



The Two Houses Theory and the Scriptures

Within the Messianic Jewish community, there are many proponents of a stream of thought called “Two House/Two Stick” theology. The idea has several variations, but generally, it is that it was foretold to the tribe of Ephraim that it would become the “fullness of the gentiles,” and as such, today’s gentiles who believe in the Messiah are Ephraimites, The “House of Yisra’el,” returning to the Torah and fulfilling prophecy, and that unsaved Jews are “Judah,” a separate “House” from the Gentile ‘House of Yisra’el.’ This sounds good, and the theory would be utterly ridiculous, were it not that some Ephraimites were actually driven out of Yisra’el in 800 BC, scattered to the four winds. But, the issue is that the concept of there being “Two Houses” within the Kingdom of Elohim is simply erroneous, and worse, divisive, and that Elohim promised he would FORGET the northern **Kindgom** of Yisra’el! Further, most of the reasoning used to support the idea is a violation of scripture.

We are not supposed to determine our place in the Kingdom of G-d based on our flesh. Shaul warns: “Command certain people not to teach false doctrines any longer, or to devote themselves to myths and endless genealogies. Such things promote controversial speculations rather than advancing the work of Elohim—which is by trust.” I Tim 1:3-4 “Two House Genealogy,” in its several forms, is subjective, and completely un-provable. More importantly, it is speculative, and divisive. It has caused “gentile” believers to sever from the Jewish believers, and it has caused some Jewish believers to hold resentment for “gentile” believers. Some “Ephraimites” have even determined that they should move to Yisra’el and occupy the land, claiming they have as much right to it as Jews. Without a continuous 2000 years of PROVEN genetic history, this is nothing short of theft, or “occupation.” These discussions are all distractions that have NO VALUE in assisting a believer in conforming to the image of Messiah, and therefore Bat-Tzion does not entertain this doctrine, in ANY FORM. The following is the textual proof as to why.

Nowhere does יהוה declare that there are “two houses” concerning His Chosen People. In fact, the sin of Ephraim was building TWO HOUSES of יהוה. One in Dan and one in Beit-El [in Ephraim’s tribal land]. They divided what was supposed to be a single kingdom, not following the Kingship of Yehudah. These two tribes are FORGOTTEN, and are NOT included in the tribal census of Revelation Chapter 7! Interestingly, these are the two tribes proponents of this doctrine claim to be descended from the most. They were forgotten because of their grievous error of going back to the sin of the golden calf, as they fashioned

two golden calves, one in each of these ‘houses’, and called the calf יהוה, committing the same sin as at the base of the mount! Just because they ‘declared’ “two houses” did not make those two houses approved by Yah. In fact, that is what brought death to them. Neither does that declaration gain His seal today. Ephraim was in sin. There are not “Two Houses” in the Kingdom of Elohim. There never has been, and there never will be. יהוה EKHAD, u’Sh’mo EKHAD. He has ONE HOUSE.

Two-house thinking is reasoned INTO the scriptures by people reading scripture out of context, and taking liberties with the prophets, not understanding the Heart of Elohim concerning Yisra’el, and not understanding that they are feeding their sinful flesh and its desire to earn a place in the kingdom through personal merit and/or genetics. It is a usurpation, and it tramples on the blood of the covenant of Messiah Yeshua. Everyone is made righteous because of His BLOOD ALONE, and NOT because of any genetic “right.”

While the Prophets are very important to our understanding, the later prophets do not establish doctrine, and are not the bedrock foundation of our faith; the Torah is the bedrock Foundation of our Faith, with the prophets built on top of that, so let’s be careful to understand all things through the lens of the Torah FIRST. “So then, you are no longer foreigners and strangers. On the contrary, you are fellow-citizens with the people of Elohim [This is Yisra’el], and members of the Family of Elohim. You have been built on the foundation of the Shlikhim [Apostles] and the Nevi’im [Prophets], with the cornerstone being Yeshua the Messiah Himself.” Since Messiah Yeshua IS the Torah, then it is TORAH that is the very bedrock of our Faith. So, we must interpret the Prophets and the Shlikhim within the boundaries of the Torah.

It is the Torah that tells us who the “House of Yisra’el” is: “And the House of Yisra’el called the name thereof ‘manna:’ and it was like coriander seed, white; and the taste of it was like wafers made with honey.” Ex 16:31

“For the cloud of יהוה was upon the tabernacle by day, and fire was on it by night, in the sight of all the House of Yisra’el, throughout all their journeys.” Ex 40:38

“And you shall say unto them, whatsoever man there be of the House of Yisra’el, or of the strangers which sojourn among you, that offers a burnt offering or sacrifice... And whatsoever man there be of the House of Yisra’el, or of the strangers that sojourn among you, that eats any manner of blood; I will even set my face against that soul that eats blood, and will cut him off from among his people.” Lev 17:8-10

And there are MANY other places in Torah where He calls ALL TWELVE TRIBES “The House of Yisra’el”: Lev 10:6, 17:3, 22:18, Josh 21:45, Ruth 4:11,

1 Sam 7:2,3, 2 Sam 6:5, 15, 12:8, 16:3

Therefore, when יהוה addresses “The House of Yisra’el”, He is including the tribe of Yehudah, the people we know today as “Jews”. Yes, there was a period in history when the ten northern tribes divided from “Judah”, and יהוה does reference them as “The **kingdom** of the house of Yisra’el”, but this was a temporary reference to an earthly **kingdom**. The “**Kingdom** of Yisra’el” was the northern tribes. They were **part of** the House of Yisra’el. That “kingdom” NO LONGER exists. It was error to exist in the first place, as it was rebellion against the “House of Yehudah,” the royal line of Yisra’el.

During this time period, יהוה ALSO called the **Southern Kingdom** [Yehudah] “The House of Yisra’el.” The prophets YeshaYahu, YirmiYahu, Yekhezki’el, and Hoshe’ah were all prophets to the **SOUTHERN KINGDOM, JUDAH**, so when they spoke to “Yisra’el,” they spoke to Yehudah [and the remnant of the northern tribes within Yehuda]. “The House of Yisra’el” and “The House of Yehudah” are **redundant** terms, not two separate entities.

So, NOW, let us look into the prophets and see if their understanding remains the same: Let’s look at the foundational scripture of the “Renewed Covenant”, Yirmiyahu 31:30-33:

ל הַנֶּה יָמִים בָּאִים, נֹאֲם-יְהוָה; וְכִרְתִּי, אֶת-בֵּית יִשְׂרָאֵל וְאֶת-בֵּית יְהוּדָה--בְּרִית חֲדָשָׁה. לֹא לֹא כְּבְרִית, אֲשֶׁר כָּרַתִּי אֶת-אֲבוֹתָם, בַּיּוֹם הַחֲזִיקִי בְיָדָם, לְהוֹצִיאֵם מֵאֶרֶץ מִצְרָיִם: אֲשֶׁר-הִמָּה הִפְרוּ אֶת-בְּרִיתִי, וְאֲנֹכִי בִעַלְתִּי בָם--נֹאֲם-יְהוָה. לֵב כִּי זֹאת הַבְּרִית אֲשֶׁר אִכַּרְתִּי אֶת-בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הָהֵם, נֹאֲם-יְהוָה, נָתַתִּי אֶת-תּוֹרַתִּי בְּקִרְבָּם, וְעַל-לִבָּם אֶכְתָּבָנָה; וְהִיִּיתִי לָהֶם לְאֱלֹהִים, וְהִמָּה יְהִי-לִי לְעָם. לֹג וְלֹא יִלְמְדוּ עוֹד, אִישׁ אֶת-רֵעֵהוּ וְאִישׁ אֶת-אֶחָיו לֵאמֹר, דַּעוּ, אֶת-יְהוָה: כִּי-כֹלָם יֵדְעוּ אוֹתִי לְמִקְטָנָם וְעַד-גְּדוּלָם, נֹאֲם-יְהוָה--כִּי אֶסְלַח לְעוֹנָם, וּלְחַטָּאתָם לֹא אֶזְכֹּר-עוֹד.

³⁰Behold, the days come, says יהוה, that I will cut a renewed covenant with the house of Yisra’el and with the house of **Yehudah**, ³¹not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Mitzrayim; forasmuch as they broke My covenant, although I was a husband among them, declares יהוה; But ³²this is the covenant that I will make with the **house of Yisra’el** after those days, says יהוה, I will put My Torah in their inward parts, and in their heart will I write it; and I will be their Elohim, and they shall be My people; ³³and they shall teach no more every man his neighbour, and every man his brother, saying: 'Know יהוה, for they shall all know Me, from the least of them unto the greatest of them, declares יהוה; for I will forgive their iniquity, and their sin will I remember no more."

So, we need to analyze this passage carefully, because it is obvious that this “renewal” of the covenant has **already occurred**. Let’s verify that renewal first:

²⁰And likewise also He took the cup, after they had eaten supper, and He said, "This is the cup of the Renewed Covenant in my blood, which is shed for you." Luka 22:20

"Take, eat; this is my Body." ²⁷Then He took the cup and gave thanks, and gave it to them and said, "Take, drink of it, all of you. ²⁸This is my Blood of the Renewed Covenant which is shed for many for the forgiveness of sins. Mattet-Yahu 26:27-28

⁶But now Yeshua HaMashiakh has received a ministry which is greater than that; just as the covenant in which He was made a mediator is greater, so are the promises greater than those given in it. ⁷For if the first [ministry] had been faultless, then there would have been no need for the second. ⁸For He found fault with them and said, "Behold, the day is coming, says יהוה, when I will cut a renewed covenant with the house of Yisra'el and with the house of Y'hudah; ⁹not according to the covenant that I made with their fathers in the day when I took them by the hand and led them out of the land of Mitzrayim; and because they abode not in my covenant, I rejected them, says יהוה. For ¹⁰this shall be the covenant that I will make with the **house of Yisra'el** after those days, says יהוה: I will put my Torah into their minds and I will write it on their hearts; and I will be their Elohim and they shall be my people. ¹¹And no man shall teach his neighbor, neither his brother, saying, 'Know יהוה' : for all shall know me, from the least to the greatest. ¹²And I will forgive their wickedness and I will no longer remember their sins." ¹³For He has spoken of a renewal [of ministry]; the first has become old, and that which is old and obsolete is near passing away. "Ivrim [Hebrews] 8:6-13

So, we see in these three scriptural witnesses that Yeshua cut the 'renewed covenant' that night, during the Pesakh, 2000 years ago, and that it applied to ALL of the Jewish people of His Day. What is critical to notice is that in both YirmiYahu and Ivrim, after he states, "the house of Yisra'el and the House of Yehuda", He RESTATES with whom He is making the covenant:

"For this is the covenant which I will make with the house of Yisra'el after those days,' says יהוה..." Notice that He does not say Yehudah? Why not? BECAUSE IT IS ONE HOUSE. And Yehudah is its ruler. Yehudah is part of the "House of Yisra'el", and the ruler over it, so, Yehudah IS the House of Yisra'el! Because ALL TWELVE TRIBES now live in that 'house'! In the first verse of this passage, יהוה does say that He will cut a renewed covenant with the House of Yisra'el and the House of Yehudah, but, look how HE explains who that is: "not according to the covenant that I made with **their fathers** in the day that I took them by the hand to bring them out of the land of Mitzrayim..." So, He is addressing ALL the children, **all twelve tribes**, because He brought them ALL out of Mitzrayim. Avraham, Yitz'khak and Yisra'el are the fathers of them all.

And now Yehudah is their ruler, because their King is YESHUA, A JEW. The idea that “The House of Yisra’el” is only the northern tribes is erroneous. Worse, it is a lie. It violates scripture. The idea that Yehudah is NOT “The House of Yisra’el” is a lie. It is ANTI-SEMITIC, and rebellion against the Jewish King of Yisra'el, Messiah Yeshua.

Yehudah was the largest tribe in the Southern Kingdom in the time of YirmiYahu. The Southern Kingdom was originally made up primarily of Yehudah and BinYamin, and a small part of Levi. Later, a remnant of the 12 tribes came BACK to Yisra'el under the kingship of Yehudah. We will get to that. But, in the time of Messiah, the Jews were more than just the tribe of Yehudah:

Yeshua was of the tribe of Yehudah. Luke 3:33, Matt 1:2

MattetYahu was of the tribe of Levi. [likely, since his name was Mattetyahu HaLevi] Mar 2:14, Luke 5:27

Yokhanan HaMatbil was of the tribe of Levi. Luke 1:5

Shaul was of the tribe of BenYamin. Rom 11:1, Phl 3:5

But, they were all called “**Jews**”, because they lived in the Kingdom of “Jewdah”. Shaul called himself a Jew in the defense of his religious integrity! Acts 21:39, 22:3

And, they also called themselves “Yisra'elites”, as did Shaul speak of himself:

“For I am also an YYisra'elITE....” Rom 11:1

“Of the stock of Yisra’el...” Phil 3:5

Among those Jews, made up of those three tribes, were other Jews, from the NORTHERN KINGDOM.

Khannah was of the tribe of ASHER. Luke 2:36

If Khannah was of the tribe of Asher, then someone else in the Kingdom of Yehudah was as well, or she would never have been there. The truth of the matter is that many of the Northern Kingdom did return already to “Yisra’el/Yehudah”, way back in the time of the prophets.

In II Chronicles 30:1-11, we see that Hezekiah, the king of YEHUDAH, sent a letter into the fallen Northern Kingdom, AFTER the northern kingdom had fallen to Assyria, and had been ‘scattered’, telling the **remainder/remnant** of

them to return to Elohim and come to Yerushalayim for the feast of Pesakh. Many of them scoffed, and would not come, but, many of them did:

“Nevertheless men of Asher and Manasseh and of Zebulun humbled themselves, and came to Yerushalayim.”

Now, this may not appear to mean much, but what it tells us is that there was a remnant of the 10 tribes in Northern Yisra’el AFTER they had been conquered by Assyria and ‘scattered’. Those who were scattered were FORGOTTEN, FOREVER! That kingdom and its leaders and devoted ones were forgotten.

And it tells us they were still stiff-necked and idolatrous, but that there WERE among them those who feared Him, and who did come to Yerushalayim for Pesakh to worship יהוה , and were forgiven of their uncleanness. AND, it tells us how Khannah, of the tribe of Asher, could be recorded in the gospels with the “Jews” of “Judah”. She was a Jewess, an Yisra’elite.

So, many in the Northern Kingdom did return, and remained a part of the Kingdom of **Yehuda**, the Remnant of the House of Yisra’el. Also, there were many Jews [of all twelve tribes] who travelled away from the land of Yisra’el before and after the time of Yeshua, and were still practicing the faith of their Fathers. They were the ones who started some of the synagogues in the lands outside of Yisra’el, into which the Shlikhim went to minister. But, NEVER were they considered a “second house”: it was all ONE YISRA’EL.

The problem is that people ASSUME that EVERY LAST “Yisra’elite” of the northern kingdom was deported and never seen again. This is NOT the case. And, they ASSUME that every northerner was “forgotten”, and became “lost”. So, when they read that Yeshua has come for the “lost sheep of the House of Yisra’el”, they errantly connect this to JUST THE NORTHERN KINGDOM, and NOT THE ONE HOUSE: The HOUSE OF ELOHIM. A spiritual House made up of Jews/Yisra’elites and Gentiles, grafted into a SINGLE OLIVE TREE: YISRA’EL.

So, of whom was Yeshua speaking when He said He came to save the lost sheep of the House of Yisra’el? Scripture makes this very, very clear:

“I am not sent except to the sheep which went astray from the House of Yisra’el.” [Mattet-Yahu 15:24]

The assertion is that these 'lost sheep' are the scattered Northern Tribes, the "Ten Lost Tribes," that since they were the "House of Yisra'el" [they were NOT, they were the rebellious **Kingdom** of Yisra'el] , that this is who Yeshua came to save. The idea is extended to mean that those who have become believers today, who are predominantly European, western Europeans like the British, the Danes, the

Scots, the Irish, and even Greeks and Turks, and the list goes on and on, et cetera, are the lost sheep of Yisra'el, the scattered northern tribes now "found," and it is proven by their salvation.

This is simply not true. Proponents of this interpretation forget that just a few chapters before, Yeshua told His Talmidim this:

“Keep away from pagan practices, and do not enter a Samaritan city; But above all, go to the sheep which are lost from the house of Yisra’el. [Mattet-Yahu 10:6]

Analysis of the gospels and the book of Acts shows us that the Shlikhim ministered only in Judea [JEW- DE'AH], to the Jews of His time [all twelve tribes], and NOT to the Samaritans, who were **KNOWN** descendants of the northern "lost tribes." Further, they were forbidden to go to the "Gentiles," or the "goyim" at this point [the supposed 'northern kingdom now lost']. Yeshua brought Salvation to the **JEW** first. And this included ALL 12 TRIBES. And He called THEM the Lost Sheep of the House of Yisra'el. It was only later that he sent them outside the land of Yisra'el, and then still **only to Jews!** Shaul was sent to the Goyim, and he never told them “You are the lost ten tribes, therefore, I have come to save you.”

The "Lost Sheep" of the House of Yisra'el were those in Yisra'el in Yeshua's day who had been misled by their "shepherds"/"pastors" and their bad, torah-less doctrine, as YirmiYahu said of Yehudah. [Jer 50:6, a prophet to the SOUTHERN KINGDOM]. It had nothing to do with geography, nor the ten northern tribes now scattered, but everything to do with deception and error. יהוה will not have “two wives,” but only ONE. That is why He divorced those among BOTH KINGDOMS who would not be faithful. He rejected many in the Northern Kingdom AND in the Southern Kingdom. But the ‘separation’ between the two kingdoms was only practical in the worldly sense of “kingdoms” whereas יהוה is king of ONE KINGDOM. He also ALWAYS reserved a REMNANT, from both earthly kingdoms, as ONE HOUSE: Yisra'el.

YeshaYahu makes this plain:

יג אַת-יְהוָה צָבָאוֹת, אֱתוּ תִקְדִּישׁוּ; וְהוּא מוֹרָאֲכֶם, וְהוּא מַעֲרָצְכֶם. יד וְהָיָה, לְמִקְדָּשׁ; וּלְאָבוֹן נֹגֵף וּלְצוּר מְכֻשׁוֹל לְשֹׁנֵי בְתֵי יִשְׂרָאֵל, לִפְחַ וּלְמוֹקֵשׁ--לְיוֹשְׁבֵי, יְרוּשָׁלַם. טו וְכָשְׁלוּ בָם, רַבִּים; וְנִפְּלוּ וְנִשְׁבְּרוּ, וְנוֹקְשׁוּ וְנִלְכְּדוּ.
טז צוּר, תַּעֲוֹדָה; חֲתוּם תּוֹרָה, בְּלִמְדֵי. יז וְחִכִּיתִי, לִיהוָה, הַמְסִתִּיר פָּנָיו, מִבַּיִת יַעֲקֹב; וְקִוִּיתִי-לוֹ. יח הִנֵּה אֲנֹכִי, וְהִילָדִים אֲשֶׁר נָתַן-לִי יְהוָה, לְאֵתוֹת וּלְמוֹפְתִים, בְּיִשְׂרָאֵל--מֵעַם יְהוָה צָבָאוֹת, הַשֹּׁכֵן בְּהַר צִיּוֹן

"Tzeva'ot, Him shall you sanctify; and let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; but for a stone of

stumbling and for a rock of offence to both the houses of Yisra'el, for a gin and for a snare to the inhabitants of Yerushalyim. And many among them shall stumble, and fall, and be broken, and be snared, and be taken.' 'Bind up the testimony, seal the Torah among My disciples.' And I will wait for יהוה, that hides His face from the **house of Ya'akov**, and I will look for Him. Behold, I and the children whom יהוה has given me, shall be for signs and for wonders in Yisra'el from יהוה Tzeva'ot, who dwells in Mount Tzion." [Yesha-Yahu 8]

So, we see here that while there was a 'natural' split in the kingdom, creating two KINGDOMS WITHIN the House of Yisra'el, there yet remained a remnant of the 'children' whom יהוה had given to Messiah, called 'disciples,' and this people group would be SIGNS AND WONDERS to Yisra'el. BOTH "kingdoms" within the ONE House of Yisra'el. THAT is who believers in Messiah Yeshua are. Jew and Gentile. And, it makes no difference about genealogy. In verse 17 above, when He says, Ya'akov, He's talking about ALL of the children of the man "Yisra'el". יהוה hides His face from them ALL. Verse 18 is about Messiah, and ANYONE who would believe, the Jew first, AND the Gentile.

"For there is no difference between the Jew and the Aramean: for the same Adon over all is rich unto all that call upon Him." Rom 10:12

"There is neither Jew nor Aramean, there is neither bond nor free, there is neither male nor female: for you are all ONE in Messiah Yeshua." Gal 3.28

"And you have put on the 'new man,' which is renewed in knowledge after the image of Him that created him: where there is neither Aramean nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Messiah is all, and IN ALL." Kol 3.10-11

Shaul explains this to us plainly, telling us that in spite of the disobedience in ALL of Yisra'el, there would always be a REMNANT:

"It's the same way in the present age: there is A REMNANT, chosen by grace. Now if it is by grace, it is accordingly not based on legalistic works; if it were otherwise, grace would no longer be grace. What follows is that [natural] Yisra'el [Jews, all twelve tribes in his day] has not attained the goal for which she is striving. The ones chosen have obtained it, but the rest have been made stonelike, just as the Tanak says, "God has given them a spirit of dullness, eyes that do not see and ears that do not hear, right down to the present day." Rom 11:5-7

Shaul is showing us that just like there was a small remnant of Yisra'el who had not gone astray in the days of EliYahu and Yeshayahu, so also in the time of

Shaul there was a small remnant, of ALL the tribes, that had not gone astray, but that had been chosen by 'grace,' because of their TRUST in יהוה. The reason Yeshua sent them to **Jewish** Yisra'el FIRST is ONLY because of the promise to/ covenant with Avraham concerning his flesh! This is just as YeshaYahu predicted. They were NOT chosen by reason of their Torah observance, but by reason of their fear of יהוה and their trust in Him and His Message, and Him giving them to Messiah Yeshua. They were chosen FIRST because of G-d's promise to Avraham that ALL his sons would inherit salvation. And, when Shaul wrote this, he had just called himself an "Yisra'elite", NOT a Jew. In the mind of Shaul, there was NO DIFFERENCE. Because He also referred to ALL Yisra'elites as JEWS.

He further explains that there is a SINGLE olive tree:

“But if some of the branches were broken off, and you - a wild olive tree - were grafted in among them and have become equal sharers in the rich root of the [1] olive tree, then don't boast as if you were better than the branches. However, if you do boast, remember that you are not supporting the root, the [single] root is supporting you. So you will say, "Branches were broken off so that I might be grafted in." True, but so what? They were broken off because of their lack of trust. However, you keep your place only because of your trust. So don't be arrogant; on the contrary, be terrified. For, if Elohim did not spare the natural branches, He certainly will not spare you. So take a good look at Elohim's kindness and His severity: on the one hand, severity toward those who fell off; but, on the other hand, Elohim's kindness toward you - provided you maintain yourself in that kindness. Otherwise, you too will be cut off. Moreover, the others, if they do not persist in their lack of trust, will be grafted in; because Elohim is able to graft them [Jews] back in. For if you were cut out of what is by nature a wild olive tree [NOT Yisra'el's Olive Tree] and grafted, contrary to nature, into a cultivated olive tree [All 12 tribes of Yisra'el], how much more will these natural branches be grafted back into their own olive tree.” Rom 11:17-24

Notice that there is a single olive tree. Notice also that it has a single root: Yehudah, in Messiah Yeshua, the root of David, a Jew. יהוה has ONLY ONE OLIVE TREE, and ONLY ONE HOUSE.

Notice from our Brit Khadasha scriptures about the Renewed Covenant that not only is it a single HOUSE with which He “cuts” the covenant, but it is ONE COVENANT. “I will cut A renewed covenant [singular] with....” So, if it were “Two Houses”, then He would have had to make TWO NEW COVENANTS. Both of the ‘houses’ would have been in the same state of disrepair, if we look at them from a purely genetic/inheritance, divided perspective. Messiah clearly died only ONCE. For ONE HOUSE, and that House is the House of YYisra'el ruled by Yehudah. Otherwise, He left Yehudah OUT of the renewed covenant,

since He said,

"For this is the covenant which I will make with the house of Yisra'el after those days..."

He does not say "and with the House of Yehudah" here? Why? Again, because it is ONE HOUSE. When He did say, "with the House of Yisra'el and with House of Yehudah," He was showing us that Yehudah was the ruling House, or tribe, of the whole House of Yisra'el. He was not saying that there were two houses, but referring to ONE HOUSE. Those who say that the renewed covenant was made ONLY with the "Lost Tribes" are forgetting that in the early days of the Kahal [Congregation of Yeshua], ONLY JEWS were saved, and Jew meant from any tribe of Yisra'el, because Jewdah ruled. Gentiles did not come in for many years after, and they were never told that they were the "House of Yisra'el," separate from the Jews who were already brought into the renewed covenant.

"For this is the covenant which I will make with the house of Yisra'el after those days..."

It is a singular covenant, made to a singular house. Yisra'el and Yehudah are redundant terms for the one House.

Think of it this way:

A house is made up of a father, a mother, and their children. The House of Yisra'el, genetically, has ONE FATHER: The PERSON Yisra'el, formerly known as Ya'akov. ONE MAN is the father of ONE HOUSE, that of Yisra'el. And our Father, Abba, Elohim, is the father of ONE HOUSE: Yisra'el.

"For You are our Father; for Avraham knows us not, and Yisra'el [the man] does not acknowledge us; You, O יהוה, are our Father, our Redeemer from everlasting is Your name."

Gentiles have ALREADY been "grafted in," which is the joining of two trees into ONE. The Olive Tree of Yisra'el's Twelve Tribes, and the wild olive tree of all the **other** nations: GENTILES. NOT Ephraim! Ephraim is a tribe of YISRA'EL!

It has already occurred. And it is still occurring, until the last Gentile comes in. People who believe there are two houses believe that Yisra'el is one of them and Judah is the other; that Judah is the "Jewish" people and "Yisra'el" is the 10 "Lost Tribes", the "other sheep" Yeshua mentioned in the gospels. This is simply not the case.

When Yeshua said in Matt 15:24, "I was sent only to the lost sheep of the House of Yisra'el", He was not referring to the "scattered ten tribes". He was referring

to the blindness in the Land of Yisra'el during His time on earth. There were Jews from EVERY TRIBE living in The Land of Yisra'el during the time of His Ministry, and He came to seek and to save them. And He did, saving a very small remnant of only 500 people, from multiple Jewish tribes. And, after the first gospel message was preached, that remnant grew to 3500, but it was still very small. Years later, the number of JEWS who were saved was in the neighborhood of 60,000, but that was still a small remnant of the total number of Jews, who were Yisra'el. But, these Jews, from all twelve tribes, were lost, but had been found by their **One Shepherd**. He was sent to THEM, to wake some of them up, to teach them to follow Torah, and to send them out into the WHOLE WORLD, starting **first** in Yerushalayim, then in all **JEWDEA**, where there were lost sheep of the House of Yisra'el. And then going into Samaria, where there were half-blood descendants of the northern kingdom. The Samaritans were half-blood descendants of the ten northern tribes and of the transplants whom the Assyrians, Senecharib, planted there as part of their policy in conquered lands. THEY LIVED IN YISRA'EL under JUDAH's rule.

Kefah ministred to the lost sheep of the House of Yisra'el, bringing them in to the House of Elohim. In the very first gospel message, Kefah calls his audience "Yisra'el":

"Men of Yisra'el, hear these words; Yeshua of Natzaret, a man approved by Elohim among you by miracles and wonders and signs...." Acts 2:22

To whom was he speaking? To JEWS. Yet they are called "Yisra'el." Further, he calls them ONE HOUSE.

"Therefore let **all the House of Yisra'el** know assuredly, that Elohim has made this Yeshua, whom you [The House of Yisra'el] have executed, both יהוה and Mashiakh." Acts 2:36

So, when YirmiYahu had called Yisra'el AND Yehuda "lost sheep", he was referring to ONE NATION, who had been led astray doctrinally.

עמ'י(היו)היה, אבדות צאן ו--

שובבים הרים, התעוים רעיהם, והלק גבעה-אל מהר (;) שובבום. רבצם שקחו

"My people has been lost sheep; their shepherds have caused them to **go astray**, they have turned them away on the mountains; they have gone from mountain to hill, they have forgotten their resting-place."

This is figurative, poetic language, speaking of "pastors," [from 'shepherd'] or spiritual leaders; the 'going away' is **departing from the Torah**, the forgotten resting place is יהוה, Mount Tzion, having been replaced by all their altars to foreign deities. This prophecy is in the context of the captivity of Babylon [see

Yir 50:9, 17, which both fix this verse to the time of YirmiYahu, applying to ONE NATION, Yisra'el, only represented now by Yehudah and the few of the northern tribes who had joined him]. By this time, the ten tribes that were 'scattered' were **long forgotten**. YirmiYahu is speaking to **JUDAH!** Calling them **YISRA'EL**.

Now, why did Kefa not address the "House of Yehudah?" Why? Because it is ONE HOUSE. Yet, he was speaking to JEWS.

Look how the chapter starts:

"Now there were staying in Yerushalayim religious **Jews** from **every nation** under heaven.." Acts 2:5

So, Kefah is addressing **JEWS**, The House of Yehudah, as THE HOUSE OF YISRA'EL. And, 3000 of them respond, and repent, and come to יהוה, so, he must have called them by the right moniker: Men of Yisra'el, HOUSE OF YISRA'EL.

So, those who have a hard line 'between' the two are defying Kefah, as He calls the Jews of his day, who were assembled in Yerushalayim, the House of Yisra'el. This is the ONE HOUSE with whom יהוה would renew the covenant through Yeshua's blood: The House of Yisra'el, the chosen REMNANT from among ALL THE TRIBES. And into that "house," that "tree," the Gentiles would be grafted in.

Now, lest we be unsure about this, Kefah is consistent:

"And when Kefah saw it, he answered unto the people, Men of YYisra'el, why do you marvel at this, or why do you look so earnestly on us, as though by our own power or holiness we had made this man to walk?" Acts 3:12

Now, this is AFTER the feast, and the YYisra'elite travelers had gone home. This is now just the subjects of the Kingdom/House of Judah, "Jews," to whom he is speaking, yet he still calls them "Yisra'el."

He does it yet again, to Jews only:

"Then Kefah, filled with the Ruakh HaKodesh, said unto them [Jews of Jerusalem], You rulers of the people, and Elders of Yisra'el... Be it known unto you all, and to all the people of Yisra'el, that by the name of Yeshua HaMashiakh of Natzaret, whom you [The People of Yisra'el] executed, whom Elohim raised from the dead, even by Him does this man stand here before you whole." Acts 4:8-10

Even when he was on trial, Kefah calls those trusting in Messiah, “Yisra’el”:

“Elohim has exalted this man at his right hand as Ruler and Savior, in order to enable Yisra’el to do t’shuvah and have her sins forgiven.”

It is important to note here that at this point, no “gentile” had received the forgiveness of sin. NOT EVEN ONE. No gentile had been grafted in as yet. So, Kefah is testifying about HIS OWN PEOPLE, the **JEWS**, those who lived in the kingdom of Judah, The House of Yehudah, which were from all the tribes, calling **them Yisra’el**, stating that they were getting their sins forgiven. So, the prophecies about a renewed covenant and about Yisra’el coming in were coming true as he testified before the court.

Shaul does the very same thing in his preaching:

“So Sha’ul stood, motioned with his hand, and said: "**Men of Yisra'el and God-fearers**, listen.” Acts 13:16

Here, Shaul is addressing Jews in their synagogues, and the ‘strangers’ who were with them. There were GENTILES, **NOT** from Yisra’el, in the synagogues. They were NOT the ‘lost tribes’. This is VERY important, because Sha’ul was preaching in the very territories where the Assyrians brought the northern tribes! And he does not even HINT that they are Yisra’el! He calls them ‘strangers,’ **if** there were even any among them in the synagogue who would have been **descended from the ten northern tribes brought there 900 years before!**

In another place, he says of Yehudah that they are the ones ministering at the altar, in Yerushalayim, but he calls them Yisra’el “after the flesh”:

“Behold Yisra’el after the flesh, are not they those who eat of the sacrifices partakers of the altar?” 1 Cor 10:18

Do we not see that? Those who ministered in the Beit HaMikdash [Temple] were **YISRA’EL**. If one knows the Torah, one knows that only Levites were permitted at the altar! And these Levites were called Jews, and were part of the Kingdom of Judah!

And he closes out his letter to the Galatians, referring to both Jews and Gentiles as the “Yisra’el of Elohim”:

“And as many as walk according to this rule, peace be on them, and mercy, and upon the Yisra’el of Elohim.” Gal 6:16

So, over and over in scripture, we have Sha’ul and Kefa referring to Jews as both Jews and Yisra’elites. There was NO DIVISION/DISTINCTION between

them in the minds of the Shlikhim, because they saw them as ONE HOUSE. Shaul further supports this idea when he instructs the Ephesians about their renewal:

“Therefore, remember your former state: you Gentiles by birth - called the uncircumcised by those who, merely because of an operation on their flesh, are called the circumcised - at that time had no Messiah. You were estranged from the Commonwealth of Yisra'el. You **were foreigners** to the covenants embodying the promise of Elohim. You were in this world without hope and without Elohim. But now, you who were once far off have been brought near through the shedding of the Messiah's blood.”

So, he is telling these GENTILE believers NOT that they are “Yisra'el” in a natural right, but FOREIGNERS, STRANGERS, who were being brought into the commonwealth of Yisra'el, which at that time was made up of **Jews**. If the two house message is so important to Gentiles today, WHY, please explain, why did not Sha'ul tell the Gentiles of His day that they were the “lost tribes” of YYisra'el. Why did he tell them they were being “BROUGHT IN TO YISRA'EL” if they were already Yisra'el? Why did he call them “strangers” and “foreigners” if they were indeed Yisra'el? If anyone was likely to be the ‘lost tribes’, then the people in the area of Galatia and the region were better contenders for that coveted prize than Brits, Danes, Germans, Greeks, etc, as those lands were all settled by those people LONG before Ephraim was spewed out of the Holy Land.

Further, the Body of Messiah is ONE BODY, NOT a Body made up of Jews and another Body made up of Ephraimites, that will eventually become some morphed-together Body, but it is a single Body:

“For by one Ruakh are we all immersed into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Ruakh.” 1Cor 12:13

That Body has a single head, one King, Messiah Yeshua. A Jew.

So, the most important theme about the people of Elohim is “Oneness,” NOT “Two-ness.”

It is a SIN to divide the Body of Messiah, to divide “Yisra'el” up into two camps. Even when there were two “kingdoms”, יהודה ALWAYS saw the remnant as ONE YISRA'EL. Sin divided the DISOBEDIENT.

This is the message behind his vision to Yekhezki'el as well. But, just as YirmiYahu was a prophet to the Northern Kingdom, SO WAS Yekhezki'el. His ministry did not start until more than 103 years AFTER “Yisra'el,” the

“Northern Kingdom,” had been destroyed and had vanished. So, when he speaks to Yisra’el as a prophet, he can only address Yehuda. Yehuda included all twelve tribes.

“And you, son of man, take one stick, and write upon it: For Yehudah, AND for the children of Yisra’el his companions; then take another stick, and write upon it: For Yosef, the stick of Ephraim, and of all the house of YYisra’el his companions.” Ez 37:16

The redundant term/theme in this verse is the HOUSE OF YISRA’EL/ CHILDREN OF YISRA’EL. It applies to BOTH sticks, meaning that they were still one house in the mind of Elohim, divided only by their sins. Why would Elohim have Yekhezki’el address them in such a way? He did so because, according to II Chronicles, chapter 30, there were STILL Ephraimites living in the land! Yet they were still idolaters. And Yehudah had now gotten to a point of idolatry as well. Yes, they were divided on earth, but in the heart of יהוה, they were children of ONE HOUSE.

Now, proponents of “two-house” theology like to use this verse to support the notion that Ephraim is the Gentiles who are becoming believers in Messiah and turning back to Torah. But, this is just NOT the case. The first thing they fail to notice is that when he addresses Yehudah, he also addresses YYisra’el:

“For Yehudah, AND for the children of Yisra’el his companions; And when He addresses Ephraim, he also addresses Yisra’el: “the stick of Ephraim, and of all the house of YYisra’el his companions;”

So, in BOTH sticks, “the House of Yisra’el” is referenced. There is that remnant again. There are the disciples again. It was ONE HOUSE, that had two different streams of disobedience. Each of these trees TOGETHER is Yisra’el. NOT SEPARATELY.

Then, He tells them this:

“Say unto them: Thus says יהוה Elohim: Behold, I will take the children of YYisra’el [ALL TWELVE TRIBES, **today's Jews**] from among the nations, wherever they are gone, and will gather them on every side, and bring them into their own land. and I will make them one nation in the land, upon the mountains of YYisra’el, and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.” Ez 37:21-22

Notice that he is talking to “the Children of Yisra’el.” This is ALL THE CHILDREN OF Yisra’el, obedient disciples from Ephraim and Yehudah. THAT is Yisra’el. We must understand that both Ephraim and Yehuda, north and south,

were rebellious. But, within both kingdoms, there was ALWAYS a remnant of יהוה , those who TRUST. THAT is the House of Yisra'el. יהוה is going to unify his geographically separated “house,” yes, but this clearly does not happen until יהוה Messiah is on the earth, as it says that ONE KING shall be king to them all, and tells us who that is in the 24th verse:

“And My servant David shall be king over them, and they all shall have one shepherd; they shall also walk in My ordinances, and observe My statutes, and do them.”

Now, when is this going to happen? AFTER THE RESURRECTION. See the first 14 verses of this chapter. It is the famous “valley of dry bones” passage, and it is all one vision. The whole chapter is a single vision, so the joining of the trees is AFTER the resurrection of ALL the HOUSE OF Yisra'el. It is certainly not going to be only northern Yisra'elites who rise in the resurrection. Yekhezki'el sees bones, and Elohim tells him that these bones belong to someone, after they've been resurrected:

“Then He said unto me: 'Son of man, these bones are the whole House of Yisra'el...”

These bones are the “dead in Messiah,” since Sha'ul tells us THAT is who will rise first. The real “House of Yisra'el” is the FAITHFUL among all twelve tribes! So, Yekhezki'el's vision is two-part: he sees the dry bones come to life and the Ruakh breathed into them; then He is told that these bones are the WHOLE HOUSE OF YISRA'EL. ONE HOUSE. They have been resurrected. One day they will be “Ekhad,” and that day is when Messiah is ruling in their midst in the land of Yisra'el. This in no way applies to “gentiles” as Ephraim. And it clearly happens after the resurrection: “I will open your graves, and cause you to come up out of your graves, O My People, and I will bring you into the land of Yisra'el.” This is solidified by the closing out of the vision, the words of יהוה:

“And the nations shall know that I am יהוה that sanctifies Yisra'el, when My sanctuary shall be in the midst of them forever.”

So, folks who are thinking that today Ephraim is waking up, and will soon go to dwell in the land, they are taking the wrong route. The route is through resurrection. Ephraimite thinkers are USURPERS, they are hoping to go and live in the land of Yisra'el as “Yisra'elites” today, before the resurrection, wantonly claiming genetic right to the land, and wantonly claiming salvation by genetic inheritance and not by TRUST ALONE. Yes, the northern kingdom was partly scattered. But, so was the southern kingdom, and that happened AFTER Messiah came. They were scattered TOGETHER abroad in 70AD and finally in 150AD. And in this vision, it is a collection of BOTH sides of the FAITHFUL

of ONE HOUSE that is brought into the land when Messiah raises them from the dead and brings them there, and dwells among them. This promise was made to the generation whose fathers had divided the kingdom. THEY were divided. But not the faithful who trusted! This ingathering is NOT happening now. And, there is clearly a SINGLE HOUSE in the vision. Yes, in the practical, in Yekhezki'el's time, it was 'divided', but יהוה still saw it as ONE HOUSE, ONE TREE, and that is what the vision means. It is a message of UNIFICATION, at the END OF TIME. It means that all this DNA reckoning and guessing what one's "YYisra'eli lineage" is, is an exercise in futility, because יהוה is the one who RAISES THEM FROM THE DEAD and brings them into the Land of Yisra'el. This is an ingathering of that former generation from 2800 years ago!

Those who teach that "The House of Yisra'el" is always and only referring to the "Northern Kingdom," or the Ten Lost Tribes, when the prophets address The House of Yisra'el are missing a major point of scripture. יהוה referred to The House of Yisra'el in speaking of the assembly of ALL TWELVE TRIBES, and the Gerim Toshavim (Resident Strangers) who had joined them.

"And the **House of Yisra'el** called the name thereof Manna: and it was like coriander seed, white; and the taste of it was like wafers made with honey."
Ex 16:31

"For the cloud of יהוה was upon the tabernacle by day, and fire was on it by night, in the sight of all the **House of Yisra'el**, throughout all their journeys." Ex 40:38

"And you shall say unto them, whatsoever man there be of the **House of Yisra'el**, or of the strangers which sojourn among you, that offers a burnt offering or sacrifice... And whatsoever man there be of the **House of Yisra'el**, or of the strangers that sojourn among you, that eats any manner of blood; I will even set my face against that soul that eats blood, and will cut him off from among his people." Lev 17:8-10

And there are MANY other places in Torah where He calls ALL TWELVE TRIBES: "The House of Yisra'el".

Lev 10:6, 17:3, 22:18, Josh 21:45, Ruth 4:11, 1 Sam 7:2,3, 2 Sam 6:5, 15, 12:8, 16:3

So, we have to be careful to make sure that when יהוה sends a prophet to the "House of Yisra'el" that we understand whether or not He is speaking only to the ten tribes of the Northern Kingdom, or to ALL of the House of Yisra'el. Most of the time, upon analysis of the texts, He is speaking to ALL of the House of Yisra'el, all TWELVE TRIBES, as He did in all the twelve references above.

Look carefully at these references in YeshaYahu [Isaiah]:

For the vineyard of יהוה Tzeva'ot is the **House of Yisra'el**, and the **MEN of Yehudah**, the plant of His delight; and He looked for justice, but behold violence; for righteousness, but behold a cry.

Clearly, in this passage, these are redundant terms. Because there is ONLY ONE VINEYARD, ONE plant.

In similar fashion, יהוה refers to Yisra'el as Ya'akov. We must remember that Yisra'el and Ya'akov were the SAME MAN. And His sons all had ONE FATHER, and belonged to a SINGLE HOUSE.

"For יהוה will have compassion on Ya'akov, and will yet choose Yisra'el, and set them in their own land; and the stranger shall join himself with them, and they shall cleave to the house of Ya'akov. And the peoples shall take them, and bring them to their place; and the House of Yisra'el shall possess them in the land of יהוה for servants and for handmaids; and they shall take them captive, whose captives they were; and they shall rule over their oppressors. Hearken unto Me, O House of Ya'akov, and all the remnant of the House of Yisra'el, that are borne [by Me] from the birth, that are carried from the womb:" Isaiah 14, Isaiah 46

This is clearly a SINGLE HOUSE, one that will rule over all the peoples in the millennium, yet it is called by more than one name, Yisra'el, and Ya'akov. He does not have to call it the "House of Yehudah" here, because it is understood from Torah that Yehudah would be the ruling house in the time of Messiah. And, the believers who are not "Jewish" today are the STRANGERS that JOIN THEMSELVES TO YISRA'EL. And those believers should take joy in the fact that the Ruakh of Adoption, whereby they cry "Abba," is just as binding, even MORE binding, than natural birth into the family of Yisra'el.

"Indeed, the man who is physically uncircumcised but obeys the Torah will stand as a judgment on you [Jews] who have had a b'rit-milah and have the Torah written out, but violate it. For the real Jew is not merely Jewish outwardly: true circumcision is not only external and physical. On the contrary, the real Jew is one inwardly; and true circumcision is of the heart, spiritual, not literal; so that his praise comes not from other people but from Elohim." Rom 2:27-29

It is critical to remember that no Jew, no Ephraimite, and no Gentile, will be living there in that day apart from trust in יהוה .

There is that "remnant" about which Shaul wrote in Romans 11, which are those

among us today who trust in יהוה, and those of all of Yisra'el, yesterday and today, who trust in יהוה. It is the REMNANT, the VINE, The DISCIPLES, that is important today, NOT the “two houses.”

YeshaYahu addresses this house one more time:

I will make mention of the mercies of יהוה, and the praises of יהוה, according to all that יהוה has bestowed on us; and the great goodness toward the house of Yisra'el, which He has bestowed on them according to His compassions, and according to the multitude of His mercies. For He said: 'Surely, they are My people, children that will not deal falsely'; so He was their Saviour. In all their affliction He was afflicted, and the Messenger of His presence saved them; in His love and in His pity He redeemed them; and He bore them, and carried them all the days of old. But they rebelled, and grieved His holy spirit; therefore He was turned to be their enemy, Himself fought against them. Then His people remembered the days of old, the days of Moshe: 'Where is He that brought them up out of the sea with the shepherds of His flock? Where is He that put His holy spirit in the midst of them? That caused His glorious arm to go at the right hand of Moshe? That divided the water before them, to make Himself an everlasting name? That led them through the deep, as a horse in the wilderness, without stumbling? As the cattle that go down into the valley, the Ruakh יהוה caused them to rest; so did You lead Your people, to make Yourself a glorious name.' Look down from heaven, and see, even from Your holy and glorious habitation; Where is Your zeal and Your mighty acts, the yearning of Your heart and Your compassions, now restrained toward me? For You are our Father; for Avraham knows us not, and Yisra'el does not acknowledge us; You, O יהוה, are our Father, our Redeemer from everlasting is Your name. O יהוה, why do You make us to err from Your ways, and harden our heart from Your fear? Return for Your servants' sake, the tribes of Your inheritance. [YeshaYahu 63:7-17]

Clearly, here, The House of Yisra'el is again ALL of the tribes, since ALL of the tribes are His inheritance, and ALL of the tribes are the sons of Avraham and of Ya'akov. Yehudah and Benjamin are CLEARLY in the House of Yisra'el as part of the inheritance of יהוה. YirmiYahu was speaking primarily to Yehudah in His day, but not forgetting all the tribes, and not excluding Yehudah when he addressed Yisra'el. So, let's look at some other of YirmiYahu's references to the “House of Yisra'el” and see if in any other place besides his chapter 31, which we've already analyzed, if he divides the House of Elohim into two houses.

Hear the word of יהוה, O house of Ya'akov, and all the families of the house of Yisra'el; Thus says יהוה: what unrighteousness have your fathers found in Me, that they are gone far from Me, and have walked after things of nought,

and are become nought? Neither said they: 'Where is יהוה that brought us up out of the land of Mitzrayim? As the thief is ashamed when he is found, so is the House of Yisra'el ashamed; they, their kings, their princes, and their priests, and their prophets; Who say to a stock: 'You are my father', and to a stone: 'You have brought us forth', for they have turned their back unto Me, and not their face; but in the time of their tribulation they will say: 'Arise, and save us.' But where are your gods that you have made yourselves? Let them arise, if they can save you in the time of your trouble; for according to the number of your cities are your gods, O Yehudah. [YirmiYahu 2:4-6, 26-28]

Whatever YirmiYahu is about to say in verse 4 is clearly important, as it is the very Word of יהוה. Would he really address it only to the ten tribes? It cannot be, because he uses another redundant term, "The House of Ya'akov", which clearly encompasses ALL of the TWELVE TRIBES. And then, in a few verses later, he indicates that it is in the "Time of Their Tribulation," and then we see the redundancy theme again, in 26 He calls them the House of Yisra'el, and in 28 He calls them YEHUDAH. He is addressing a **SINGLE HOUSE**. It is important to understand that in the time of YirmiYahu, the dispersion of the northern kingdom had been complete for many years, as 103 years are between the time of YeshaYahu's last prophecy and YirmiYahu's first prophecy. So, when YirmiYahu speaks to the House of Yisra'el, he is addressing primarily **Yehudah**, and whatever REMNANT of the northern tribes who were still in the land.

YirmiYahu's very next message to the House of Yisra'el still shows us He is talking to one house:

"At that time they shall call Jerusalem the throne of יהוה; and all the nations shall be gathered unto it, to the name of יהוה, to Yirushalayim; neither shall they walk any more after the stubbornness of their evil heart. In those days the house of Yehudah shall walk with the house of Yisra'el, and they shall come **together** out of the land of the north to the land that I have given for an inheritance unto your fathers." [YirmiYahu 3:17-18]

Now, clearly here there is some distinction. But, let us be careful what that distinction is: it is NOT a "division." This event being described by the prophet obviously does NOT happen until Messiah comes back. "At that time...", what time? When the Throne of יהוה is in Yerushalayim. That is clearly when Messiah Yeshua is sitting in the Holy City, on Earth, to rule. And so, in these verses, the distinction is that Yehudah is walking **with** ALL the "families" of Yisra'el, all the tribes. And, the "return" is not only speaking of "Ephraim", but of EVERY TRIBE, since it says Yehudah and Yisra'el will both come from the north. Isn't it interesting that today so many Jews still live in Russia? Since the Torah says that they will be FEW in number when they return, this is the Jews we know

today, who are made up of Yehudah, Benyamin, Levi, Asher, Zevulun and Mennasheh, and the other tribes. All the tribes were assimilated **into** Yehudah, and they have **all** been scattered. They come back, TOGETHER. This is why there is no single strand of DNA running through the Jewish community; all of these men had different mothers.

So, this is the final return is of JEWS, and the **other tribes with them**, as **Jews**, as ONE Yisra'el. We must remember in all of this debate that MOST JEWS still live outside the land of Yisra'el, even today. There are nearly just as many Jews in the US and Russia today as there are in Yisra'el. Today, there are approximately 6 Million Jews in Yisra'el, and there are about 8 million that live elsewhere in the world. And, remember, the descendants of people like Khannah, of the tribe of Asher and the other tribes, are mixed in with Yehudah, and call themselves Jews. So, some of the "Jewish" population of the earth are actually from the northern tribes. And they call themselves Jews. Their ancestors were faithful to the primacy of Yehudah as the ruling house over the other tribes. They were the 'remnant' in the time of Sha'ul.

That is where Ephraimites err: they reject the tutelage of Yehudah, His leadership: "What advantage, then, is there in being a Jew, and what benefit in circumcision? Much in EVERY WAY, for to THEM has been entrusted the WORDS of ELOHIM." Rom 3.1 When gentiles leave the auspices of Jewish tutelage, error follows swiftly. This is why the major portion of Sha'ul's letters were written to GENTILES, to correct the **errors** in the **gentile** congregations of Messiah, and bring them back to the customs of Yisra'el in keeping the Torah. [I Cor 11:2, 2 Th 2:15, 3:6]

So, since the above verses in YirmiYahu are addressing Yisra'el in the time of YirmiYahu, LONG after the dispersion of the ten tribes in the time of Sennecharib, and LONG after the return for Pesakh in the time of Hezekiah in II Chron 30, YirmiYahu is still calling the **Southern** Kingdom, Yehudah, YISRA'EL.

"Surely as a wife treacherously departs from her husband, so have you dealt treacherously with Me, O house of Yisra'el, says יהוה. [YirmiYahu 3:20]

Remember, YirmiYahu is prophesying long **after** the "northern kingdom" has been destroyed and scattered. Ephraim is **gone**. He is addressing only the SOUTHERN KINGDOM, and THAT is when the final bill of divorcement was written, TO THE WHOLE HOUSE, **ALL TWELVE TRIBES**, and he calls them the "House of Yisra'el." They were all that was left of the sons of the man Yisra'el. Remember, the marriage took place with **all twelve tribes** at the base of Sinai, so the divorce from יהוה was a divorce from **all twelve tribes**.

We see this same theme play out just a few chapters later:

"For the house of Yisra'el and the house of Yehudah have dealt very treacherously against Me, says יהוה. Lo, I will bring a nation upon you from afar, O house of Yisra'el, says יהוה; it is an enduring nation, it is an ancient nation, a nation whose language you know not, neither understand what they say. [YirmiYahu 5:11,15]

We understand here by context that יהוה is prophesying about Nebuchadnezzar, the king of Babylon, who is about to come to **Yehudah** and take them away captive, much as the Assyrian king came and took away Ephraim/The Northern Kingdom, destroying it. And look how יהוה refers to the southern Kingdom, the kingdom of Yehuda: "**O House of Yisra'el**".

This is true of the rest of the references to the House of Yisra'el in the book of YirmiYahu, in every place other than the ones treated herein, where YirmiYahu calls someone the "House of Yisra'el." He is prophesying about the **SOUTHERN KINGDOM**, the Kingdom of Yehudah, which includes the remainder of the other 10 tribes.

Remembering that the northern kingdom is already long gone, and reading in the eleventh chapter, we see YirmiYahu again call Yehudah "Yisra'el", just as Shaul and Kefah did:

"They are turned back to the iniquities of their forefathers, who refused to hear My words; and they are gone after other gods to serve them; the house of Yisra'el and the house of Yehudah have broken My covenant which I made with their fathers. Therefore thus says יהוה: Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto Me, I will not hearken unto them. Then shall the cities of Yehudah and the inhabitants of Yirushalayim go and cry unto the gods unto whom they offer; but they shall not save them at all in the time of their trouble. For according to the number of your cities are your gods, O **Yehudah**; and according to the number of the streets of Yirushalayim have you set up altars to the shameful thing, even altars to offer unto Baal." [YirmiYahu 11:10-13]

And again:

"Therefore, behold, the days come, says יהוה, that they shall no more say: 'As יהוה lives, that brought up the children of Yisra'el out of the land of Mitzrayim; but: 'As יהוה lives, that brought up and that led the seed of the House of Yisra'el out of the north country, and from all the countries whither I had driven them'; and they shall dwell in their own land." [YirmiYahu 23:7-8]

Here, he is clearly speaking of Yisra'el as all twelve tribes, as it was all twelve tribes that came up out of Mitzrayim. And it will be all twelve tribes that come up from all the countries, but that includes Yehudah, and is a single entity, NOT two separate houses. It is today's Jews.

Now, here is another prophecy of YirmiYahu:

"Behold, the days come, says יהוה, that I will perform that good word which I have spoken concerning the House of Yisra'el and concerning the House of Yehudah. For thus says יהוה: There shall not be cut off unto David a man to sit upon the throne of the House of Yisra'el." [YirmiYahu 33:14-15]

Here, we are again seeing a reference to Messiah Yeshua ruling over His People, and He calls them redundantly the House of Yehudah/The House of Yisra'el, and refers to the throne of David as the throne of the House of Yisra'el. It is clearly a single house, ruled by a single throne, called the House of Yisra'el, ruled by the House of Yehuda, since that is the tribe of both David and Mashiakh.

Yekhezkiel offers many prophecies to the House of Yisra'el as well. But, just as with YirmiYahu, Yekhezki'el was a prophet ONLY TO THE SOUTHERN KINGDOM, the Kingdom of Yehudah, more than 103 years after the dispersion of the northern kingdom, that of Ephraim and his bands. Yekhezki'el is prophesying from Babylon, after YirmiYahu had prophesied the destruction about Yerushalayim from Yerushalayim. So, all of his references to the House of Yisra'el are only made to Yehudah, and the remnant of the north that dwelt with them. Here is the proof that he treats the name "The House of Yisra'el" in the same manner as YirmiYahu and YeshaYahu:

"Then said He unto me: 'The iniquity of the House of Yisra'el and Yehudah is exceeding great, and the land is full of blood, and the city full of wresting of judgment; for they say יהוה has forsaken the land, and יהוה sees not.'" [Yekhezki'el 9:9]

Here, the prophet shows us CLEARLY that it is ONE HOUSE. He is not referencing the two divided kingdoms here, but what remained of Yisra'el in Yehudah, referencing 'the city,' Yirushalayim, in the kingdom of Yehudah.

Also, we must remember, that when יהוה prophesied that ALL of Yisra'el's sons, NOT JUST THE TEN NORTHERN TRIBES would be scattered, that He also said that ONLY A VERY FEW would come back.

Deut 4:27 "Only a FEW of you will survive among the nations to which יהוה will drive you."

Deut 28:62 "And you shall be left few in number, whereas you were as the stars of heaven for multitude; because you would not obey the voice of יהוה your Elohim."

We must remember, when we consider these prophecies, that Yehudah was also a son of Yisra'el. Do not allow the spin that Yisra'el is ONLY a reference to the "Northern Kingdom" or to "Ephraim." We have proven with the preponderance of evidence that "The House of Yisra'el" is NOT the ten Northern Tribes in these prophecies, but ALL TWELVE TRIBES, and that יהוה sees ONLY ONE HOUSE.

In I Kings 11:26-33, when יהוה predicted the splitting of the kingdoms because of the rebellion in the house of Ephraim, He did distinguish the northern Kingdom as the Kingdom of the House of Yisra'el. But, in the prophecies, he ONLY uses "The House of Yisra'el" to speak of ALL TWELVE TRIBES. In the prophets who were directed to speak to EPHRAIM, He does call them the **Kingdom** of the House of Yisra'el.

And therein is where the danger is, in thinking that being of Ephraim is a thing to desire: it is NOT. That kingdom has long been destroyed and forgotten. Ephraim no longer exists, and is scattered into the nations and absorbed by the nations, indistinct as a people group. Our Jewish brothers in Yisra'el, however, believe they are in Afghanistan, as they believe are most of the tribes, with Naftali in Uzbekistan, and Dan in Ethiopia. There is a group in northern India that believes that they are Menashe, and they have convinced Yisra'el, [interesting that JEWS named the new state "Yisra'el", is it not?] that they are indeed the lost tribe of Menashe. Many of them have already made Aliyah. Compelling, given that the scriptures say they went east. However, this is human activity! Again, Abba brings them into the land AFTER THE RESURRECTION AND TRIBULATION! These are NOT the remnant, so it matters not what they do! Only those who TRUST יהוה fulfill the prophecies!

Those who now believe in Messiah Yeshua, if they are Gentile, are genetically GENTILE, and they are grafted into the Olive Tree of Yisra'el, under the king of Yehudah. They are now Jews in the Kingdom of Elohim, the Nation of Yisra'el of faith. There has always been a remnant of Jews to whom refers as 'Yisra'el.' He refers to a single land, and a single city, Yirushalayim in Yehudah. Those who believe in Messiah, they are the Yisra'el into which Gentiles are grafted, the Yisra'el of Elohim. Ephraim, who is blind, who is idolatrous, who is stubborn, who is rebellious, is STILL THAT WAY. And remain FORGOTTEN. Notice that the tribes of Afghanistan are Muslim, one of the most 'pagan' religions of idolatry there is.

And, if one thinks they are genetically "Ephraim," even if it could be proven, one had better not remain that way. Ephraim is destined to go through a

scourging of untold proportion, along with Yehudah, during the time of Ya'akov's trouble.

So, is יהוה a liar? Did he overturn this prophecy in Genesis 48? Has He overturned the TWO statements in Deuteronomy above about all twelve tribes being FEW in number when they return to the land? It cannot be. These were given AFTER Ya'akov said Ephraim would be the "fullness of the goyim."

We do not deny that there was an dispersion of the ten tribes eastward. But we are looking for what יהוה said to happen, that ALL TWELVE TRIBES would be FEW in number when they return from having been scattered. They return TOGETHER.

Let's look at what the prophets who prophesied concerning that northern KINGDOM actually said: Hoshe'ah wrote:

"And יהוה said unto him, 'Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Yehu, and will cause to **CEASE** the **kingdom** of the house of Israel.'" [Hoshe'ah 1:4]

This reference is clearly speaking only to the northern Kingdom, because יהוה has promised David over and over that there would never cease to be a descendant of his on the throne of Yisra'el. That is Yeshua. But in the northern kingdom, after this king, Yehu, there was no more a king in the north.

In the second chapter of Hoshe'ah, he 'seems' to be prophesying only to "the northern Kingdom", but if we analyze the text, we see that he is clearly prophesying to all of Yisra'el, because they will "appoint themselves one head," Messiah Yeshua. This is only going to happen at the END of days, when Messiah is ruling in Yerushalayim, and this is clearly speaking of that time, and to all the House of Yisra'el, all twelve tribes. The warnings for "Yisra'el" in this chapter were for both kingdoms, as יהוה would eventually scatter ALL TWELVE TRIBES, and the promise is that he'd bring them ALL back. So, when he says, "instead of that which was said to them, "You are not my people", it shall be said unto them, "You are the children of the living Elohim", it is speaking of ALL OF YISRA'EL, that trusting remnant of disciples.

Here is the proof:

"The Ruakh itself bears witness with our spirit, that we are the Children of Elohim." Rom 8:16

"Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of Elohim." Rom 8:21

“That is, they which are the children of the flesh, these are NOT the children of Elohim: but the children of the promise are counted as the seed”. Rom 9:8

“For you are ALL children of Elohim by trust in Messiah Yeshua.” Gal 3:26

Now, some might say that these words were written only to “gentiles,” and that these “gentiles” are Ephraimites, according to Yisra’el’s blessing. Let’s discuss this. These letters were written to Romans and Galatians.

Rome was settled very early, BEFORE the 10 northern tribes were scattered. So, this cannot possibly be addressed to “Ephraim.” By the same token, Galatians was settled by “Gauls,” who were from what we know today as modern France, and these Gauls were also in Gaul long BEFORE Ephraim was scattered. So, either way we look at this, Romans and Galatians are being addressed NOT to genetic children, and NOT TO EPHRAIM. Because the gentiles who are the recipients of these letters are NOT EPHRAIM.

Rome was settled very early in the 9th century BC. The Ephraimites were not scattered from Eretz Yisra’el [The Land of Yisra'el] until late in the 8th Century BC, a full 100 years AFTER Rome became a nation, and many years after the land of Italy was inhabited by a people. The Gauls, who were not called that until about 200 BC, were nonetheless present in the area of modern France all the way back into the 12th Century BC , a full 400 years before Ephraim was scattered. Some of these people invaded “Galatia,” which is a portion of central modern Turkey, and settled there, and they founded the cities of “Gaul”atia. So, NONE of these people to whom Shaul is declaring “You are the children of Elohim” as Hoshe’ah prophesied, are Ephraimites. NOT ONE.

When Hoshe’ah did say “Call his name Lo-Ami, for ‘You are not my people,’ and I will not be yours, Hoshe’ah was NOT only speaking to the northern Kingdom. He was speaking to all twelve tribes. In the 7th verse, he says, “I will have compassion on the House of Yehudah, and will SAVE THEM by יהוה their Elohim.”

Isn’t it the ‘saved’ that are called the Children of Elohim? Isn’t Yeshua יהוה? So, when He says the ‘number of the CHILDREN of Yisra’el shall be as the sand of the sea’ in the next chapter, he is NOT talking only about the northern kingdom, nor just the Southern kingdom. The rebellious **KINGDOM** of Yisra’el was FORGOTTEN. “I will no more have compassion on the House of Yisra’el, that I should in ANY WISE pardon them.” And, “[I] will cause to CEASE the KINGDOM of the house of Yisra’el.”

Hoshe’ah is a prophet to ALL The House of Yisra’el, all twelve tribes, serving in Yehudah, speaking to Hezekiah and also the kings of the northern kingdom. He prophesies about the WHOLE HOUSE of Yisra’el in the END of days. Once

again, this ingathering does NOT occur until Messiah comes back.

Chapter 3:5, “Afterward shall the children of Yisra’el repent, and seek יהוה their Elohim, AND DAVID THEIR KING, and shall come trembling unto יהוה and to His goodness IN THE LAST DAYS.”

This is ALL of the children, and primarily Yehudah. And, if Ephraimites ‘think’ this is them, then they should not be repenting yet, as this repentance does NOT happen until the tribulation!

The fourth chapter of Hoshe’ah remains true to this theme as well, speaking to the whole of the Children of Yisra’el in the first part of the chapter, from 1 all the way down to 14. All of the inhabitants of the land were guilty before יהוה, but Yehudah was being shown mercy. “You, Yisra’el [the KINGDOM that will CEASE], play the harlot, yet let not Yehudah become guilty.” Here, he is only calling Yehudah a subset of Yisra’el. And he begins to reference the tribe of the ruling house in the Northern kingdom: Ephraim.

In chapter 5 we see this, “I, even I know Ephraim, and Yisra’el is not hid from me; for now, O Ephraim, you have committed harlotry, Yisra’el is defiled.” The whole of Yisra’el is defiled by the sins in the north, not just the north. Ephraim is the name of the ruling house of the northern kingdom, just like Yehudah is the name of the ruling house of the WHOLE of Yisra’el, but at this time only of the southern Kingdom, including Benyamin and Levi, because of Ephraim’s rebellion. And we learn that Yehudah will also stumble WITH HIM [Ephraim] up in verse 5. So, Hoshe’ah is indeed prophesying to ALL of Yisra’el, all twelve tribes. But, again, יהוה delays the punishment of Yehudah by 103 years. But, יהוה will withdraw himself from them ALL:

“With their flocks and with their herds they shall go to seek יהוה, but they shall not find Him; He has withdrawn Himself from them.” Verse 6

This is referring to the whole of Yisra’el, ALL of Ya’akov’s children. This is backed up in verses 9 and 10, where they are all warned of coming punishment, and in 12, and in 14.

Verse 15 is a key verse:

“I will go and return to My place, till they acknowledge their guilt, and seek My face; in their tribulation they will seek Me earnestly.”

This verse is directed at ALL the tribes, Ephraim and Yehudah being named in verse 14 together. They ALL get torn up by a lion, יהוה, יהוה goes away [when Yeshua returns to heaven, where He now stands, [He went away to His Place 2,000 years ago, ie, two days.] and all of Yisra’el at that point “go away.”

Yisra'el was finally and ultimately scattered in 150 AD, and there were people from all tribes in the land at that time. All the remainder in the time of Messiah and shortly thereafter were indeed 'scattered,' torn apart and flung to the four winds. Then, they will TOGETHER seek His face IN THE TRIBULATION.

Genetic Ephraim and Yehudah DO NOT come to יהוה until the tribulation.

Chapter six PROVES this:

“Come let us repent to יהוה, for He has torn, and He will heal us, He has smitten, and He will bind us up [with bandages]. After TWO DAYS [2000 years] He will revive us, on the THIRD day [very beginning of the last millennium], He will raise us up [the resurrection promised in Yekhezki'el, at the very beginning of the last millennium], that we may live in His Presence [when Messiah returns]. And let us know, eagerly strive to know יהוה, His going forth is sure as the morning; and He shall come unto us as the rain, as the latter rain that waters the earth.' O Ephraim, what shall I do unto you? O Yehudah, what shall I do unto you? for your goodness is as a morning cloud, and as the dew that early passes away.”

These verses are critical in understanding what is going on with both Ephraim and Yehuda. They do not repent until the LATTER RAIN. This is in reference to the tribulation, as the Latter Rain is the FALL SEASON, the SEASON OF TESHUVAH, Yom Teruah, Yom Kippur and Sukkot, the LAST things that prophetically happen. So, Ephraim and Yehudah ARE IN BLINDNESS UNTIL THE VERY END. They are in rebellion until the very end. They do NOT CALL on יהוה as a people until the VERY END. And they do so TOGETHER. They do this AFTER 2000 years, at the beginning of the third Millennium from Messiah's departure.

This is NOT happening yet. Clearly. As the majority of Yehudah is still in disobedience, and so is Ephraim, wherever he is, scattered as Yisra'el, as JEWS. He will not come back into the land, until at the very, very end, AT THE RESURRECTION. [This is likely in time with the resurrection of the two Witnesses who are resurrected half-way through the tribulation]. “After two days, on the third day”.

It has been 2000 years almost since the time that Messiah died and rose, and ascended. He will return on the “third day” from His departure. Hoshe'ah is foreshadowing the coming of Messiah after 2000 years of Him having 'gone away', 5:15.

“Also, O Yehudah, there is a harvest appointed for you, when I will return the captivity of my people”. 6:11

Remember, Ephraim represents the whole northern KINGDOM, and Yehuda represents the southern kingdom. Yisra'el is the WHOLE HOUSE. This harvest is the “latter rain” in which Ephraim and Yehudah finally repent, TOGETHER. It has not happened yet. So there is no sense in gentile believers calling themselves “Ephraim.” In fact, it’s a mite scary to do so, since Ephraim goes through the tribulation without trust in יהוה until a certain point, repenting with Yehudah. While those who trust in Yah do not go through this tribulation, but are hidden. [Remember, ‘Ephraim’ in this context represents the KINGDOM, NOT just that tribe! This is in the same sense that Yehudah represents its own tribe, and the tribes of Benyamin and Levi. Ephraim itself is NOT in the final census in Revelation 7!]

The whole of Hoshe’ah chapter seven deals only with Ephraim’s behavior, showing the reason they are torn and scattered, for the way they are behaving in the 8th century BC, when this prophecy is being made.

Chapter 8 is still dealing with 8th century BC Ephraim, and Hoshe’ah is also still addressing Ephraim and Yehudah together [see verse 14].

Chapter 9 also continues to describe their estate in the 8th century BC, closing with “they shall be wanderers among the nations.” [verse 17].

Is this what was prophesied by Yisra’el when He blessed Ephraim?

“And his seed shall be the fullness of the nations.”

This small passage is the crux of Ephraimite thinking in most of their circles. They insist that “HaGoyim” means “the gentiles.” There was no such word as “gentile” in the beginning of the third millennium from Adam when Ya’akov spoke this prophecy. Goyim, here, simply means “nations.” “Gentile” is from a root that means “people,” where we get our word “gentry.” It does not necessarily mean “non Jew”, as most think. Today it does because of evolving thought processes, but then, IT DID NOT EXIST. Goy simply means 'nation.'

Goy did not mean “gentile,” except when it is referencing “other” nations, nations not part of Yisra’el, and that must be established by context. There is nothing contextually here that gives us that understanding.

Goy is used in many places concerning Hebrew/Jewish people: in Gen 18:18, 12:2 יהוה told Avraham, “I will make you a great “Goy”.

So, is Avraham a “gentile”? NO. The Jews did not exist yet!

In Genesis 46:3 יהוה told Ya’akov, “I will make of you a great GOY”.

So, is Yisra'el a “gentile” nation? NO.

In Exodus 19:6 יהוה told the children of Yisra'el, at the base of Mt. Sinai, “You shall be unto me a HOLY GOY”.

So, is Yisra'el a holy “Gentile”? NO.

Moshe told יהוה, “Consider that this Goy is your people...” speaking of Yisra'el.
Ex 33:13

So, did Moshe think Yisra'el is a nation of Gentiles? NO.

In Deut 4:6 יהוה said the people of the world will say of Yisra'el, “Surely this great GOY is a wise and understanding people.” Did יהוה think the other nations would call Yisra'el a “GENTILE” nation? NO.

So, “goy” in NO WAY means “gentile” in the Tanak. It simply means “nation.”

Yes, when ‘goy’ is in the plural, most times it is referencing nations other than Yisra'el. However, we cannot write that into this one verse. We must allow scripture to show us what this verse is telling us, and scripture shows us it is not speaking about filling up the whole world with Ephraimites as “The House of Yisra'el”. Again, יהוה expressly tells us that all twelve tribes will be few in number when they return:

Deut 4:27 only a FEW of you will survive among the nations to which יהוה will drive you.

Deut 28:62 And you shall be left few in number, whereas you were as the stars of heaven for multitude; because you would not obey the voice of יהוה your Elohim.

So, to say that Ephraim would become “the gentiles” is a reach, and worse than that, somewhat DECEIVING. יהוה simply said that they would “Fill up the nations,” which could be speaking of either the tribes of Yisra'el, or of all the nations of the earth. He does not say “the fullness of all the nations of the earth,” but we tend to ‘think’ that is what he means, especially when someone who ‘claims’ to “know” tells us so; but that is actually writing a lot into that one little partial sentence.

So, is it possible that he meant that he would ‘fill up’ the tribes of Yisra'el? It is possible. It happened.

Yehoshua tells Ephraim, “You are a numerous people.” They had just told him “the hill country will not be enough for us,” because they had become so

numerous. So, here is where they “filled up the nations.” They swelled over into the other nations of Yisra’el. The tribes were running out of room, and Ephraim was concerned there would not be enough land for them. [Josh 17:14-17]

People who teach the “Ephraimite” theory of two-house theology often assert that when Elohim promised Avraham that his children would be as numerous as the stars of heaven, that this would happen when Ephraim “became the fullness of the gentiles,” and so Gentile believers are the fulfilment of that prophecy.

This would make Moshe, יהוה, the people of Yisra’el, Nehemiah, and Shaul, liars, every one, if that were the case:

The promise of יהוה to Avraham, and to Yitz’khak, and to Ya’akov [Gen 28 through 15] “your descendants will be as numerous as the stars in the sky” was already fulfilled in the time of Moshe.

"יהוה your God has multiplied you, and, behold, you are this day as the stars of heaven for multitude." Deut 1:10

"Your fathers went down into Egypt with threescore and ten persons; and now יהוה your Elohim has made you as the stars of heaven for multitude." Deut 10:22

"And you shall be left few in number, whereas you WERE as the stars of heaven for multitude; because you would not obey the voice of יהוה your Elohim." Deut 28:62

Also mentioned in Heb 11:12

"Their children also you multiplied as the stars of heaven, and brought them into the land, concerning which you had promised to their fathers, that they should go in to possess it." Neh 9:23

So, Ephraim’s “filling up the nations” was either their numerous, crowded condition in the time when they went into the land, or it could be when יהוה told them through Hoshe’ah, “they shall be wanderers among the nations” in 9:17. There is stronger internal, biblical evidence that it was when they went into the land and outgrew their allotted portion; otherwise, we nullify the prophecies of the Torah concerning returning as ‘few in number,’ and the direct, plain meaning of the texts directly above. The scriptures clearly stated that they were ALREADY a multitude as the stars of heaven when they were in the wilderness. And, they promised the WHOLE of Yisra’el, ALL TWELVE TRIBES, that when they were scattered to the four winds because of their sins, that they would be FEW IN NUMBER when they return.

So, it does NOT mean that they become “the fullness of the gentiles,” or that they would one day be considered not to be part of Yisra’el and Yehudah, which is what the derived definition of “gentile” means.

Certainly, if the prophecy in Genesis meant that Ephraim would be the ‘fullness of the nations,’ then why is it never mentioned that China and India and parts east contain most of the non-Jewish population of the world? How can it be that today’s Ephraimite theologians consider only white Anglo- Saxon, Germanic nations as Ephraim, when that is a relatively small part of the nations?

יהוה tells Ephraim in the book of Hoshe’ah only that they would WANDER through the “goyim,” the nations. Not that they would ‘become’ the goyim. And remember, they will not repent until Yehudah repents, at the end, after the resurrection, with Yehuda, AFTER 2000 YEARS. And they will be FEW in number!

So, the idea that ALL the believing gentiles are Ephraimites is silly. The idea that all the ‘saved’ of Europe [And by extension the Americas] are Ephraimites is silly, given that Europe’s original people groups were all already there in Europe BEFORE Ephraim left Yisra’el. And, again, even if Ephraim IS among the nations, they are now FEW in number, and FORGOTTEN! The truth of it is, the remnant are **with Yisra'el**, the **Jews**, and they have NOT REPENTED yet, because they repent WITH YEHUDAH in the TRIBULATION.

Chapter 10 returns to speaking of 8th Century BC Ephraim AND Yehuda, and then, again, predicts their return TOGETHER at the end, when יהוה has returned:

"And Ephraim is a heifer well broken, that loves to thresh, and I have passed over upon her fair neck; I will make Ephraim to ride, Yehudah shall plow, Ya’akov shall break his clods. Sow to yourselves according to righteousness, reap according to mercy, break up your fallow ground; for it is time to seek יהוה, till He comes and causes righteousness to rain upon you."

This shows Ephraim and Yehuda, together as Ya’akov, or “natural Yisra’el,” children born of the flesh into Avraham’s line, repenting in the LAST DAYS, TOGETHER. Yehuda, by and large, is not repenting yet, and so neither is Ephraim.

Chapter 11 deals specifically with Ephraim in the 8th Century BC, yet predicting that they will return to Yisra’el out of Egypt and Assyria. This has already happened. Interestingly, they do not come out of other nations. Some of them returned to Yisra’el indeed, recorded in II Chronicles chapter 30. This has been fulfilled already. Khannah is one proof, an “Asher-ite” living in Yehuda in

the time of Messiah.

Chapter 12 deals wholly with Yisra'el, and NOT just Ephraim, but all twelve tribes again, referring back to their father Ya'akov and his 'fighting,' stubborn nature, which ALL of them inherited. In verse 9, the prophet treats Ephraim separately, saying of him that he is rich, then in 15 is told that Ephraim provokes יהוה most bitterly, and shall bear his reproach.

In chapter 13, Ephraim is further rebuked, and his sin further described, again focusing on their condition in the 8th century BC. Then, יהוה says:

“The iniquity of Ephraim is bound up, his sin is laid up in store. The throes of a travailing woman shall come upon him; he is an **UNWISE SON**; for it is time he should not tarry in the place of breaking forth of children. Shall I answer them [Ephraim] from the power of the nether world? [Hell, Sheol, HaSatan] O Nether world, repentance is hidden from my eyes. For **though** he is **fruitful** among the reed plants [present tense, meaning this is in the 8th century, his fruitfulness], an east wind shall come, the wind of יהוה coming up from the wilderness, and his spring shall become dry, and his fountain shall be dried up, he shall spoil the treasure of all the precious vessels.”
13:12-15

Once again, we learn the Ephraim is BLIND until the tribulation, the “travailing woman” imagery being clearly a reference to the ‘tribulation.’ יהוה Himself makes Ephraim “dried up.” This means that when he is driven from the land of Yisra'el, which Hoshe'ah is warning him about, he is no longer fruitful. And repentance is hidden from his eyes until after that. At the end, when he finally does return, with Yehudah, יהוה does forgive, but chapter 14 treats them as ONE NATION, Yisra'el, ALL of them finally coming to repentance. And finally, then Ephraim will turn from idolatry, the work of his hands, recognizing that ‘fruit’ is found in 14:9 [יהוה]. Ephraim, here, is “Jewish,” returning WITH Jewdah.

It is compelling that in all of these references to the House of Yisra'el, NOT ONE BOOK was preserved by the “10 lost tribes,” but ONLY by Yehudah. Why? Because Yehudah has the rulership, the primacy in the House of Elohim.

“The scepter shall not depart from Yehudah, nor the ruler's staff from between his feet, until Shiloh [The One who belongs to Him] comes; and unto him shall the obedience of the peoples be.”

Ephraim's issue has always been lack of submitting to the king of Yisra'el and His Rulership. As we have shown, this will be true until the end of the ages, when Ephraim and Yehudah go through the tribulation TOGETHER, and repent TOGETHER. Right now, Ephraim is still blind, and still not part of the real “House of Yisra'el,” the House of Elohim, The Remnant, His Children, His

Disciples.

“For we know that if our earthly ‘house’ of this tent [body] were dissolved, we have a building of Elohim, a HOUSE, not made with hands, eternal in the heavens”. 2 Cor 5:1

“What? Do you now know that your body is the House of the Ruakh HaKodesh which is in you, which you have of Elohim, and you are not your own?” 1 Cor 6:19

“What agreement does the house of Elohim have with idols, for you are the house of the living Elohim, as Elohim has said, ‘I will dwell in them, and walk among them, and I will be their Elohim, and they will be my people.’” 2 Cor 6:16

“Therefore, remember your former state: you Gentiles by birth - called the Uncircumcised by those who, merely because of an operation on their flesh, are called the Circumcised - at that time had no Messiah. You were estranged from the Commonwealth of Yisra'el. You were foreigners to the covenants embodying the promise of Elohim. You were in this world without hope and without Elohim. But now, you who were once far off have been brought near through the shedding of the Messiah's blood. For he himself is our shalom - he has made us both ONE [NOT TWO~.] and has broken down the m'chitzah which divided us by destroying in his own body the enmity occasioned by the Torah, with its commands set forth in the form of ordinances. He did this in order to create in union with himself from the two groups a single new man [Yisra'el] and thus make shalom, and in order to reconcile to Elohim both in a single body by being executed on a stake as a criminal and thus in himself killing that enmity. Also, when he came, he announced as Good News shalom to you far off and shalom to those nearby, news that through him we both have access in one Ruakh to the Father. So then, you are no longer foreigners and strangers. On the contrary, you are fellow-citizens with the people of Elohim and members of the family of Elohim [one family]. You have been built on the foundation of the emissaries and the prophets, with the cornerstone being Yeshua the Messiah himself. In union with him the whole building is held together, and it is growing into a holy house in union with haAdon. Yes, in union with him, you yourselves are being built together into a spiritual dwelling-place for Elohim. Eph 2:11-22

It is clear that The Shlikhim and Talmidim believed this as well. Yeshua's brother, Ya'akov [James], greeted the BELIEVERS to whom he was writing in this way:

“Ya'akov, a servant of Elohim and of HaAdon, Yeshua HaMashiakh, to the

twelve tribes which are scattered abroad, greetings.” Ya’akov 1:1

Now, why is Ya’akov addressing the people this way? Because he KNEW that all twelve tribes were represented in the Synagogues, and that the tribes included the GENTILE believers who were grafted into the ONE TREE, YISRA’EL.

So, again, there was indeed a period in history when the ten northern tribes divided from “Judah,” and does reference them as “The kingdom of the house of Yisra’el,” but this was a temporary reference יהודה to an earthly kingdom, which is now gone, forgotten, and will never be restored, according to the promise of יהודה. The WHOLE Kingdom of Yisra’el WILL be restored, but only through Yehudah, with Messiah Yeshua as the ONE KING over ONE HOUSE: Yisra’el. The northern tribes were scattered WITH JUDAH. ALL the sheep of Yisra’el, the namesake of the father of ALL the tribes, were lost because of the twisted doctrine of false shepherds, and needed a shepherd, “Salvation,” “Yeshua.” Yeshua sent His Shlikhim out to seek and to save ANYONE who would hear the message, starting in Yehudah, which was Yisra’el, and that ONLY because of the promise to Avraham concerning the covenant of circumcision. The apostles called the Jews “The House of Yisra’el” when they preached the first messages, for more than twenty years, before ever the first gentile was brought in. No one is ‘saved’ because they are of the ten Northern Tribes. Those tribes are NOT European, they are STILL lost “salvifically,” and the whole house of YYisra’el, Jews, are wanderers among the nations. They do not follow Messiah and His Torah. The real Yisra’el of Elohim is made up of Jews from all twelve tribes who believe in Messiah, today and throughout the ages, and the gentiles who join in that covenant and become Jews by circumcision of the heart as required by Torah, ratified in the covenant renewed by Messiah Yeshua, King of the JEWS, at Pesakh some 2,000 years ago.

יהודה ONLY HAS ONE HOUSE!