



Roots before Branches

When Yeshua (Jesus) sends the twelve in Mattithyahu (Matthew) 10:5-6, His words sound powerful to the ears.

He commands them, “Do not go into the way of the nations, and do not enter a city of the Shomeronim, but rather go to the lost sheep of the house of Yisra’ël.”

For many people, this sounds like a wall. They hear, “Not the nations, not the Samaritans, only Israel.”

So before we rush past it, we need to sit inside this moment and see His heart, because this same Yeshua (Jesus) is the One who will later send His followers to Shomeron and to every nation.

At this stage, the twelve disciples are new. The stake has not yet happened. The resurrection has not yet happened.

The Ruah haQodesh has not yet been poured out in Yerushalayim (Jerusalem).

These men are still arguing, still learning, still trying to understand who is standing in front of them.

So Yeshua (Jesus) narrows their assignment for a reason. He sends them first into the house where the covenant already lives.

The “lost sheep of the house of Yisra’ël” are not pagans outside. They are covenant people inside.

They read the Torah (translated as Law in English), they keep the feasts, they pray, but they are scattered, wounded, misled by shepherds who care more for power than for truth.

Like in Yehezqël (Ezekiel) 34, YHWH (LORD) promises that He Himself will search for His flock.

Yeshua (Jesus) comes as the Good Shepherd, so of course, He starts there. To the Yehudi (Jew), first is not arrogance. It is fidelity to the promise.

Then there is Shomeron. The Shomeronim (Samaritans) speak of Ya’aqov (Jacob), they speak of the fathers, and they have their own version of the story.

They are in a painful state of tension with Yehudah (Judah). Different place of worship. Different texts.

Years of hostility. From the Jerusalem view of that time, they were a mixture. Not entirely outside, not safely inside.

This is sensitive ground. So Yeshua (Jesus) does not push His immature disciples straight into that wound on their first training mission.

He keeps that encounter in His own hands.

Watch how He does it. In Yoḥanan (John) 4, Yeshua Himself goes through Shomeron.

He sits by the well of Ya’aqov in the heat of the day. He speaks with a Samaritan woman whom most religious men would avoid.

To her, He reveals both tension and invitation. He says, “You worship what you do not know. We worship what we know, because the deliverance is of the Yehudim (Jews).”

At the same time, He opens the way of “spirit and truth” for those who will receive it.

Through this one broken woman, many in her city believe in Him.

The first real breakthrough in Shomeron (Sameriah) is not with the twelve. It is with Yeshua (Jesus) Himself.



That is not rejection. That is honour and divine order.

Only after His death and resurrection, once the blood of the covenant is poured out and the
Ruah (The Spirit) fills His followers,

Does Yeshua (Jesus) widen the circle and put Shomeron and the nations on their map?
In Ma'aseh (Acts) 1:8, He says they will be His witnesses in Yerushalayim (Jerusalem), and
in all Yehudah, and in Shomeron (Sameriah), and to the end of the earth.

Hear the steps. City of the covenant. Land of the covenant. Divided brothers. Then all
nations.

In Ma'aseh (Acts) 8, we finally see Shomeron receiving the Good News openly.
So when He said in Mattithyahu 10, Do not enter a city of the Shomeronim, He was not
closing a door.

He was protecting the order. First, He wakes the house.
Then He heals the family fracture. Then He embraces the world.

Now bring this straight into Romans 11 and the language of being grafted in.

Shaul (Paul) speaks about the olive tree.

The root is holy. The tree is Yisra'el (Israel) with the covenants, the promises, the revelation
of Elohim.

Some natural branches are broken off because of unbelief.

Wild branches from the nations are grafted in among them and become partakers of the root.
They are not the root. They are joined to it. They are **מורכב (Morkav)**, added in, placed upon,
drawing life from something more ancient than their story.

So we can say it like this to our people.

The warning of Mattithyahu (Matthew) 10 and the picture of Romans 11 are the same story.

Yeshua is not creating a new tree. He is not throwing away Shomeron or the nations.

He is guarding the order of the covenant. First, He calls home the lost sheep of the house of
Yisra'el (Israel).

Then He steps into the pain of Shomeron and opens that gate Himself.

Then, in the power of the Ruah (Spirit), He sends His body out to the ends of the earth.

The nations that believe do not come in as a replacement.

They come in as grafted branches into an existing tree.

They do not boast against the root. They give thanks that they are now drinking from the root
that Elohim gave to Yisra'el (Israel).

If we understand this, we stop preaching a faith that erases Israel, and we stop carrying a
pride that despises the nations.

We stand under one Shepherd, around one tree, under one King, Yeshua haMashiach (Jesus
Mesiah).

The order is simple. First, the house. Then the neighbours. Then the nations. One covenantal
story. One source.

Many branches, all called to humility, gratitude, and faithfulness to the root that carries us.