paganism and capitalism to Temple worship by corrupt priests was fractious; the creating of commandments of men by the Pharisees was fractious; the denial of the permanence of Torah by the medieval church was fractious; the belief that Israel has been permanently cast off by G_d is fractious; and on it goes to this day.

AND THE DENIAL OF THE HOUSE OF JOSEPH AS A LIVING SURVIVING PEOPLE THAT NEED TO BE REPATRIATED BACK INTO THE NATION OF

ISRAEL, IS THE MOST FRACTIOUS DOCTRINE OF OUR GENERATION. IT MUST CEASE!

Therefore, whatever the revelation, it is fractious if it tries to undermine that which G_d has already established. It is possible to take a perfectly good metaphor and push it too far, thereby creating a doctrine through which a faction can and does arise. This is a regular tactic of the evil one to divide the Body and we are not ignorant of his devices.

The private revelation that is causing factions in the body is the separate entity theology of Messianic Judaism along with its fractious polices of associate members and no ordinations for "gentile rabbis" The latest factious onslaught is that of the Messianic Jewish Times, which has removed over 100 MIA congregations that were established in the messianic community even before the Messianic Jewish Times began publishing 10 years ago. We are not ignorant of the devils devices and as such we will reject any theology that alienates segments of the body against one another, comparing themselves with themselves, with major parts of the body wishing that non-Jews just left messianic congregations so that they could be more Jewish. As the publisher of the Messianic Jewish Times stated recently "I wish the gentiles would just leave Messianic Jewish congregations." Rabbi Hargis, do you still want to push this fractious accusation any further?

The concept of the Olive Tree which is put forth by Rabbi Shaul (Apostle Paul) is one such metaphor that has been pushed by some further than its intention, and from which has come great grief in the Messianic movement. The error is found in the attempt to bring together the prophecy of

Ezekiel 37 (concerning two trees which become one in the hand of the Most High) with Romans 11:17,18. Whereas Romans talks about branches coming from another tree and being grafted in to an established tree, Ezekiel is talking about two separate but equal trees becoming one tree. In the case of Shaul, he is speaking of people coming and joining other people: Gentiles joining Jews in the Torah of Messiah.

*This accusation is completely incorrect and displays a lack of scholarship on the part of the accuser. Rabbi Hargis conveniently does not mention that Romans 11 though a metaphor, is based entirely on a literal declaration and definition of the Olive Tree of Romans 11 by Yahuwah Himself. In Jeremiah 11:16-17 Yahuwah Himself defines the olive tree that Rav Shaul uses as both houses of Israel being removed for unfaithfulness, even though they were planted as green and fruitful. For Rabbi Hargis's definition of Romans 11 to be anything other than Israel and Judah, the two houses, he would literally have to take on Yahuwah's own declaration regarding what or more specifically who constitutes this tree that He Himself planted. What Rav Shaul does then is build upon this established truth. The wild **olive** branches are **olives** not pumpkins and as such return to Israel as James himself declares in Acts 15:19 using the Greek word **epiphistro** for Ephraim's **return** to Yahuwah. Rav Shaul does not pull a metaphor out of a hat, rather expounds upon the Jeremiah 11:16-17 declaration. Both Ezekiel 37 and Romans 11 therefore talk of two equal but still separated trees coming together through Yahshua. Wild **olive** branches and natural **olive** branches both being **OLIVE BRANCHES!** **Judah and Ephraim both are repatriated back into***

their own tree through faith, while non-Israelites are not grafted in but join in by virtue of their salvation experience. Ephraim does not join anything but is grafted back home

Whereas, Ezekiel sees the northern and southern kingdoms of Israel coming under the authority of Messiah. Shaul is talking about a spiritual union of faith, while Ezekiel is plainly talking about a union of physical kingdoms.

A clear case of isigesis or reading ones personal preference into the text. Both passages speak of the same event. Only by leaving out Yahuwah's own interpretation in Jeremiah 11:16-17, which precludes all other opinions, of who and just what constitutes the olive tree, can he build and justify his recent flip flop on a faulty foundation.

Shaul is saying that the wild branches have to leave their tree and join the tree the natural ones are in.

*What Rabbi Hargis does not say is that "their tree" is called a wild "**olive**" tree. Two olive trees become the restored Jeremiah 11:16-17 green and fruitful one planted by Yahuwah Himself in 1500 BCE. Ezekiel 37 confirms this marvelous truth where the word poorly translated sticks literally means **eytzim or TREES!!!** Both Ezekiel 37 and Romans 11 are both talking about **TWO TREES** cut from the same cloth.*

The natural ones are the righteous Jews. Some of them who are cut off from the natural are also able to be grafted in from off the ground where they have been cut off.

The same principle applies to Ephraim/Israel if we are

to use equal weights and measures. If Judah can and does return after being broken off so can and so are the exiled of non Jewish-Israel.

Therefore, Shaul in Romans 11 is emphasizing the importance of the spiritual flow of bearing good fruit by being grafted into the spiritual tree which G_d intended, and that this comes from trust in Messiah Yahshua and obedience to His Torah. That is his only meaning to the metaphor.

*As stated earlier, His tree is a physical tree not spiritual. Only spiritually redeemed Israelites abide in it by faith. Furthermore Zechariah chapter 4 speaks of these same two olive trees as Yahuwah's two anointed witnesses in the earth. **Is Rabbi Hargis prepared to explain away Zechariah 4 along with Jeremiah 11 as both being metaphors?** If he does that then he is in the same danger as are amillennialists who spiritualize away the entire book of Revelation to remove Yahuwah's eternal love for Israel! The Romans 11 metaphor cannot stand on its own as foundational without the historic literal backdrop of Jeremiah 11 and Zechariah 4 Two house olive tree theology does not fuel a new fractious revelation as Hargis claims. Rather it illuminates the established literal declaration by Yahuwah in Zechariah 4 and Jeremiah 11 about just who and what constitutes Yahuwah's olive tree. Hargis's olive tree may be Jew and Gentile but rest assured Yahuwah's is not.*

In Ezekiel 37 the two trees are indicative of fully realized physical Israel, Ephraim and Judah and their associated tribes. In Romans 11, the wild branches come away from the wild and enter the natural.

*Yes but again Rabbi Hargis left out the full written phrase of Roman 11:16 leaving out the all important word wild **OLIVE** branches. Add the word wild in there and we are back to the Jeremiah 11 and Ezekiel 37 truth. Also the Romans 11 metaphor would have to be talking about Judah and Ephraim since **the all-important hermeneutical law of first mention** favors the two house view of the olive tree. The first mention of the olive tree has a two-house correlation later expounded upon in metaphor by Rav Shaul.*

It is the Gentiles (wild in sin) becoming aware of the natural (Torah obedient Israel) through the knowledge of Messiah, thereby joining with the stream of life available to Israel.

Agreed. Ephraim constituting most latter day non-Jews rejoin Israel life available though Israel! Where else will one find Israelite life?

That part of Israel (the Jews) which does not take to the Torah through Messiah is cast off, with the possibility of returning to the Olive Tree.

Using Yahuwah's own pronouncement that Ephraim cannot be forgotten and will always have Yahuwah's love and compassion since he is Yahuwah's firstborn, (Jer. 30:20), we can rest assured that Ephraimites (10 tribes) who were cast of first before the Jews were, have the same great opportunity of returning to the Olive Tree as well despite Hargis's comical protestations.

There is no reason to think that Ezekiel 37 and Romans 11 are speaking of the same metaphor.

*No reasons? How about these: Jeremiah 11:16-17, Zechariah 4 (entire chapter) and Rev. 11:4. Israel is represented by two heavenly menorahs. What Rabbi Hargis has done is create a fractious atmosphere by trying to paint the Romans 11 metaphor as the new "letterhead" revelation and rallying cry of Messianic Nazarene Yisrael seeking to divide the body. What he has not told us is that it is merely an exposition of what Yahuwah had revealed earlier. The concept of teaching the olive tree apart from it being both houses is what is a **novum** (new thing) and the perversion of Jeremiah 11:16-17 is the cornerstone of Messianic Judaism. That pet peeve continues to blind the movement to the veracity of the two-house message. By isolating Romans 11 from Ezek 37, Jer. 11, Zach 4 and Rev 11:4, they have letter headed their organization by promoting the olive tree as being physical Jews plus spiritual Gentiles. The very term spiritual or spirit filled Gentile (pagan) is an oxymoron! There are five times in the Renewed Covenant where non-Jewish believers are contrasted with Gentiles or their **former** Gentile status. This new fractious interpretation that sees the body as Jew and Pagan is responsible for much of messianic Judah's ongoing problems.*

For, if the the wild are Ephraim and the Jews are the natural, then Romans 11 is saying that righteous Ephraim must leave Ephraim and join Judah.

*No. It is teaching that natural Ephraim must leave their **wild status** and start **behaving** naturally according to Torah as Yahuwah had planted them (naturally) back in Jer. 11:16-17!*

Ephraim then is no more. Under that scenario Ephraim is bad and Judah is good, and that just is not the case.

No. Rav Shaul teaches that Ephraim does not cease to exist; rather he exists in Israel's nourishment as opposed to the wildness of the nations from which the Messiah Yahshua has rescued him. His status changes not his DNA!!!

What the Most High is simply saying in Romans 11 is that anyone, Jewish or not, who will be saved, must believe in His Messiah and obey His Torah. This is what it means to be in the Olive Tree.

*The Olive tree is a metaphor teaching that through Yahshua's finished work all is Israel, Israel is all and Israel is all and in all and upon all. That in addition to the secondary **joining** of the former non-Israelite Gentiles, both houses have been faithfully regathered according to the promises of the first covenant. The Romans 11 metaphor reminds us of Yahuwah's faithfulness to all 12 tribes (Jewish and non-Jewish Israel) and reestablishes the primary purpose of the gospel, which remains the returning of all of Israel's exiles reunited along with true non-Israelites who upon joining become Israel in a single body.*

This understanding causes us to seek out the unbelieving Jewish people and the unbelieving Gentiles, and to see them both become one in Messiah. There is no importance given here to anyone's genealogy. They are one body, one people, together in faith and practice if they come into Messiah.

*Genealogy is a moot point. Agreed! **The point being that the one body is Israel.** Rabbi Hargis believes the*

above declaration by being dedicated to reconciling the Jews and the church, as if they were separate bodies one being Jewish the other Gentile.

Unfortunately his behavior towards the other house of Israel belies the unity he claims exist in one body.

Our Messiah Yahshua chose to use the term "Called Out" to signify His people in Matt.16:19. The Apostles caught this concept and used it most often concerning the followers of Messiah. "Called Out", in Hebrew mikra and in Greek ekklesia, has been mis-translated into English as "church." Yet, it is the concept of being His "Called Out" which Messiah offered to Israel (the Jewish people) first. Those who would follow this Jewish Messiah (the Lion of Judah) would be the "Called Out". In His estimation it is more important to be "called out" than to be "grafted in," since He never used the term "grafted in" or spoke of "two trees" or "two houses."

Yes His people are the ekklesia. And yes it is more important to be called out. But every cause has an effect. That cause is Yahshua calling us out unto Himself, with the result being the effect of the nation of Israel being restored.

As for Yahshua never using the term two trees or two houses that is absurd. If Yahshua is Yahuwah in the flesh and if Yahuwah never changes then scriptures like Jer. 31:31, Isaiah 8:14, Jer. 33:24, Jer. 23:5-6, John 10:16, John 11:52, Matt. 21:28 and Luke 15 are all instances of Yahuwah/Yahshua referring most directly to two houses or two trees.

To be "Called Out" is to be brought forth from sinfulness to the life of G_d. Messiah said those of Israel needed to be "Called Out". Apostle Kefa echoed this when he commanded

the Jewish people to "save yourselves from this sinful generation." The emphasis of the good news of Messiah Yahshua is about what you are coming from, not obtaining any earthly birthright.

*Not so fast. Yes being called out is the most crucial issue. But Rabbi Hargis tells us that after being called out that the gospel does not emphasize or reference any inherited birthright in Jacob. Oh well. **That's not what scripture teaches.** In Hebrews 12:16-17 Rav Shaul cautions **all** called out believers not act like Esau who sold his birthright as the chosen seed of promise. He warns believers that if they don't appreciate their birthright inheritance as Israel, they will wind up like Esau, **a profane person**, who like David Hargis did not think that birthright status was important to those called out. Esau was called out but when he acted profanely and despised his birthright by discounting it as an unimportant or side issue, his birthright of his inheritance as Israel was lost. Believers are cautioned not to walk away from their birthright inheritance despite Hargis's pleas. **Hebrews 12:23 concludes that all believers are Israel by calling the called out ekklesia the "assembly of first born ones" or assembly of birthright Israel!!***

To be the "Called Out" makes all of us who have been created over again one Body, one people, who will receive the reward of all things.

Including a place in the physical people of Israel.

We are all the Mikra Kodesh (Holy Called Out Ones) who follow the Torah obedient Messiah Yahshua. This means there is no longer any issue concerning genealogy. In fact, to wrangle over genealogy is sin. That is what Shaul meant when he said there is no more "Jew or Greek."

Correct and further since we are Israelites, (Gal 6:16) that glorious inheritance as the Israel of Yahuwah takes full precedent over our former secondary designations.

Those in Mikra Kodesh are all one. We are all either from the sinful Jews or from the sinful Gentiles. Whenever we discuss our genealogy we are only pointing to our sinfulness. Sin is sin. We have all been one in sin, and now we are free and live as one Mikra Kodesh, one Called Out Assembly of Messiah Yahshua.

Yes the name of that assembly is the first-born ones or Israel!

This concept far surpasses anything that has to do with two houses or birthrights, because once we are one in Messiah all things are ours together, with no difference between us.

Yes but unlike Mr. Hargis the scriptures caution us not to be profane OR DESPISE OUR NEW BIRTHRIGHT through Messiah Yahshua. Will you believe Rav Shaul (Paul) under inspiration or Rabbi Hargis?

We will all be judged on our faith and on our practice, with nothing said about our ancestry or birthright. Show me where our Messiah declared that our birthright will have any bearing in the judgment! It is our trust and practice that will decide our reward.

I just did! HalleluYAH!

So then, our unity is not based on inclusion in Israel, but rather our salvation from sin.

Though our unity is not based on being Israel, the

result of salvation though (the effect of the cause) results in Israel restored. That's the facts.

Our unity in Messiah Yahshua has been established and dealt with long ago. We are one in Him through His death and resurrection and obedience to His Word. Today is not a restoration of Gentiles becoming Ephraim, but rather a restoration of all who will belong to Him to come into obedience to His Torah.

We are one in him for sure. Latter day former "Gentiles" are rediscovering their Israelite ancestry, which is vital for Israel's restoration. Ephraim is again becoming Ephraim and performing that role as was theirs originally, leaving behind their Roman clothes.

If we are to be one, as Messiah and the Father are one, it will be in obedience, for that is the way Messiah on earth was one with the Father. We must put away all opinions of doctrines which He did not dictate for us.

*Including private interpretations of the Romans 11 olive tree by divorcing it from all other olive tree references as well as the two **eytzim** (trees not sticks) of Ezekiel 37. Well said. All opinions must be laid to rest*

Any teaching is a "wind of doctrine" we must avoid if it takes us away from the unity of purpose in bringing the Torah of Messiah to all. We should never speak of the joining of "Ephraim and Judah" as an essential part of the plan for new birth and union in Messiah Yahshua because He never gave us instruction to do that.

Which is why we reject separate entity theology and separation of the body into the unbiblical classification

of Jews and Gentiles as a wind of man's doctrine (See THE TRUTH ABOUT ALL ISRAEL for further clarification.)

There is nothing in Ezekiel 37 which makes that passage a reference to the salvation of Gentiles through faith in Messiah.

Again not true. Ezekiel 37:16 talks of both houses having COMPANIONS, and verse 22 talks of all being under one Messiah. Verse 21 states that these returning Israelites will come out from the gentiles. That means that they by and large were living as gentiles in the gentile nations to be called out of the gentiles. Plenty of proof is in this pudding.

There is nothing that says these two trees are the spiritual or physical union of Gentiles and Jews. The Messiah can fulfill Ezekiel 37 quite easily apart from any connection to the union of Gentiles and Jews.

Not correct as addressed above. If Joseph has become a Gentile then for Joseph to reunite with Judah, by definition, Ezekiel 37 involves those who outwardly appear to be Gentiles in the restoration.

There is nothing in "two house" teaching that adds anything to that which believing Gentiles and believing Jews already have by their covenant with Messiah Yahshua. The covenant in Him is greater than all covenants and includes every covenant benefit in all other covenants of the Most High.

Two-house teaching restores the primary mission of Yahshua's advent as well as defines who's who by what's what. It is able to accurately define what is what and thus defining who is who. Messianic

Judaism cannot define what's what and thus fails to see that those who make up Israel are Israelites regardless of their pedigree.

There is nothing in "two house" teaching which yields any benefit to anyone beyond what has already been clearly declared by Messiah and the Apostles.

Rabbi Hargis misses the whole point. The Messiah and the apostles all DECLARED TWO HOUSE RESTORATION. (Addressed in great detail in my book THE TRUTH ABOUT ALL ISRAEL)

Therefore, "two house" teaching confuses instead of clarifying.

Silly charge. It defines and redefines terms that are more in line with scripture.

It attempts to add where there is no need to add. It commands where there is no commandment.

It adds nothing but restates everything, not just some things.

It is an opinion on an interpretation of prophecy which some have made out to be the Torah of G_d. It is not Torah, and it is an error for anyone to make it so.

It is not the interpretation of prophecy it is the DECLARATION OF PROPHECY.

To reflect on the central issue here: In one sense we are the "grafted in" to the Olive Tree, but more largely, we are "Called Out" from sin unto righteousness. May that be our greater sign.

May both crowning acts be important. Individual salvation or being "called out" and national restoration or being collected together are two important sides of the same coin.

[Note: The above conclusions have come after much deliberation and prayer over the past year. In some ways it marks a change from past beliefs. There may be faithful ones who will not agree and whose feelings are hurt by what I have written here. I am sorry for the hurt, but it is better to change than to continue in what one's conscience concludes as error. So to avoid equivocation and confusion I must take a stand as I see it.]

Yes it does mark a sad and most unwelcome change for one whom at one time proclaimed the two-house message, even rebuking Dan Juster for his lack of scholarship. Now it seems that Rabbi Hargis is walking away from this truth, which is a sad day for us all.