

CHAPTER 12

EPHRAIM AND JUDAH BECOME ONE HOUSE

THE GOSPEL ACCORDING TO TORAH

How will the two houses of Israel (*house of Israel/Christianity* and *house of Judah/Judaism*) become one house? When will the prophecy of Ezekiel (*Yechezekel*) 37:15-28 be fulfilled and Ephraim (*house of Israel*) and Judah (*house of Judah*) become one in the hand of the G-d of Israel? In this chapter, we will discuss how and when the two houses of Israel will be redeemed and restored to the G-d of Israel and reconciled to each other.

In order to understand how and when the two houses of Israel will be reunited, you need to understand how the restoration and unification of the two houses of Israel is related and associated with the covenant that the G-d of Israel made with Abraham (*Avraham*). This covenant is also paramount in understanding the prophetic significance of the nation of Israel making peace with her Arab neighbors in the end of days. By being willing to trade "land for peace" based upon UN Resolutions 242 and 338, the leadership of the nation of Israel and all Jews (*house of Judah*) who approve of trading "land for peace" are rejecting the covenant that the G-d of Israel made with Abraham (*Avraham*).

The covenant that the G-d of Israel made with Abraham (*Avraham*) is an everlasting covenant (Genesis [*Bereishit*] 17:7. In Genesis (*Bereishit*) 15:18-21, the G-d of Israel promised the descendents of Abraham (*Avraham*) a land forever. In Leviticus (*Vayikra*) 25:23, the G-d of Israel commanded that the land is not to be sold forever.

By rejecting the covenant that the G-d of Israel made with Abraham (*Avraham*) and by being willing to trade part of the eternal Promised Land for "peace," the nation of Israel will experience the greatest time of trouble that she has ever experienced since she has been a nation (Daniel 12:1-2). This period of time is also known as Jacob's trouble (Jeremiah [*Yermiyahu*] 30:7 or the birth pangs of the Messiah (*Chevlai shel Mashiach*). However, during the time of Jacob's trouble, the two houses of Israel (Ephraim and Judah) will be reunited in the land of Israel (Jeremiah [*Yermiyahu*] 30:1-7) through a great outpouring of the Holy Spirit (*Ruach HaKodesh*) upon the remnant in the *house of Israel* (Christianity) and the *house of*

Judah (Judaism) who believe the covenant that the G-d of Israel made with Abraham (*Avraham*).

The restoration of both houses of Israel and a return to the land of Israel will be done by the G-d of Israel with a mighty hand and an outstretched arm in the sight of all the nations. The G-d of Israel will gather His people as a shepherd who gathers His lost sheep and bring them to the land of Israel (Ezekiel [*Yechezekel*] 34:11-13) from all the nations of the earth where they have been scattered (Deuteronomy [*Devarim*] 30:1-5). The restoration of both houses of Israel and their return upon the "mountains of Israel" (West Bank) (Ezekiel [*Yechezekel*] 37:18-22) will be the end of the exile of both houses of Israel into all the nations of the earth. After returning to the land of Israel following this "Messianic redemption" and the ending of the exile of both houses of Israel from all the nations of the earth, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus will set His feet down upon the mount of Olives (Zechariah [*Zecharyah*] 14:4) and be King over all the earth (Zechariah [*Zecharyah*] 14:9) and rule and reign from Jerusalem (*Yerushalayim*) teaching the Torah to the nations during the Messianic Age (*Athid Lavo*) (Isaiah [*Yeshayahu*] 2:2-3) for 1,000 years (Revelation 20:4,6).

THE GOSPEL ACCORDING TO TORAH

In this chapter, we will learn how the covenant that the G-d of Israel made with Abraham (*Avraham*) is related and associated to the nation of Israel making peace with her Arab neighbors in the end of days and how this is related and associated with the restoration and unification of the two houses of Israel. We will do this by seeing how the G-d of Israel has historically judged His people based upon whether or not they believed the covenant that He made with Abraham (*Avraham*). In doing so, we will see how the *TeNaKh* (Old Testament) is related and connected to the *Brit Hadashah* (New Testament) and reveals the role of the Jewish Messiah *Yeshua*/Jesus as the suffering Messiah (*Messiah ben Yosef*) and the Kingly Messiah (*Messiah ben David*) who will redeem and restore the two houses of Israel through the outpouring of the Holy Spirit (*Ruach HaKodesh*) upon both houses of Israel in the end of days prior to the Messianic Age (*Athid Lavo*).

This is the covenant that the G-d of Israel made with Abraham (*Avraham*) and this is the Gospel according to Torah! (Galatians 3:8)

THE GRAFTING OF THE SEED OF ABRAHAM

In Genesis (*Bereishit*) 12:1-9, the G-d of Israel called Abraham (*Avraham*) out of Ur of the Chaldeans and promised him that if he would obey the G-d of Israel that He would promise the seed of Abraham (*Avraham*) a land. Furthermore, the G-d of Israel declared to Abraham (*Avraham*) that He would bless those who would bless the seed of Abraham (*Avraham*) and curse those that would curse the seed of

Abraham (*Avraham*). In Genesis (*Bereishit*) 12:3 it is written:

"And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed."

However, in Hebrew, this verse is more profound in understanding *how* ALL FAMILIES of the earth would be "blessed" through the seed of Abraham (*Avraham*). In Hebrew, the phrase in Genesis (*Bereishit*) 12:3 that reads in English as "*And in thee shall all families of the earth be blessed*" is written:

"Ve nivrecu bekah kol mishpachot ha-adamah."

The Hebrew word "*nivrecu*" is translated in most English texts as "*be blessed*." However, the usual Hebrew word for "*be blessed*" is not *nivrecu*. It is *yivrecu*. The word "*nivrecu*" is the "niphal" conjugation of the Hebrew word, *barak*. The Hebrew word *barak* has a deeper meaning than just "blessed." The simplest Hebrew meaning of the word *barak* is blessing which invokes the G-d of Israel's presence, favor or choice in a given situation. Jewish prayers (*house of Judah*) begin with the phrase, "*Baruk atah Adonai...*" which in English is "*Blessed are you, Lord...*" and reflects the idea that "blessed" is related to being "chosen" or "favored" by the G-d of Israel.

In five places in the Talmud and other Rabbinic literature, *nivrecu* is translated as "**grafted or intermingled**." In the Orthodox Jewish *ArtScroll Tenakh Series*, Volume 1, page 432, it is written:

There is ... an opinion shared by *Rashbam* [to Genesis 28:14], *Chizkuni*, *Da'as Zekeinim*, and quoted by *Tur* that the verb (*ve nivrecu*) in Genesis 12:3 is related to the root *barak* as in the Mishnaic term *mavreek* meaning to "intermingle or graft." [cf *Kelaim* 7:1, *Sotah* 43a.] As Heidenheim explains it, this interpretation is inspired by the fact that nowhere else besides here do we find *barak* in the sense of blessing in the niphal conjugation, while in the sense of "grafting" it is common in that form.

Therefore, based upon this insight of the Hebrew language by respected Hebrew scholars within the *house of Judah* (Judaism), Genesis (*Bereishit*) 12:3 is better understood to be translated as:

"And in thee shall all families of the earth nivrecu [will be grafted or intermingled]."

The only PHYSICAL way ALL FAMILIES of the earth would be *nivrecu* (grafted or intermingled) is by the seed of Abraham (*Avraham*) being assimilated into EVERY FAMILY of the earth.

How does the Bible explain that this happened? Abraham (*Avraham*) had a son named Isaac (*Yitzhak*) who had a son named Jacob (*Ya'acov*) whose name was changed to Israel. Jacob (*Ya'acov*) had twelve sons who became head of the twelve tribes of Israel. Following the reign of king Solomon (*Shlomo*), the kingdom of Israel was divided into Northern Kingdom (*house of Israel*) and Southern Kingdom (*house*

of Judah). The judgment of the Northern Kingdom (*house of Israel*) as recorded by the prophet Hosea in Hosea chapter 1 was that the Northern Kingdom (*house of Israel*) would be assimilated into all families of the earth in fulfillment of the G-d of Israel's promise to Abraham (*Avraham*) that his seed would be in all families of the earth.

While the seed of Abraham (*Avraham*) was prophesied by the G-d of Israel to be in all families of the earth, not every person and not every family of the earth will believe the "Gospel according to Torah" that the G-d of Israel preached to Abraham (*Avraham*) that through His seed all families of the earth would "be blessed" (grafted or intermingled). Spiritually (*sod/deeper meaning*), those who would believe the promise that the G-d of Israel made to Abraham (*Avraham*) would become a spiritual member of the family of the G-d of Israel by the salvation offered from the G-d of Israel through the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus. In Galatians 3:8, 16, 29 it is written:

"And the Scripture, [TeNaKh/Old Testament] foreseeing that God would justify [make righteous] the heathen through faith [emunah], preached before the gospel unto Abraham, saying, In thee shall all nations be blessed [nivrecu / grafted or intermingled] ... Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ [Mashiach] ... And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Spiritually (*sod/deeper meaning*), any person on the earth who accepts that *Yeshua*/Jesus is the Jewish Messiah and repents (*teshuvah*) of their sins becomes a member of the commonwealth of Israel and grafted into the family of the G-d of Israel. In Ephesians 2:11-13 it is written:

"Wherefore remember, that ye being in time past Gentiles in the flesh ... That at that time ye were without Christ [Mashiach], being aliens from the commonwealth of Israel ... but now in Christ Jesus [Yeshua HaMashiach] ye who sometimes were far off are made nigh by the blood of Christ [Mashiach]."

In Romans 11:13, 17 it is written:

"For I speak to you Gentiles ... and thou, being a wild olive tree, wast GRAFTED in among them, and with them partakest of the root and fatness of the olive tree."

When the physical seed of Abraham (*Avraham*) becomes grafted or intermingled in every family of the earth, the Bible calls this event the "*fullness of the Gentiles*." In Hebrew, this would be the "*melo ha goyim*." The Apostle Paul (*Rav Sha'ul*) talks about the "*fullness of the Gentiles/melo ha goyim*" being a mystery (*sod/deeper meaning*) that the family of the G-d of Israel should understand. In Romans 11:25 it is written:

"For I would not, brethren, that ye should be ignorant of this mystery [sod/deeper meaning], lest ye should be wise in your own conceits; that blindness in part is happened to Israel [both the house of Israel/Christianity

and the house of Judah/Judaism], **until the fullness of the Gentiles** [melo ha goyim] **be come in.**"

Therefore, we can see how the grafted Northern Kingdom (*house of Israel*) would be recognized today as being "*Gentiles*" and Christians (followers of the Jewish Messiah [*Mashiach*] Yeshua/Jesus) by the *house of Judah* (Judaism). Upon the fullness of the Gentiles (*melo ha goyim*) (Romans 11:25), the G-d of Israel will gather the grafted and assimilated *house of Israel* (Christianity) along with the *house of Judah* (Judaism) in fulfillment of the two houses being reunited in Ezekiel (*Yechezekel*) 37:15-28 and allow them to return to the land of Israel (Ezekiel [*Yechezekel*] 37:21-22) in the end of days during Jacob's trouble (Jeremiah [*Yermiyahu*] 30:1-7) or the birth pangs of the Messiah (*Chevlai shel Mashiach*).

In the rest of this chapter, we will learn how the Bible details how the seed of Abraham (*Avraham*) would be grafted into all families of the earth (Genesis [*Bereishit*] 12:3) and how after being assimilated into all the nations of the earth for not believing the covenant that the G-d of Israel made with Abraham (*Avraham*) that the two houses of Israel would be reunited in the end of days and return to the land of Israel.

ABRAHAM IS THE FATHER OF OUR FAITH

The complete redemptive plan of the G-d of Israel is fulfilled according to the covenant that the G-d of Israel made with Abraham (*Avraham*). For this reason, Abraham (*Avraham*) is called the father of our faith (*emunah*) (Romans 4:16). Furthermore, the G-d of Israel tells His people that they are to look unto (understand the covenant that the G-d of Israel made with) Abraham (*Avraham*) our father and Sarah who bore us. In Isaiah (*Yeshayahu*) 51:1-4 it is written:

"Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit where ye are digged. Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion ... Hearken unto me, my people; and give ear unto me, O my nation: for a law [TORAH] shall proceed from me, and I will make my judgment to rest for a light of the people."

In Genesis (*Bereishit*) 17:1-8, the G-d of Israel reaffirmed His covenant that He made with Abraham (*Avraham*) as it is written:

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him ... I will make my covenant between me and thee, and will multiply thee exceedingly ... As for me, behold, my covenant is with thee, and thou shalt be a father of many nations ... And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a

stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

SEVEN PROMISES OF THE COVENANT THAT G-D MADE WITH ABRAHAM

1. Exceedingly fruitful (*Genesis 17:6*).
2. Nations shall come out of Abraham (*Genesis 17:6*).
3. Kings shall come out of Abraham (*Genesis 17:6*).
4. The covenant is with the seed of Abraham (*Genesis 17:7*).
5. G-d's covenant with Abraham is everlasting (*Genesis 17:7*).
6. The seed of Abraham will possess the land of Canaan (*Genesis 17:8*).
7. The possession of the land of Canaan is an everlasting possession (*Genesis 17:8*).

These seven promises that the G-d of Israel made with Abraham (*Avraham*) and his seed after him have never been fulfilled in their fullness. Even so, the covenant that the G-d of Israel made with Abraham (*Avraham*) will be fulfilled both physically and spiritually. Since the covenant that the G-d of Israel made with Abraham (*Avraham*) is everlasting and eternal, these promises are still valid today. The fullness of the fulfillment of these promises will be during the Messianic Age (*Athid Lavo*) when the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus will teach the Torah to all nations from Jerusalem (*Yerushalayim*) (*Isaiah [Yeshayahu] 2:2-3*).

FROM ABRAHAM TO ISAAC TO JACOB

From Abraham (*Avraham*), the covenant was passed to Isaac (*Yitzchak*). In Genesis (*Bereishit*) 26:1-4 it is written:

"And there was a famine in the land, beside the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines unto Gerar. And the Lord appeared unto him, and said, Go not down into Egypt; dwell in the land which I shall tell thee of: Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth [nivrecu] be blessed [grafted or intermingled]."

From Abraham (*Avraham*), the covenant that the G-d of Israel made with him was passed to Isaac (*Yitzchak*) and then to Jacob (*Ya'acov*). In Genesis (*Bereishit*) 28:10, 13-14 it is written:

"And Jacob went out from Beersheba, and went toward Haran ... And, behold,

the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed [nivrecu / grafted or intermingled]."

Later, the G-d of Israel reiterated His promise to Jacob (*Ya'acov*) and changed his name to Israel. In Genesis (*Bereishit*) 35:9-12 it is written:

"And God appeared unto Jacob again, when he came out of Padan-aram, and blessed him. And God said unto him, thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins."

FROM ABRAHAM TO ISAAC TO JACOB TO THE CHILDREN OF JACOB

Jacob (*Ya'acov*) had twelve sons. Each son became the head of one of the twelve tribes of Israel. In Genesis (*Bereishit*) 49:1-28, Jacob blesses his twelve sons. In Genesis (*Bereishit*) 49:28 it is written:

"All these are the twelve tribes of Israel: and this is it that their father spake unto them, and blessed them; every one according to his blessing he blessed them."

THE FULL BLESSING OF ABRAHAM WAS GIVEN TO EPHRAIM AND MANASSEH

One of the twelve sons of Jacob (*Ya'acov*) was Joseph (*Yosef*). The blessing of Abraham (*Avraham*), Isaac (*Yitzchak*) and Jacob (*Ya'acov*) was bestowed upon the grandsons of Jacob, Ephraim and Manasseh. Jacob (*Ya'acov*) adopts Ephraim and Manasseh and gives them the blessing of the covenant that the G-d of Israel made with Abraham (*Avraham*), Isaac (*Yitzchak*), and Jacob (*Ya'acov*) and they are given the rights of the first born son and the fruitful fulfillment of the G-d of Israel's covenant with Abraham (*Avraham*). In Genesis (*Bereishit*) 48:3-6 it is written:

"And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephraim and Manasseh, which were born unto thee in the land

of Egypt before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begettest after them, shall be thine, and shall be called after the name of their brethren in their inheritance."

Reuben and Simeon are the natural first born sons of Jacob. The double portion blessing of the inheritance belongs to the first born son. Not only is Jacob (*Ya'acov*) adopting Ephraim and Manasseh into his family by giving them his blessing, but they are being given the double portion blessing of the firstborn. Jacob's blessing upon Ephraim and Manasseh is recorded in Genesis (*Bereishit*) 48:12-16, 19 as it is written:

"And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth ... truly his younger brother [Ephraim] shall be greater than he [Manasseh], and his seed [Ephraim] shall become a multitude of nations [melo ha goyim]."

EPHRAIM IS FRUITFUL

The word Ephraim is the Strong's word 669. The Hebrew word, Ephraim, means "double fruit." Being exceedingly fruitful was a promise that the G-d of Israel made to Abraham (*Avraham*) concerning his seed (Genesis [*Bereishit*] 17:6).

In Genesis (*Bereishit*) 48:19, Jacob (*Ya'acov*) prophesied that Ephraim would be a "multitude of nations." In Hebrew, a multitude of nations is "*melo ha goyim*." This phrase can also be translated as "fullness of the Gentiles." The Apostle Paul (*Rav Sha'ul*) referred to the "fullness of the Gentiles/*melo ha goyim*" in Romans 11:25. By being a "fullness of the Gentiles/*melo ha goyim*", Ephraim would be fruitful.

In order for this prophecy to be fulfilled, Ephraim would have to be recognized as being "Gentiles" to the *house of Judah* (Judaism) in the end of days when the two houses would be reunited (Ezekiel [*Yechezkel*] 37:15-28).

As mentioned in the first chapter of this book, there are various "Christian" groups who teach that there are two houses of Israel in the context of elitism (they are a special race of people) and replacement theology (Ephraim is the "New Israel") and have replaced the *house of Judah* (Judaism) in the redemptive plan of

the G-d of Israel. Because there are many misplaced teachings which exist concerning Ephraim, let me take this opportunity to identify the unbiblical doctrines regarding Ephraim and the house of Israel. Ephraim is NOT the following:

1. Ephraim is NOT associated with British Israelism.
2. Ephraim is NOT associated with white supremacy.
3. Ephraim is NOT associated with replacement theology.

As has been expressed in explicit detail in this book, Ephraim (*the house of Israel/Christianity*) has been grafted into the olive tree of the G-d of Israel. The *house of Judah* (Judaism) is the natural root of this olive tree. Therefore, Ephraim, the (*house of Israel/Christianity*) has NOT replaced or superceded the *house of Judah* (Judaism) but has been grafted into the natural root of the *house of Judah* (Judaism).

EPHRAIM (NORTHERN KINGDOM) IS A SPIRITUAL PICTURE OF CHRISTIANITY

Ephraim (Northern Kingdom) is a spiritual picture of future Christianity. How is this so?

1. Ephraim was adopted into Jacob's family. Believer's in the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus are adopted into the family of the G-d of Israel (Romans 8:14-17, 22-23, Galatians 4:4-6).
2. Ephraim is the Strong's word 669 and means "double fruit." The G-d of Israel promised Abraham that his descendants would be exceedingly fruitful (Genesis [*Bereishit*] 17:6). This alludes to the fact that Ephraim (*the house of Israel/Christianity*) would be numerically greater than the *house of Judah* (Judaism).
3. Ephraim is the masculine word in Hebrew for the female equivalent Ephratah. Ephratah is another name for Bethlehem and is the place where the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was born (Micah 5:2, Matthew (*Mattityahu*) 2:1-6).
4. Ephraim is a term for the Northern Kingdom of Israel who forsook the Torah of the G-d of Israel by calling the Torah "a strange thing." So has historical Christianity (Hosea [*Hoshea*] 8:12).
5. Ephraim, the Northern Kingdom, instituted a substitute place of worship (Dan and Bethel) rather than Jerusalem (*Yerushalayim*) (I Kings [*Melachim*] 12:29, Deuteronomy [*Devarim*] 16:16). When Christianity departed from her Jewish roots, she began to worship in a church rather than a synagogue where the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus worshiped (Luke 4:16).
6. Ephraim, the Northern Kingdom, instituted substitute holidays (I Kings [*Melachim*] 12:32-33) rather than observing the dates and times of the Biblical holidays that the G-d of Israel gave to His people in Leviticus (*Vayikra*) 23. Christianity has adopted the original pagan holidays of Christmas and Easter from Roman Mythraism rather than keeping the

Biblical holidays in Leviticus (*Vayikra*) 23.

7. Ephraim, the Northern Kingdom, instituted a substitute priesthood rather than have priests from the tribe of Levi (I Kings [*Melachim*] 12:31). Christianity allows pastors and priests to be ministers of the sheep of the G-d of Israel who are not anointed and called by the G-d of Israel into their office or ministry.
8. Ephraim, the Northern Kingdom, mixed paganism with the true worship of the G-d of Israel and called it the true worship of the G-d of Israel. The G-d of Israel called this the golden calf system of worship (I Kings [*Melachim*] 12:28). Historical Christianity has mixed Roman and Babylonian practices and beliefs with the true worship of the G-d of Israel and calls this mixture true worship of the G-d of Israel.

DELIVERANCE FROM EGYPT ON BEHALF OF G-D'S COVENANT WITH ABRAHAM

At mount Sinai, the covenant that the G-d of Israel made with Abraham (*Avraham*) was made with the twelve tribes of Jacob (*Ya'acov*), the children of Israel. In Exodus (*Shemot*) 19:1, 3 it is written:

"In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day, came they into the wilderness of Sinai ... And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel."

The G-d of Israel brought the children of Israel out of Egypt (*Mitzrayim*) because of the covenant that He made with Abraham (*Avraham*). In Genesis (*Bereishit*) 15:13-14 it is written:

"And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance."

The G-d of Israel called Moses (*Moshe*) because of the covenant that He made with Abraham (*Avraham*). In Exodus (*Shemot*) 2:23-25 it is written:

"And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them."

Moses (*Moshe*) delivered the children of Israel from Egypt (*Mitzrayim*) by the mighty hand of the G-d of Israel. After the G-d of Israel delivered the children of Israel from Egypt (*Mitzrayim*) and the rule of Pharaoh, the G-d of Israel instructed

Moses (*Moshe*) to take the children of Israel to mount Sinai. In Exodus (*Shemot*) 3:1, 11-12 it is written:

"Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb ...And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain."

In Exodus (*Shemot*) 19:1-3, Moses (*Moshe*) brought the house of Jacob (*Ya'acov*), the children of Israel, to mount Sinai where the G-d of Israel confirmed the covenant that He made with Abraham (*Avraham*) and entered into a marriage contract with the seed of Abraham (*Avraham*).

G-D'S COVENANT WITH ABRAHAM WAS MADE WITH ABRAHAM'S DESCENDANTS AT MOUNT SINAI

Many members within the *house of Israel* (Christianity) view the covenant that the G-d of Israel made with Abraham (*Avraham*) and the marriage contract that the G-d of Israel made with the seed of Abraham (*Avraham*) as two independent events and two separate covenants. In reality, what happened at mount Sinai was an extension of the covenant that the G-d of Israel made with Abraham (*Avraham*). At mount Sinai, the covenant that the G-d of Israel made with Abraham (*Avraham*) was formally made to the seed of Abraham (*Avraham*) and to his descendants forever just as the G-d of Israel promised Abraham (*Avraham*) in Genesis (*Bereishit*) 17:7. In Deuteronomy (*Devarim*) 29:14-15 it is written:

"Neither with you only do I make this covenant and this oath; But with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day."

Every generation who lives after the generation who was at mount Sinai are to see themselves as if they were actually redeemed from Egyptian bondage and passed through the Red Sea to mount Sinai on their way to the Promised Land. In I Corinthians 10:1-4 it is written:

*"Moreover, brethren, I would not that ye should be ignorant, how that **all our fathers** were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ [Mashiach]."*

Spiritually (*sod/deeper meaning*), all those who have accepted the Jewish

Messiah (*Mashiach*) *Yeshua*/Jesus from among the nations and who are grafted into the olive tree of the G-d of Israel are heirs of the promise that the G-d of Israel made with Abraham (*Avraham*). In Galatians 3:8, 16, 29 it is written:

"And the Scripture, [TeNaKh/Old Testament] foreseeing that God would justify [make righteous] the heathen through faith [emunah], preached before the gospel unto Abraham, saying, in thee shall all nations be blessed [nivrecu/grafted or intermingled] ... Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ [Mashiach] ... And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

THE CHILDREN OF ISRAEL BECOME A NATION AT MOUNT SINAI

As we just studied, the G-d of Israel called Moses (*Moshe*) because of the covenant that He made with Abraham (*Avraham*) (Genesis [*Bereishit*] 15:1-5, 13-14, 18-21, Exodus [*Shemot*] 2:23-25, 3:15-17) to deliver the children of Israel from the bondage of the Egyptians. The Torah of the G-d of Israel is a tree of life to the family of the G-d of Israel (Proverbs [*Mishlei*] 3:17-18). The leaves of the tree of life (the pages of the Torah scroll) is for the healing of the nations (Revelation 22:2). Abraham (*Avraham*) kept the Torah of the G-d of Israel (Genesis [*Bereishit*] 26:5). Because the tree of life was in the Garden of Eden (*Gan Eden*) and because Abraham (*Avraham*) kept the Torah of the G-d of Israel, the Torah of the G-d of Israel did not first come into existence at mount Sinai. The Torah of the G-d of Israel has always existed and will always exist.

The unique event at mount Sinai was that the G-d of Israel entered into a marriage contract with the seed of Abraham (*Avraham*). When this was done, the seed of Abraham (*Avraham*) became a covenant nation of people unto the G-d of Israel. The Torah became the *ketubah* (marriage contract) or covenant agreement that made the seed of Abraham (*Avraham*) a nation of people unto the G-d of Israel. Therefore, the covenant that the G-d of Israel made with Abraham (*Avraham*) was extended to the seed of Abraham (*Avraham*) at mount Sinai and they became a covenant people and a holy nation unto the G-d of Israel. Never before in the history of the world did the G-d of Israel enter into a covenant with a specific nation of people. In Exodus (*Shemot*) 19:5-6 it is written:

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: And ye shall be unto me a kingdom of priests and a HOLY NATION..."

G-D BETROTHED HIMSELF TO ISRAEL

AT MOUNT SINAI

At mount Sinai, the G-d of Israel betrothed Himself to the children of Israel and entered into a marriage contract with them. In Jeremiah (*Yermiyahu*) 2:1-3 it is written:

"Moreover the word of the Lord came to me, saying, go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and the firstfruits of his increase: all that devour him shall offend, evil shall come upon them, says the Lord."

There are two stages to the Biblical wedding. The first stage is betrothal and the second stage is the consummation of the marriage. During betrothal, you are legally married to your bride but you do not physically dwell with her.

At mount Sinai, the G-d of Israel betrothed Himself to the seed of Abraham (*Avraham*) and entered into a marriage contract with them. This marriage contract included a "mixed multitude" (Exodus [*Shemot*] 12:38) who came out of Egypt (*Mitzrayim*) with the seed of Abraham (*Avraham*). These "mixed multitude" of people were GRAFTED into the natural seed of Abraham (*Avraham*).

In order for a Biblical marriage to be legal, both the bride and the groom must agree to the terms of the marriage. The terms of the marriage are stated in a marriage document known in Hebrew as a *Ketubah*. When the G-d of Israel betrothed Himself to Israel at mount Sinai, the *Ketubah* (marriage contract) was seen as being the Torah. The children of Israel accepted the terms of the condition of the marriage by saying the words, "I do." In Exodus (*Shemot*) 19:8 it is written:

"And all the people answered together, and said, All that the Lord has spoken we will do..."

The terms and the conditions of the marriage including the blessing for obedience and the curses for disobedience is stated in Leviticus (*Vayikra*) 26 and Deuteronomy (*Devarim*) 28. In order to understand the covenant that the G-d of Israel made with Abraham (*Avraham*), we need to understand the blessings and the curses and the consequences for obedience and disobedience in the marriage contract.

The Biblical wedding that the G-d of Israel gave to His people will traditionally have two witnesses. They are called the friends of the bridegroom. One is assigned to the groom and one is assigned to the bride. Spiritually (*sod*/deeper meaning), there are two witnesses that *Yeshua*/Jesus is the Jewish Messiah (*Mashiach*). These two witnesses are the Torah and the Prophets. In Luke 24:44, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus spoke to His disciples (*talmidim*) and stated that the Torah, Prophets and Writings (*TeNaKh*) speak of Him as it is written:

"And he said unto them, These are the words which I spake unto you, while I

was yet with you, that all things must be fulfilled, which were written in the law [Torah] of Moses, and in the prophets [Nevi'im], and in the Psalms, [Ketuvim] concerning me."

When the G-d of Israel betrothed Himself to Israel at mount Sinai, Moses (*Moshe*) was seen as being one of the two witnesses whose primary job was to escort the bride (Israel) to meet the groom under the *chuppah* (wedding canopy) which was seen as being mount Sinai. In Exodus (*Shemot*) 19:17, Moses (*Moshe*) escorted the children of Israel to mount Sinai to be married to the G-d of Israel under the *chuppah* (mount Sinai) as it is written:

"And Moses brought forth [escorted] the people out of the camp to meet with God; and they stood at the nether part of the mount."

WHAT IS THE SPIRITUAL MEANING OF BETROTHAL?

Spiritually (*sod/deeper meaning*), everybody who accepts *Yeshua/Jesus* as the Jewish Messiah (*Mashiach*) and asks Him into their heart and life by repenting (*teshuvah*) of their sins and by trusting (*emunah*) in His shed blood on the tree for the forgiveness of their sins is betrothed to Him.

The *ketubah* (marriage contract) for all believers in *Yeshua/Jesus* as the Jewish Messiah (*Mashiach*) is the Torah written upon our heart. This is the New Covenant (Jeremiah [*Yermiyahu*] 31:33, Hebrews 10:15-16). The fullness of the marriage will be when we live and dwell with the Jewish Messiah (*Mashiach*) *Yeshua/Jesus* during the Messianic Age (*Athid Lavo*).

THE FULFILLMENT OF G-D'S PROMISE TO ABRAHAM IS CONDITIONAL UPON OBEDIENCE TO G-D AND HIS TORAH

The G-d of Israel promised Abraham (*Avraham*) that his seed would be given a land for all eternity (Genesis [*Bereishit*] 15:18-21, 17:7-8). In order to fulfill this promise that the G-d of Israel made to Abraham (*Avraham*), it was conditional upon the seed of Abraham (*Avraham*) being an obedient people to the Torah of the G-d of Israel, keeping His commandments and loving the G-d of Israel with all your heart, soul, mind, and strength. In Deuteronomy (*Devarim*) 10:12-14 it is written:

"And now Israel, what does the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul. To keep the commandments of the

Lord, and his statutes, which I command thee this day for thy good?"

In Deuteronomy (*Devarim*) 4:5-9 it is written:

"Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that you should do so in the land whither you go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who has God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that has statutes and judgments SO RIGHTEOUS AS ALL THIS LAW [TORAH], which I set before you this day? Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy sons' sons."

The terms and the conditions of the marriage contract (*ketubah*) that the G-d of Israel made with the seed of Abraham (*Avraham*) can be seen in Leviticus (*Vayikra*) 26 and Deuteronomy (*Devarim*) 28. The conditional aspect of obedience to the Torah in order to receive these blessings can be seen in Deuteronomy (*Devarim*) 28:1-2 as it is written:

"And it shall come to pass, IF thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, IF thou shalt hearken unto the voice of the Lord thy God."

The relationship between the G-d of Israel fulfilling the covenant that He made with Abraham (*Avraham*) and his seed to give them an eternal Promised Land based upon obedience to the Torah of the G-d of Israel can also be seen in Leviticus (*Vayikra*) 26:1-12. In these scripture verses, we see the following:

IF you walk in my statutes and keep my commandments and do them (Leviticus [*Vayikra*] 26:3) ... then the G-d of Israel will give:

- 1. Rain in due season (Leviticus [*Vayikra*] 26:4)**
- 2. Peace in the land (Leviticus [*Vayikra*] 26:6)**
- 3. Victory over enemies (Leviticus [*Vayikra*] 26:7)**
- 4. Be fruitful and multiply (Leviticus [*Vayikra*] 26:9)**
- 5. G-d's covenant with Abraham (*Avraham*) would be established (Leviticus [*Vayikra*] 26:9)**
- 6. G-d would set His tabernacle among His people (Leviticus [*Vayikra*] 26:11, Revelation 21:2-3)**
- 7. G-d's family would be called my people (Leviticus [*Vayikra*] 26:12, Revelation 21:2-3)**

The G-d of Israel setting His tabernacle (*Mishkan*) in the midst of His people is an allusion to the establishment of the Messianic Era (*Athid Lavo*) when the Jewish Messiah (*Mashiach*) would live and dwell with the family of the G-d of Israel

teaching the Torah from Jerusalem (*Yerushalayim*) to all the nations of the earth (Isaiah [*Yeshayahu*] 2:2-3).

THE PUNISHMENT FOR DISOBEDIENCE WAS DISPERSION INTO THE NATIONS

The G-d of Israel declared that the punishment of Abraham's seed for not believing and walking in His promise to them specifying that they would be given a Promised Land and by not being faithful to the marriage contract (*Ketubah*) made at mount Sinai (being obedient to the Torah) that they would be scattered unto all the nations in the earth. In Deuteronomy (*Devarim*) 28:15, 36-37, 45 it is written:

"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee ... The Lord shall bring thee, and thy king which thou shall set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shall become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee ... Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee."

G-D WARNS AGAINST ADOPTING THE WAYS OF THE OTHER NATIONS

The G-d of Israel instructed the children of Israel that when they entered the land of Canaan that they were to totally destroy the culture of the Canaanite people. In Deuteronomy (*Devarim*) 7:1-5 it is written:

"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and has cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them; thou shalt make no covenant with them, nor show mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly. But thus shall ye deal with them; ye shall destroy their altars, and break down their images, and cut down their groves, and burn their graven

images with fire."

In this scripture passage, the G-d of Israel warned the seed of Abraham (*Avraham*) not to mix paganism with their worship of Him. In the previous section of this chapter, we saw that the G-d of Israel declared that the punishment for disobeying His Torah and not believing His covenant with Abraham (*Avraham*) was dispersion into the nations of the world. However, the G-d of Israel made a promise to Abraham's seed in His marriage contract (*ketubah*) to them that if they would repent (*teshuvah*) after they had been scattered into the nations of the earth that He would redeem His people and bring them back to the Promised Land and fulfill the promise that He made with Abraham (*Avraham*). In Deuteronomy (*Devarim*) 30:1-5 it is written:

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God has driven thee, And shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children with all thine heart, and with all thy soul; That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God has scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which your fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above your fathers."

The fulfillment of this promise is the restoration of the two houses of Israel (*house of Israel/Christianity* and the *house of Judah/Judaism*) as prophesied in Ezekiel (*Yechezekel*) 37:15-28.

THE CHILDREN OF ISRAEL ARE COMMANDED TO POSSESS THE PROMISED LAND

The G-d of Israel commanded the seed of Abraham (*Avraham*) through the word of Moses (*Moshe*) to possess the land that the G-d of Israel had promised Abraham (*Avraham*). In Deuteronomy (*Devarim*) 1:3, 5, 8 it is written:

"And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spake unto the children of Israel, according unto all that the Lord had given him in commandment unto them ... On this side Jordan, in the land of Moab, began Moses to declare this law [Torah] saying ... Behold I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and to their seed after them."

TWELVE SPIES SEARCH OUT THE LAND OF PROMISE

In Numbers (*Bamidbar*) 13:1-17, the G-d of Israel commanded Moses (*Moshe*) to have the children of Israel select one individual from each of the twelve tribes and search the land of Canaan that the G-d of Israel had promised the seed of Abraham (*Avraham*). A summary of this event is as follows:

1. One member from each of the 12 tribes was selected to spy out the land (Numbers [*Bamidbar*] 13:1-17).
2. Only Joshua and Caleb came back with news that the children of Israel could possess the land that the G-d of Israel promised Abraham (*Avraham*).
 - a) Joshua was from the tribe of Ephraim (Northern Kingdom).
 - b) Caleb was from the tribe of Judah (Southern Kingdom).
3. Ten spies came back with an evil report that the children of Israel could not possess the land that the G-d of Israel promised Abraham (*Avraham*) (Numbers [*Bamidbar*] 13:17-20, 25-33)
4. The G-d of Israel's punishment for those that believed the evil report was traveling 40 years in the wilderness. One year for each day of searching (Numbers [*Bamidbar*] 14:26-34)

G-D COMMANDS JOSHUA TO CONQUER THE PROMISED LAND

When the G-d of Israel commanded Joshua and the seed of Abraham (*Avraham*) to enter the Promised Land, the G-d of Israel reiterated to Joshua the promise that He made with Abraham (*Avraham*). In Joshua 1:1-4 it is written:

"Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast."

THE CHILDREN OF ISRAEL ONLY POSSESS PART OF THE PROMISED LAND

Following the death of Joshua, the children of Israel possessed (in part) the land of Canaan. (Joshua 21:43-45). The children of Israel did not possess the fullness of the land that the G-d of Israel promised Abraham (*Avraham*). The G-d of Israel promised Abraham (*Avraham*) that His descendants would possess the land from the Nile to the Euphrates (Genesis [*Bereishit*] 15:18-21) including the land of Canaan (Genesis [*Bereishit*] 17:8).

G-D APPOINTS JUDGES TO FINISH CONQUERING THE PROMISED LAND

Following the death of Joshua, we enter into the period of the Judges. During this time, the entire land of Canaan was still not yet conquered (Judges [*Shoftim*] 1:27-34). The G-d of Israel allowed for some of the land of Canaan that He had promised Abraham (Genesis [*Bereishit*] 17:7-8) to be left unconquered to test the hearts of the seed of Abraham [*Avraham*] to determine if they would be obedient to His Torah and believe the covenant that He made with Abraham [*Avraham*]. In Judges [*Shoftim*] 3:1-4 it is written:

"Now these are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; Only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof; Namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon unto the entering in of Hamath; And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses."

THE SINS OF THE CHILDREN OF ISRAEL IN THE PROMISED LAND

When the G-d of Israel entered into a marriage contract (*ketubah*) with the seed of Abraham (*Avraham*) at mount Sinai to keep His Torah, He gave specific instructions to His people regarding how they were to conduct themselves in the presence of the other nations who dwelt in the land of Canaan (Deuteronomy [*Devarim*] 7:1-5). In these verses we see the G-d of Israel commanding His people to do the following things:

1. Do not make marriages with the daughters of the nations who dwell in the land of Canaan.
2. Do not serve the gods of the nations that dwell in the land of Canaan.
3. Destroy the places of worship of those nations who dwell in the land of Canaan including their altars, graven images and groves.

Spiritually (*sod*/deeper meaning), the G-d of Israel was asking the seed of Abraham (*Avraham*) to live among the people in the land of Canaan but don't practice the ways of their culture. The same cultural values that existed in the land of Canaan during the days when the G-d of Israel instructed the seed of Abraham (*Avraham*) to conquer the Promised Land is still present today in our society in the Western world through our Greco/Roman/Babylonian based value system. The G-d of Israel still commands the people who are called by His name within the *house of Israel* (Christianity) and the *house of Judah* (Judaism) to depart from practicing the ways and values of our Greco/Roman/Babylonian based culture. In Revelation 18:4 it is written:

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

THE CHILDREN OF ISRAEL ARE UNFAITHFUL TO THEIR MARRIAGE CONTRACT

While in the land of Canaan, the seed of Abraham (*Avraham*) forsook their marriage contract (obedience to the Torah) and the covenant that the G-d of Israel made with Abraham (*Avraham*). They served the gods of the Canaanite nations (Judges [*Shoftim*] 2:12) and intermarried with their people (Judges [*Shoftim*] 3:5-6). Because of these sins, the seed of Abraham (*Avraham*) did not conquer all of the land of Canaan that the G-d of Israel promised Abraham (*Avraham*) (Genesis [*Bereishit*] 17:7-8). Therefore, the fullness of the promise that the G-d of Israel made Abraham [*Avraham*] remained unfulfilled.

Nevertheless, when the seed of Abraham (*Avraham*) repented (*teshuvah*) to the G-d of Israel for their sins, the G-d of Israel raised up Judges who would deliver the seed of Abraham (*Avraham*) from their enemies. However, when the Judge died, the seed of Abraham (*Avraham*) returned to their ways of sin and disobedience to the Torah of the G-d of Israel (Judges [*Shoftim*] 2:11-21).

One of the gods that the seed of Abraham (*Avraham*) served in Canaan was Ashtaroth (Judges [*Shoftim*] 2:13). Ashtaroth was the goddess of sex and fertility. The *house of Israel* (Christianity) "Christianized" the original pagan worship of Ashtaroth during the days of the Roman Empire and has named this holiday Easter. The custom of Easter eggs and rabbits is associated with the worship of Ashtaroth and the fertility of the earth.

An overview of the seed of Abraham's sin during the time of the Judges and the G-d of Israel's judgment upon His people for not being faithful to their marriage contract (obedience to the Torah) is recorded in Judges (*Shoftim*) 2:11-21 as it is written:

"And the children of Israel did evil in the sight of the Lord, and served Baalim: And they forsook the Lord God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that

were round about them, and bowed themselves unto them, and provoked the Lord to anger. And they forsook the Lord, and served Baal and Ashtaroth. And the anger of the Lord was hot against Israel, and he delivered them into the hands of the spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies. Whithersoever they went out, the hand of the Lord was against them for evil, as the Lord had said, and as the Lord had sworn unto them: and they were greatly distressed. Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them. And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; but they did not so. And when the Lord raised them up judges, then the Lord was with the judge, and delivered them out of the hand of their enemies all the days of the judge: for it repented the Lord because of their groanings by reason of them that oppressed them and vexed them. And it came to pass, when the judge was dead, that they returned, and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way. And the anger of the Lord was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice; I also will not henceforth drive out any from before them of the nations which Joshua left when he died."

ISRAEL DESIRES A KING

Following the period of the Judges, the seed of Abraham (*Avraham*) began to cry out for a king. Rather than allowing the G-d of Israel to be their King and to be a separate people from the nations who lived around them, the seed of Abraham (*Avraham*) wanted to have their own king. In I Samuel (*Sh'muel*) 8:1, 3-10 it is written:

"And it came to pass, when Samuel was old, that he made his sons judges over Israel ... And his sons walked not in his ways, but turned aside after lucre, and took bribes and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the other nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them. And Samuel told

all the words of the Lord unto the people that asked of him a king."

The G-d of Israel warned the seed of Abraham (*Avraham*) that if they chose a king to rule over them that the king would treat them with hardship. Furthermore, the G-d of Israel warned the seed of Abraham (*Avraham*) that when they would cry out to Him because of the burden placed upon them by their king that He would not listen and answer their prayers. Nevertheless, the seed of Abraham (*Avraham*) desired and asked for a king so that they could be like all the other nations. Therefore, the G-d of Israel was upset with His people because they wanted a king and rejected Him as their King. In I Samuel (*Sh'muel*) 8:18-20 it is written:

"And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day. Nevertheless the people refused to obey the voice of Samuel; and they said, Nay, but we will have a king over us; That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles."

Saul becomes the first king of Israel (I Samuel [*Sh'muel*] 10). After the reign of Saul, David became the next king of Israel (I Samuel [*Sh'muel*] 16:1-13).

G-D'S PROMISE OF MERCY TO DAVID

David was a man after the G-d of Israel's own heart (Acts 13:22) because David loved the Torah of the G-d of Israel (Psalm [*Tehillim*] 119). Therefore, the G-d of Israel promised to extend mercy to David and to the seed of David. The G-d of Israel's promise of mercy to David and his seed is found in II Samuel (*Sh'muel*) 7:11-17 as it is written:

"And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee a house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee: your throne shall be established forever. According to all these words, and according to all this vision, so did Nathan speak unto David."

In Psalm (*Tehillim*) 89:1-4 it is written:

"I will sing of the mercies of the Lord forever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up forever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, Thy

seed will I establish forever, *and build up thy throne to all generations. Selah.*"

WHY DID G-D EXTEND MERCY TO THE SEED OF DAVID?

The G-d of Israel extended His mercy to the seed of David on behalf of the covenant that He made with Abraham (*Avraham*) and on behalf of the Torah that was given to the seed of Abraham (*Avraham*) at mount Sinai. Even though the seed of Abraham (*Avraham*) was unfaithful to their marriage contract (obedience to the Torah) and broke it, the G-d of Israel promised that His mercy would be extended to the seed of David. This was done so that the covenant that the G-d of Israel made with Abraham (*Avraham*) would be fulfilled through the redemptive work of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus who would be born of the seed of David. In Psalm (*Tehillim*) 89:20, 24, 28-36 it is written:

"I have found David my servant; with my holy oil have I anointed him ... But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted ... My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law [TORAH], and walk not in my judgments; If they break my statutes, and keep not my commandments; Then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me."

David reminded the seed of Abraham (*Avraham*) to ALWAYS remember the covenant that the G-d of Israel made with Abraham (*Avraham*). In I Chronicles 16:13-18 it is written:

"O ye seed of Israel his servant, ye children of Jacob, his chosen ones. He is the Lord our God; his judgments are in all the earth. Be ye mindful always of his covenant; the word which he commanded to a thousand generations; Even of the covenant which he made with Abraham, and of his oath unto Isaac; And has confirmed the same to Jacob for a law, and to Israel for an EVERLASTING covenant, Saying, Unto thee will I give the land of Canaan, the lot of your inheritance."

Therefore, the G-d of Israel extended His mercy to the seed of David so that He could fulfill the covenant that He made with Abraham (*Avraham*) through the redemptive work of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus who was born of the seed of David. (Hebrews 7:14, Revelation 5:5)

THE REIGN OF SOLOMON

Following the reign of David, Solomon (*Shlomo*) was made king over Israel. Solomon (*Shlomo*) is widely believed to be one of the wisest persons who ever lived. Solomon (*Shlomo*) wrote the wisdom of the Proverbs (*Mishlei*). Why was Solomon so wise? The wisdom and understanding that the G-d of Israel gave to rule the seed of Abraham (*Avraham*) through Solomon (*Shlomo*) was knowledge of how to rule them according to the Torah and keeping the commandments of the G-d of Israel.

The G-d of Israel appeared to Solomon (*Shlomo*) in a dream and asked Solomon (*Shlomo*) what He should give him. Solomon (*Shlomo*) responded by asking the G-d of Israel for wisdom to discern between good and bad (how to keep the Torah). In I Kings (*Melachim*) 3:9-12, 14 it is written:

"Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither have not asked riches for thyself, nor hast asked the life of your enemies; but hast asked for yourself understanding to discern judgment; Behold, I have done according to thy words: lo, I have given you a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee ... And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."

During the reign of Solomon (*Shlomo*), the seed of Abraham (*Avraham*) enjoyed the greatest land area of its borders. The reign of Solomon (*Shlomo*) is a prophetic picture of the peace (*shalom*) that the nation of Israel will enjoy during the Messianic Age (*Athid Lavo*) when the Jewish Messiah (*Mashiach*) *Yeshua/Jesus* will be teaching the Torah to the nations from Jerusalem (*Yerushalayim*) (Isaiah [*Yeshayahu*] 2:2-3).

SOLOMON'S KINGDOM IS DIVIDED

The G-d of Israel told Solomon (*Shlomo*) to keep His Torah, commandments and statutes. Failing to do so and following after other gods would result in the G-d of Israel dispersing the seed of Abraham (*Avraham*) into all the nations of the earth. In I Kings (*Melachim*) 9:1-9 it is written:

"And it came to pass, when Solomon had finished the building of the house of the Lord, and the king's house, and all Solomon's desire which he was pleased to do, That the Lord appeared to Solomon the second time, as he had appeared unto him at Gibeon. And the Lord said unto him ... if you will walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and will keep my statutes and my judgments: Then I will establish the throne of thy kingdom upon Israel forever,

as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: [being scattered among the nations — Deuteronomy 28:37] And at this house, which is high, every one that passes by it shall be astonished, and shall hiss; and they shall say, Why hath the Lord done thus unto this land, and to this house? And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshiped them, and served them: therefore has the Lord brought upon them all this evil."

Solomon (*Shlomo*) disobeyed the G-d of Israel and His Torah by marrying the women of the nations who dwelt in the land of Canaan. The G-d of Israel warned His people in the Torah not to marry the women of the nations who dwelt in Canaan (Deuteronomy [*Devarim*] 7:1-4).

Because the G-d of Israel appeared to Solomon (*Shlomo*) twice and instructed him not to marry foreign women, the G-d of Israel became angry at Solomon (*Shlomo*) for his disobedience and told him that his kingdom would be divided. In I Kings (*Melachim*) 11:9-13 it is written:

"And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to your servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen."

Solomon's kingdom was divided into Northern Kingdom and Southern Kingdom. The Northern Kingdom was called the *house of Israel*. The Northern Kingdom is a prophetic type of future Christianity. The Southern Kingdom was called the *house of Judah*. The Southern Kingdom is a prophetic type of future Judaism.

THE NORTHERN KINGDOM OF ISRAEL

Following the death of Solomon (*Shlomo*), his kingdom was divided. Jeroboam, an Ephrathite became the ruler of the Northern Kingdom of Israel. Rehoboam became the ruler of the Southern Kingdom of Israel. Concerning the selection of

Jeroboam as king of the Northern Kingdom, in I Kings (*Melachim*) 11:30-38 it is written:

"And Ahijah caught the new garment that was on him, and rent it in twelve pieces: And he said to Jeroboam, Take thee ten pieces: for thus says the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: (But he shall have one tribe for my servant David's sake, and for Jerusalem sake, the city which I have chosen out of all the tribes of Israel:) Because that they have forsaken me, and have worshiped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep my statutes and my judgments, as did David his father. Howbeit I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he kept my commandments and my statutes: But I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there. And I will take thee, and thou shalt reign according to all that thy soul desires, and shall be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did, that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee."

JEROBOAM WAS AN EPHRATHITE OVER THE HOUSE OF JOSEPH

Jeroboam was an Ephrathite over the house of Joseph. In I Kings (*Melachim*) 11:26, 28 it is written:

"And Jeroboam the son of Nebat an Ephrathite ... and the man Jeroboam was a mighty man of valor ... ruler over all the charge of the house of Joseph."

The Northern Kingdom was known by the following names:

1. The house of Israel (I Kings 12:21, Jeremiah 31:31)
2. The house of Joseph (I Kings 11:28)
3. Samaria (Hosea 7:1, 8:5-6, 13:16)
4. Ephraim (Hosea 4:17, 5:3, 7:1)

THE GOLDEN CALF SYSTEM OF WORSHIP

The Northern Kingdom of Israel practiced the "golden calf" system of worship

of the G-d of Israel. This is mixing paganism with the true worship of the G-d of Israel and calling this mixed worship the true worship of the G-d of Israel. The "golden calf" system of worship of the G-d of Israel is first mentioned in Exodus (*Shemot*) 32. In Exodus (*Shemot*) 32:3-6 it is written:

"And all the people broke off the golden earrings which were in their ears, and brought them unto Aaron. And he received them at their hand, and fashioned it with a graving tool, after he had made it a molten calf: and they said, these be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, tomorrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play."

The Northern Kingdom, Ephraim, the house of Joseph, under the leadership of Jeroboam instituted a "golden calf" system of worship of the G-d of Israel. In I Kings (*Melachim*) 12:28-30 it is written:

"Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Bethel, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan."

Bethel in Hebrew means, "House of God." *Dan* comes from the Hebrew word, *Din*, which means, "Judgment." Spiritually (*sod/deeper meaning*), this is prophetic that the people called the system of worship, "The House of God" but the G-d of Israel viewed the system of worship as "Judgment."

JEROBOAM'S FALSE SYSTEM OF WORSHIP

Jeroboam instituted a "golden calf" system of worship that mixed paganism with the worship of the G-d of Israel and called that system of worship, the true worship of the G-d of Israel. In doing this, the Northern Kingdom is prophetic of historical Christianity.

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus and his disciples (*talmidim*) were Torah observant Jews. The original followers of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was considered a sect of Judaism (Acts 28:22-23) and kept the Sabbath (*Shabbat*) and Biblical Festivals found in Leviticus (*Vayikra*) 23 and worshiped in the Jewish synagogue. Later, the followers in *Yeshua*/Jesus as the Jewish Messiah (*Mashiach*) were called Christians at Antioch (Acts 11:26).

When Christianity spread into the Western world and more and more non-Jews and less and less Jews became believers in *Yeshua*/Jesus as the Jewish Messiah (*Mashiach*), Christianity through the influence of the Roman Catholic church began to mix paganism (mostly the Mythraic religion of the Roman Empire which has its

roots in ancient Babylon) with Biblical faith in the G-d of Israel. The modern day *house of Israel* (Christianity) is still influenced and still practices this mixture of paganism and the true worship of the G-d of Israel through the celebration of Christmas and Easter (rather than the Biblical holidays of Leviticus 23) and Sunday worship (rather than on the Biblical Sabbath from Friday sundown to Saturday sundown).

The predominant religion in the Roman Empire prior to the adoption of Christianity was Mythraism. Mythraism was focused on the worship of the sun god. The worship day of the sun god was Sun Day. The birthday of the sun god was December 25. Through the influence of the Roman Catholic church, the Biblical Sabbath was replaced with Sun Day. Rather than worshipping the birthday of the sun god on December 25, the birthday of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus began to be celebrated on December 25.

The origin of Easter was a pagan practice of celebrating the rebirth of the fertility of the earth in the spring of the year. Historically, Easter was the worship of the sex goddess Ishtar. In the Bible, Ishtar is called, Ashtaroth. The G-d of Israel condemned the seed of Abraham (*Avraham*) for worshipping the sex goddess Ashtaroth (I Kings 11:5, 33, II Kings 23:13). While the modern day *house of Israel* (Christianity) does not literally worship the sun god or the goddess of sex and fertility, it still practices the customs of this system of worship. However, all of these customs have been "Christianized" in their meaning and understanding by the adversary (*HaSatan*) to disguise the original practices and customs behind this system of worship.

THE CHARACTERISTICS OF THE GOLDEN CALF SYSTEM OF WORSHIP

The main characteristics of the Northern Kingdom's golden calf system of worship was the following:

1. Forsaking the Torah of the G-d of Israel
2. A substitute day of worship
3. A substitute place of worship
4. A substitute priesthood

Let us examine these characteristics in greater detail seeing how these sins of the Northern Kingdom are prophetic of the sins of historical Christianity.

1. Ephraim, a term for the Northern Kingdom of Israel, forsook the G-d of Israel's Torah and called it a strange thing (Hosea 8:12). Today, corporate Christianity calls the Torah "*a strange thing.*"
2. Ephraim, the Northern Kingdom, instituted a substitute place of worship (Dan and Bethel) rather than Jerusalem (I Kings [*Melachim*] 12:29, Deuteronomy [*Devarim*] 16:16). Corporate Christianity worships in a church rather than a synagogue where the Jewish Messiah [*Mashiach*] *Yeshua*/Jesus

- worshiped (Luke 4:14-16).
3. Ephraim, the Northern Kingdom, instituted substitute holidays rather than observing the dates and times of the Biblical holidays that the G-d of Israel gave in Leviticus (*Vayikra*) 23. Jeroboam changed the observance of the feast of tabernacles (*Sukkot*) to the eighth month in the year (I Kings [*Melechim*] 12:32-33) rather than the seventh month which the G-d of Israel had declared in Leviticus [*Vayikra*] 23:34. Historical Christianity has adopted Christmas and Easter from Roman Mythraism rather than keeping the Biblical holidays that the G-d of Israel gave in Leviticus [*Vayikra*] 23. The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus kept the Biblical holidays (Luke 2:41-42).
 4. Ephraim, the Northern Kingdom, instituted a substitute priesthood rather than have priests from the tribe of Levi (I Kings [*Melachim*] 12:31). Christianity allows pastors and priests to be ministers of the sheep of the G-d of Israel who are not anointed and called by the G-d of Israel into their office and ministry.
 5. Ephraim, the Northern Kingdom, mixed paganism with the true worship of the G-d of Israel and called this mixture the true worship of the G-d of Israel. The G-d of Israel called this a golden calf system of worship (I Kings [*Melachim*] 12:28). Historical Christianity has mixed Roman and Babylonian practices and beliefs with the worship of the G-d of Israel and calls this the true worship of the G-d of Israel.

G-D'S JUDGMENT UPON HIS PEOPLE FOR FORSAKING HIS TORAH

When the G-d of Israel betrothed Himself to the seed of Abraham (*Avraham*) at mount Sinai (Jeremiah [*Yermiyahu*] 2:1-3), He entered into a marriage contract with them. The terms and conditions of a Biblical marriage contract are specified in a written document called a *Ketubah*. Spiritually (*sod*/deeper meaning), the Torah is the marriage contract between the G-d of Israel and the seed of Abraham (*Avraham*). The terms and conditions for breaking the marriage contract are given in Leviticus (*Vayikra*) 26 and Deuteronomy (*Devarim*) 28. One of the harshest judgments for breaking the marriage contract (obedience to the Torah) is dispersion into the nations of the world. In Deuteronomy (*Devarim*) 28:15, 36-37 it is written:

"But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee ... The Lord shall bring thee, and thy king thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone. And thou shalt become an astonishment, a proverb, and a byword, among all the nations whither the Lord shall lead thee."

Because of disobedience to the marriage contract (obedience to Torah) at mount Sinai, the G-d of Israel's judgment came upon both the Northern and

Southern Kingdoms of Israel. Initially, the Northern Kingdom of Israel was taken captive into Assyria and the Southern Kingdom of Israel was taken captive into Babylon. Eventually, the Northern Kingdom and the Southern Kingdom were taken into worldwide captivity. The Northern Kingdom of Israel went into worldwide captivity through assimilation into Gentile culture and eventually settled in all the nations of the world. The Southern Kingdom of Israel was taken into worldwide captivity following the destruction of the Temple (*Beit HaMikdash*) in 70 C.E. (Common Era) but have kept their Jewish identity and allegiance to the Torah of the G-d of Israel during this time.

THE NORTHERN KINGDOM WAS TAKEN CAPTIVE INTO ASSYRIA

Because they broke their marriage contract (obedience to the Torah) through their "golden calf" system of worship, the G-d of Israel's judgment came upon the Northern Kingdom of Israel, Ephraim, the house of Joseph. In II Kings (*Melachim*) 17:7-23 it is written:

"For so it was, that the children of Israel had sinned against the Lord their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared other gods, And walked in the statutes of the heathen, whom the Lord cast out from before the children of Israel, and of the kings of Israel, which they had made. And the children of Israel did secretly those things that were not right against the Lord their God, and they built them high places in all their cities, from the tower of the watchmen to the fenced city. And they set them up images and groves in every high hill, and under every green tree: And there they burnt incense in all the high places, as did the heathen whom the Lord carried away before them; and wrought wicked things to provoke the Lord to anger: For they served idols, whereof the Lord had said unto them, You shall not do this thing. Yet the Lord testified against Israel, and against Judah, by all the prophets and by all the seers, saying, Turn you from your evil ways, and keep my commandments and my statutes, according to all the law [Torah] which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain and went after the heathen that were round about them, concerning whom the Lord had charged them, that they should not do like them. And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshiped all the host of heaven, and served Baal. And they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of the Lord, to provoke him to anger. Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. Also Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord

rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam the son of Nebat king: and Jeroboam drove Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; Until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day."

THE SOUTHERN KINGDOM IS TAKEN CAPTIVE INTO BABYLON

The Southern Kingdom also departed from the marriage contract (obedience to the Torah) of the G-d of Israel. Therefore, the Southern Kingdom, the *house of Judah*, was taken captive into Babylon. The rejection of following the Torah of the G-d of Israel is given in II Kings (*Melachim*) 17:19-20 as it is written:

"And Judah kept not the commandments of the Lord their God, but walked in the statutes of Israel which they made. And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight."

The G-d of Israel's anger upon the Southern Kingdom, the *house of Judah*, for forsaking the Torah of the G-d of Israel can be found in Jeremiah (*Yermiyahu*) 44:2-6, 10, 22-23 as it is written:

"Thus says the Lord of hosts, the God of Israel; You have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and, behold, this day they are a desolation, and no man dwelleth therein, Because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense, and to serve other gods, whom they knew not, neither they, ye, nor your fathers. Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate. But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no incense unto other gods. Wherefore my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are wasted and desolate, as at this day ... They are not humbled even unto this day, neither have they feared, nor walked in my law [TORAH], nor in my statutes, that I set before you and before your fathers ... So that the Lord could no longer bear, because of the evil of your doings, and because of the abominations which ye have committed; therefore is your land a desolation, and an astonishment, and a curse, without an inhabitant, as at this day. Because you have burned incense, and because you have sinned against the Lord, and have not obeyed the voice of the Lord, nor walked in his law [TORAH], nor in his statutes, nor in his testimonies; therefore this evil is happened unto you, as at this day."

Because the Southern Kingdom, the *house of Judah*, broke their marriage contract (obedience to the Torah), they were taken captive to Babylon. In Jeremiah (*Yermiyahu*) 25:2-10 it is written:

"The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying ... the word of the Lord has come unto me, and I have spoken unto you, rising early and speaking; but you have not hearkened. And the Lord has sent unto you all his servants the prophets, rising early and sending them; but you have not hearkened, nor inclined your ears to hear. They said, Turn you again now everyone from his evil ways, and from the evil of your doings, and dwell in the land that the Lord has given unto you and to your fathers forever and ever: And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. Yet you have not hearkened unto me, says the Lord; that you might provoke me to anger with the works of your hands to your own hurt. Therefore thus says the Lord of hosts; Because you have not heard my words, Behold, I will send and take all the families of the north, saith the Lord, and Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about, and will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle."

Therefore, we can see that the G-d of Israel judged both the Northern Kingdom and the Southern Kingdom because they did NOT follow His Torah and the covenant that He made with Abraham.

G-D'S JUDGMENT UPON THE NORTHERN KINGDOM OF ISRAEL

The book of Hosea was written to prophesy of the judgment of the Northern Kingdom for breaking their marriage contract (obedience to the Torah) and mixing paganism with the worship of the G-d of Israel. The Northern Kingdom of Israel desired to assimilate with the nations around them. At mount Sinai, the G-d of Israel instructed the seed of Abraham (*Avraham*) in their marriage contract that they were to be a holy people (separate from the nations around them). They were not to assimilate themselves with other nations and follow after their ways. Because the Northern Kingdom of Israel desired to assimilate with the other nations, their judgment for breaking their marriage contract (to not assimilate) was assimilation into the nations of the world. In other words, what they sowed, they reaped.

In order to prophesy of this judgment of assimilation, the G-d of Israel instructed Hosea to marry a whore named Gomer. The children born in the marriage between Hosea and Gomer were prophetic of what would happen to the Northern Kingdom because they committed spiritual whoredom with the nations

around them and followed after their gods and their ways. Whoredom in the Bible is symbolic of spiritual idolatry and forsaking the Torah and the true worship of the G-d of Israel. In Deuteronomy (*Devarim*) 31:16 it is written:

"And the Lord said unto Moses, Behold, thou shall sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them."

In Judges (*Shoftim*) 2:17 it is written:

"And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the way which their fathers walked in, obeying the commandments of the Lord; but they did not so."

Therefore, in order to symbolize this spiritual whoredom committed by the Northern Kingdom of Israel for forsaking the Torah and breaking their marriage contract, the G-d of Israel told Hosea to marry a whore. From this marriage, three children were conceived. In Hosea (*Hoshea*) 1:2-9 it is written:

"The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land has committed great whoredom, departing from the Lord. So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel. And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away. But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Now when she had weaned Lo-ruhamah, she conceived, and bare a son. Then said God, Call his name Lo-ammi: for ye are not my people, and I will not be your God."

The three children that Hosea had by Gomer in Hosea chapter 1 were the following:

1. *Jezreel*, which means "G-d will sow or scatter."
2. *Lo-ruhamah*, which means "no mercy."
3. *Lo-ammi*, which means "not my people."

When the G-d of Israel speaks to the Northern Kingdom saying to them that He will have "no mercy" and they are "not my people", this is the Biblical way of saying that the G-d of Israel will cut off his covenant relationship with them and divorce the Northern Kingdom of Israel. In Jeremiah (*Yermiyahu*) 3:8 it is written:

"And I saw, when for all the causes whereby backsliding Israel [Northern

Kingdom] committed adultery *I had put her away, and given her a bill of divorce ...*"

G-D PROMISES TO FULFILL HIS COVENANT WITH ABRAHAM

Even though the G-d of Israel divorced the Northern Kingdom (*house of Israel*), He also promised that when this judgment is complete that He would fulfill His covenant with Abraham (*Avraham*) through this judgment. Furthermore, even though the G-d of Israel told the Northern Kingdom (*house of Israel*) that they were "not His people" (Hosea [*Hoshea*] 1:9) and He would show them "no mercy" (Hosea [*Hoshea*] 1:6), He also prophesied that the future descendents of the Northern Kingdom (*house of Israel*) would later be called "my people" after the G-d of Israel showed "mercy" toward them through the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus. In Hosea (*Hoshea*) 1:10 it is written:

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, You are not my people, there it shall be said unto them, You are the sons of the living God."

WOW! After declaring to the Northern Kingdom that they were "not his people" (Hosea [*Hoshea*] 1:9) and they would be showed "no mercy" (Hosea [*Hoshea*] 1:6) because they broke their marriage contract and forsook His Torah, the G-d of Israel prophesied that He will fulfill His covenant that He made with Abraham (*Avraham*) through this judgment (Hosea [*Hoshea*] 1:10) !!!

THE NORTHERN KINGDOM IS PROPHETIC OF CHRISTIANITY

In the book of Hosea, the G-d of Israel's judgment upon the Northern Kingdom for breaking their marriage contract and forsaking the Torah was divorce and cutting them off from His covenant. In doing so, the G-d of Israel would show them "no mercy" and they would be "not my people." These are the EXACT words used to describe the non-Jews who have accepted *Yeshua*/Jesus as the Jewish Messiah (*Mashiach*). In I Peter (*Kefa*) 2:5, 9-10 it is written:

*"You also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ [*Yeshua HaMashiach*] ... But you are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that you should show forth the praises of him who has called you out of darkness into his marvelous light: Which is time past were not a people [Hosea 1:9] but are now the people of God [Hosea 1:10]; which had not obtained mercy, [Hosea 1:6], but now have obtained mercy*

[Hosea 2:23]"

THE ROLE OF THE KINSMAN REDEEMER TO SAVE G-D'S PEOPLE

The G-d of Israel made a provision in the Torah that a near kinsman could redeem his brother's possession if it was sold away. When the Northern Kingdom (*house of Israel*) was at mount Sinai and entered into a marriage contract with the G-d of Israel, they were entitled to an inheritance by being a member of the family of the G-d of Israel. When the G-d of Israel divorced the Northern Kingdom (*house of Israel*), their inheritance was lost because they "sold it away" when they committed idolatry against the G-d of Israel. However, in Leviticus (*Vayikra*) 25:25, it is written:

"If thy brother *be waxen poor, and has sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.*"

Therefore, the G-d of Israel made provision in the Torah that one of his brothers (a member of the Southern Kingdom, the *house of Judah*, the Jewish people) could redeem those from the Northern Kingdom (*house of Israel*) who "sold away" their inheritance. For this reason, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus was born from the tribe of Judah to be a kinsman redeemer (*go'el*) to the descendents of the Northern Kingdom (*house of Israel*) as well as all those who would repent (*teshuvah*) of their sins and accept *Yeshua*/Jesus as their personal Messiah (*Mashiach*).

In order for the descendents of the Northern Kingdom (*house of Israel*) to become members again of the family of the G-d of Israel, they needed to be grafted into the olive tree of the G-d of Israel. In doing this, the G-d of Israel would (renew) the original covenant (marriage contract) at mount Sinai because the original covenant (marriage contract) was broken. This (renewed) covenant would be the original covenant written upon the hearts of all those who would accept the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus through the indwelling Holy Spirit (*Ruach HaKodesh*). The role of the indwelling Holy Spirit (*Ruach HaKodesh*) is to write the Torah of the G-d of Israel upon the hearts of His people so that they could worship the G-d of Israel in Spirit and in truth. (Jeremiah [*Yermiyahu*] 31:31-33, John (*Yochanan*) 4:24, 16:13, Hebrews 10:15-16).

In Jeremiah (*Yermiyahu*) 31:31, the Hebrew word translated into English as "new" can mean RENEW. In Jeremiah (*Yermiyahu*) 31:31-33 it is written:

"Behold, the days come, saith the Lord, that I will make a new [renewed] covenant with the house of Israel and with the house of Judah: *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 Egypt; which my covenant they broke, although I was a husband unto them, saith the Lord: But this shall be the*

covenant that I will make with the house of Israel; After those days, says the Lord, I will put my law [TORAH] in their inward parts, and write it in their hearts; and will be their God, and they shall be my people."

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is to be a kinsman redeemer (*go'el*) to His people. By being a kinsman redeemer, He would bring restoration to both houses of Israel. He would do this by being a suffering Messiah known as *Messiah ben Yosef*/Joseph at His first coming and by being the Kingly Messiah known as *Messiah ben David* at His second coming. By the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus being a kinsman redeemer (*go'el*) to His people, the G-d of Israel could fulfill the covenant that He made with Abraham (*Avraham*).

In His role as the Kingly Messiah (*Mashiach*) known as *Messiah ben David* through the outpouring of the Holy Spirit (*Ruach HaKodesh*), the G-d of Israel would redeem and restore both houses of Israel and gather them from all the nations and bring them back to the land of Israel in the end of days at the advent of the Messianic Age (*Athid Lavo*). (Isaiah [*Yeshayahu*] 49:5-6, Ezekiel (*Yechezekel*) 36:24-28, 37:15-28, Acts 1:6-8).

THE ROLE OF THE MESSIAH TO FULFILL G-D'S COVENANT WITH ABRAHAM

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus came from the tribe of Judah to play the role of the kinsman redeemer (*go'el*) in order to fulfill G-d's promise to Abraham (*Avraham*) through His mercy to David and his seed (Romans 1:3, Hebrews 7:14, Revelation 5:5).

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus came to reign over the house of Jacob forever. The house of Jacob refers to a united Northern Kingdom (the *house of Israel, Ephraim, the house of Joseph*/Christianity) AND the Southern Kingdom (the *house of Judah*/Judaism). In Luke 1:31-33 it is written:

"And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS [YESHUA]. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever: and of his kingdom there shall be no end."

In Luke 1:67-73, Zacharias prophesied by the Holy Spirit (*Ruach HaKodesh*) that the G-d of Israel would redeem His people by bringing a deliverer (*go'el*) from the house of David to fulfill His covenant with Abraham (*Avraham*) as it is written:

"And his father Zacharias, was filled with the Holy Spirit, and prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, And hath raised up a horn of salvation for us in the house of his servant David; As he spake by the mouth of his holy prophets, which have been since the world began: That we should be saved from our enemies, and from the hand

of all that hate us; To perform the mercy promised to our fathers, and to remember his holy covenant; The oath which he swore to our father Abraham."

Through the words given to him by the Holy Spirit (*Ruach HaKodesh*), Zacharias is relating how the redemptive plan of the G-d of Israel would be accomplished by the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus being a kinsman redeemer (*go'el*) to His people through the mercy that He promised David to fulfill the covenant that He made with Abraham (*Avraham*). When this redemption is complete, the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus will rule over a united Israel, the house of Jacob, forever (Luke 1:31-33).

THE ROLE OF THE MESSIAH AS MESSIAH BEN DAVID

The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus is likened unto David. One of the titles of the Jewish Messiah (*Mashiach*) is *Messiah ben David*. How is the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus associated with David? Let us examine how this is so.

1. David was from Bethlehem in the land of Judah (I Samuel [*Sh'muel*] 17:12).
 - a. Bethlehem is called the city of David (Luke 2:4).
 - b. *Yeshua* was born in Bethlehem (Matthew 2:1).

2. G-d called David, "*His Son*" (II Samuel 7:14).
 - a. *Yeshua* is called G-d's son (Matthew 3:16-17).
 - b. *Yeshua* is called the "*Son of David*" (Luke 18:38-39).

3. G-d promised David that his throne would be forever (Psalm [*Tehillim*] 89:3-4).
 - a. *Yeshua*/Jesus came to sit on the throne of David (Luke 1:31-32).
4. David desired to build a house for the name of G-d (I Chronicles 28:2).
 - a. *Yeshua*/Jesus was faithful to build the house of G-d (Hebrews 3:4-6).
5. G-d made a covenant of mercy with David (Psalm (*Tehillim*) 89:1-3, 31-34).
 - a. *Yeshua*/Jesus extends mercy upon all those who believe on His name (Luke 18:38-39).
6. David went from being a shepherd to a king (II Samuel [*Sh'muel*] 7:8).
 - a. *Yeshua*/Jesus came at His first coming as a shepherd (John [*Yochanan*] 10:11)
 - b. *Yeshua*/Jesus will come during His second coming as a King (Zechariah [*Zecharyah*] 14:4, 9)
7. *Yeshua* has the key of David (Revelation 3:7).

8. *Yeshua* is the root and offspring of David (Revelation 22:16).

THE FULLNESS OF G-D'S COVENANT WITH ABRAHAM

The fullness of the covenant that the G-d of Israel made with Abraham (*Avraham*) has not yet been fulfilled. Let's reexamine several scriptures again so that we can understand the fullness of the covenant that the G-d of Israel made with Abraham (*Avraham*). In Genesis (*Bereishit*) 17:7-8 it is written:

"And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein you are a stranger, ALL the land of Canaan, for an everlasting possession; and I will be their God."

While the covenant is unconditional and everlasting, the fulfillment of the covenant is conditional upon the family of the G-d of Israel being obedient to His Torah, commandments and statutes.

In Leviticus (*Vayikra*) 26:3, 11-12 it is written:

"IF you walk in my statutes, and keep my commandments, and do them ... And I will set my tabernacle among you: and my soul shall not abhor you. And I will walk among you, and will be your God, and you shall be my people."

The fullness of the G-d of Israel's covenant with Abraham (*Avraham*) consists of the following:

1. The family of the G-d of Israel keeping His Torah (because it is written upon their heart).
2. The family of the G-d of Israel living in the land of Israel (after being scattered in the nations of the earth).
3. The G-d of Israel setting up His tabernacle and dwelling with His people (through the Jewish Messiah (*Mashiach*) during the Messianic Age).

THE ROLE OF THE MESSIAH TO UNITE BOTH HOUSES OF ISRAEL

Two primary functions of the Jewish Messiah (*Mashiach*) is to bring salvation to the Gentiles (non-Jews who would be grafted into the olive tree of the G-d of Israel) and to gather both houses of Israel, the Northern Kingdom (*house of Israel / Christianity*) and the Southern Kingdom (*house of Judah/Judaism*) back to the land of Israel in the end of days. These two things can be seen in Isaiah (*Yeshayahu*) 49:5-

6 as it is written:

"And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob [all twelve tribes] again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

During the first coming of the Jewish Messiah (*Mashiach*) *Yeshua* / Jesus as the suffering Messiah known as *Messiah ben Yosef/Joseph*, He brought salvation to the Gentiles (non-Jews who would be grafted into the olive tree of the G-d of Israel). During the second coming of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus as the Kingly Messiah known as *Messiah ben David*, He will restore the preserved (remnant) from both houses of Israel and bring them back to the land of Israel through the outpouring of the G-d of Israel's Holy Spirit (*Ruach HaKodesh*).

THE GATHERING OF THE EXILES BACK TO THE LAND OF ISRAEL

In Acts 1:6-8, the disciples (*talmidim*) asked the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus if He was going to "restore the kingdom to Israel" (redeem, restore and gather all twelve tribes from exile and bring them back to the land of Israel) during His first coming as the suffering Messiah known as *Messiah ben Yosef/Joseph*. The Jewish Messiah (*Mashiach*) *Yeshua*/Jesus answered by saying that this event would happen through the outpouring of the Holy Spirit (*Ruach HaKodesh*) upon those who would be witnesses of this restoration at a later time. In Acts 1:6-9 it is written:

"When they therefore were come together, they asked of him, saying, Lord, will thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father has put in his own power. But ye shall receive power after that the Holy Ghost [Ruach HaKodesh] is come upon you: and ye shall be witnesses [of the restoration of all twelve tribes back to the land of Israel] unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."

From a Jewish (*house of Judah*) perspective, the very last words of a person can be prophetic and very significant. For example, Jacob (*Ya'acov*) blessed his twelve sons and told them their prophetic destiny on his deathbed (Genesis [*Bereishit*] 49). Therefore, the last words of the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus before He ascended into the heavenlies are very significant. THE EVENT which He reminded His followers to understand is the restoration and gathering of the exiles from both the Northern Kingdom (*house of Israel/Christianity*) and the Southern Kingdom

(*house of Judah/Judaism*) back to the land of Israel from all the nations of the world through the outpouring of the G-d of Israel's Holy Spirit (*Ruach HaKodesh*). This event is associated to His second coming as the Kingly Messiah (*Mashiach*) known as *Messiah ben David*. This is the fulfillment of the prophecy in Ezekiel [*Yechezekel*] 37:15-28).

EPHRAIM (CHRISTIANITY) AND JUDAH (JUDAISM) BECOME ONE HOUSE

In Ezekiel (*Yechezekel*) 37:15-27, the G-d of Israel promised that He would unite the two houses of Israel, Ephraim (*house of Israel / Christianity*) and Judah (*house of Judah/Judaism*), and bring them back to the land of Israel in the end of days. When they return to the land of Israel after being scattered in all the nations of the world, they will return in repentance (*teshuvah*) and keep the Torah of the G-d of Israel. After this event, the G-d of Israel promised to set up His tabernacle (*Mishkan*) and dwell with His people through His servant David (the Jewish Messiah [*Mashiach*] *Yeshua/Jesus*) and usher in the Messianic Age (*Athid Lavo*). In Ezekiel (*Yechezekel*) 37:15-27 it is written:

"The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these? Say unto them, Thus saith the Lord God; Behold, I will take the stick of Joseph [CHRISTIANITY], which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah [JUDAISM], and make them one stick, and they shall be one in mine hand. And the sticks whereon thou writest shall be in thine hand before their eyes. And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be 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 Israel [WEST BANK]; 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: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions [TESHUVAH]: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant [THE JEWISH MESSIAH] shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt [THE LAND OF ISRAEL]; and they shall dwell therein, even they, and their

children, and their children's children forever: and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore [THE MESSIANIC AGE]. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people."

In Ezekiel (*Yechezekel*) 37:15-27, we see the fulfillment of the G-d of Israel's covenant with Abraham (*Avraham*) based upon the following:

1. The family of the G-d of Israel living in the land of Israel (after being scattered in all the nations of the earth) (Ezekiel [*Yechezekel*] 37:21-22, 25).
2. The family of the G-d of Israel (Christianity and Judaism) repenting (*teshuvah*) and keeping His Torah (because it is written upon their heart) (Ezekiel [*Yechezekel*] 37:23-24).
3. The G-d of Israel setting up His tabernacle (*mishkan*) so that He could dwell with His people (during the Messianic Age) (Ezekiel [*Yechezekel*] 37:23, 26-27).
4. The Kingly Messiah known as *Messiah ben David*, ruling over the family of the G-d of Israel (*Yeshua/Jesus*) (Ezekiel [*Yechezekel*] 37:22, 24).

EPHRAIM (CHRISTIANITY): THE PRODIGAL SON

In Luke 15:11-32, the Jewish Messiah (*Mashiach*) *Yeshua/Jesus* tells a parable about a prodigal son.

When the Jewish Messiah (*Mashiach*) *Yeshua/Jesus* came to the earth at His first coming as the suffering Messiah (*Mashiach*) known as *Messiah ben Yosef/Joseph*, the Northern Kingdom (*house of Israel*) had already been scattered and assimilated into the nations of the world for over 700 years because they had broken the marriage contract at mount Sinai and rebelled against the Torah of the G-d of Israel. The two sons in the parable refer to the two houses of Israel, the *house of Israel* (the Northern Kingdom) and the *house of Judah* (the Southern Kingdom). In Jeremiah (*Yermiyahu*) 31:20, Ephraim (*house of Israel*) is called a son of the G-d of Israel who has rebelled against the G-d of Israel and His Torah and has a desire to repent (*teshuvah*). Therefore, Ephraim (*house of Israel*) is the prodigal son in the parable.

The Northern Kingdom, Ephraim/*house of Israel*, is also a spiritual picture of future Christianity. Following the death and resurrection of the Jewish Messiah (*Mashiach*) *Yeshua/Jesus*, the early believers in *Yeshua/Jesus* as the Jewish Messiah (*Mashiach*) were considered a sect of Judaism (Acts 28:22). At this time, they kept the Biblical Sabbath (from Friday sundown to Saturday sundown) and the Biblical festivals (Leviticus [*Vayikra*] 23).

As the body of believers in the Jewish Messiah (*Mashiach*) *Yeshua/Jesus* became more and more non-Jewish, some of the leaders of the movement became anti-

Semitic and encouraged the people to not obey the Torah of the G-d of Israel. Eventually, this ushered in the dark ages and brought unfathomable hardship to the Jewish people (*house of Judah*).

In modern days, more and more members of the *house of Israel/Christianity* are repenting (*teshuvah*) of the sins of their fathers and embracing the Hebraic/Jewish roots of their faith in Messiah. In doing so, there is an increased desire among a remnant in the *house of Israel/Christianity* to keep the Torah and the commandments of the G-d of Israel. The love of the Torah and keeping the commandments of the G-d of Israel is the key of David. The Jewish Messiah (*Mashiach*) *Yeshua/Jesus* has the key of David (Revelation 3:7).

In Luke 15:11-32 is the parable of the prodigal son as it is written:

"And he said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land: and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come: and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. And he said unto him, Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again: and was lost and is found."

Let us examine the details of this parable closer so that we can understand how the prodigal son is a reference to Ephraim who is a spiritual picture of future

Christianity.

1. A certain man (G-d the Father) had two sons (Luke 15:11).
2. The elder son is Judah (*house of Judah /Judaism*) and the younger son is Ephraim (*house of Israel/Christianity*). Judaism dates back to the original marriage contract given at mount Sinai. Christianity dates back to the (renewed) marriage contract (Jeremiah [*Yermiyahu*] 31:31-33, Hebrew 10:15-16) through the death and resurrection of *Yeshua/Jesus*.
3. The younger son (the Northern Kingdom, Ephraim/Christianity) spent his inheritance on riotous living (by departing from the Torah of the G-d of Israel) and went to a far country (the nations of the world) and was feeding on swine (a reference to not obeying the Torah) (Luke 15:12-15).
4. There was a famine in the land (a famine of the hearing and teaching G-d's Torah/Word — Amos 8:11) and he (younger son/Ephraim/Christianity) decided to return to his Father and repent before Him (for departing from Torah) (Luke 15:14-21).
5. The Father was waiting for his younger son (Ephraim/Christianity) to return to Torah. When he repented, G-d the Father extended mercy to Him (Jeremiah [*Yermiyahu*] 31:18-20) (because of G-d's promise to David) and forgave him (Luke 15:21-24).
6. The joy of the Father was so great when the younger son (Ephraim/Christianity) returned (back to Torah) that the Father (the G-d of Israel) decided to fit him with the best robe (wedding garment) and put a ring on his hand (wedding terminology) (Jeremiah [*Yermiyahu*] 31:18-22, Luke 15:21-24) which is a reference to the Messianic Age [*Athid Lavo*].
7. The elder son (Judah/Judaism) was in the field and inquired about the celebration that the father was giving the younger son (Luke 15:25-26).
8. It was told to the elder son (Judah/Judaism) that the younger son (Ephraim/Christianity) had repented (returned to Torah) and the Father was waiting for the younger son's (Ephraim/Christianity) return and now that he has returned, there will be a wedding party (the advent of the Messianic Age/*Athid Lavo*) (Luke 15:27).
9. The older son (Judah/Judaism) was upset because he told his Father that he had never departed from the commandments (Torah) and the Father never had a wedding party (ushered in the Messianic Age/*Athid Lavo*) for him. But now after the younger son (Ephraim/Christianity) had departed from Torah and repented, the Father was having a wedding party (usher in the Messianic Age/*Athid Lavo*) for the younger son. (Luke 15:28-30).
10. It was told the older son (Judah/Judaism) that he was forever with the Father (Luke 15:31-32).

Therefore, when the prodigal son (Ephraim/*house of Israel/Christianity*) repents (*teshuvah*) for departing from the Torah of the G-d of Israel, the G-d of Israel will celebrate with the greatest family reunion party that you can ever imagine — the ushering in of the Messianic Age!!!

G-D'S PEOPLE FLEEING FROM

THE LAND OF BABYLON

Today, the greatest number of members from the *house of Israel/Christianity* and the *house of Judah/Judaism* live in the United States. When the two houses of Israel become united (Ezekiel [*Yechezkel*] 37:15-28), the *house of Israel/Christianity* and the *house of Judah/Judaism* will need to leave the USA and go to the land of Israel when the USA (Babylon) comes under the judgment of the G-d of Israel (Jeremiah [*Yermiyahu*] 50/51 and Revelation 18).

Spiritually (*sod/deeper meaning*), the USA is the land of Babylon. The word Babylon means "*confusion*." Babylon is a generic term in the Bible that refers to the ways of the adversary (*HaSatan*) and his kingdom of darkness. The Bible talks about a financial Babylon, a political Babylon, a religious Babylon and a land of Babylon. Literally (*Peshat*), the land of Babylon is the area of Iran and Iraq. However, today, very few members of the *house of Israel/Christianity* and the *house of Judah/Judaism* live in Iran and Iraq. Therefore, there must also be a spiritual (*sod/deeper meaning*) land of Babylon.

Today, the USA is the spiritual land of Babylon. The G-d of Israel's greatest judgment of any nation on the earth will fall upon the USA because she has encouraged Israel to part the land (Joel [*Yoel*] 3:2) that the G-d of Israel promised Abraham (*Avraham*) (Genesis [*Bereishit*] 17:7-8) through UN Resolutions 242 and 338 and because the USA does not recognize Jerusalem (*Yerushalayim*) as being the capital of the nation of Israel but rather desires for it to be an international city. Furthermore, there is great immorality in the USA because of abortion, homosexuality, drugs, gambling and pornography etc.

The USA is the modern day Sodom and Gomorrah. In Jeremiah (*Yermiyahu*) 50:4-6, 17-18, 51:50 it is written:

"In those days and in that time [a reference to the day of the *Lord* and the advent of the Messianic Age], **saith the Lord**, **the children of Israel shall come** [the assimilated Northern Kingdom/house of Israel/Christianity], **they and the children of Judah together** [the Southern Kingdom/house of Judah/Judaism] **going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion** [the land of Israel] **with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. My people hath been lost sheep: their shepherds have caused them to go astray** [pastors in the church and rabbi's in the synagogues], **they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place ... Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him** [the Northern Kingdom/house of Israel] **and last this Nebuchadnezzar king of Babylon hath broken his bones** [the Southern Kingdom/house of Judah]. **Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria ... Ye that have escaped the sword,** [the war in Babylon/the USA] **go away, stand not still: remember the Lord afar off, and let**

Jerusalem come into your mind [return to the land of Israel]"

In these verses in Jeremiah, we see the following:

1. The children of Israel (the Northern Kingdom/Christianity) AND the children of Judah (the Southern Kingdom/Judaism) fleeing Babylon (the USA) and seeking their way to the land of Zion (the land of Israel) (Jeremiah [*Yermiyahu*] 50:4-5).
2. Their shepherds (religious leaders) in Christianity and Judaism have led the family of the G-d of Israel astray (Jeremiah [*Yermiyahu*] 50:6).
3. Those who have escaped the sword (war and judgment in the USA) are seeking the way to Jerusalem (Jeremiah [*Yermiyahu*] 51:50).

WHEN WILL THE TWO HOUSES OF ISRAEL BE UNITED ???

In Hosea (*Hoshea*) 5:15, 6:1-4, it gives us a time reference when the two houses of Israel will be united as it is written:

"I will go and return to my place, till THEY acknowledge their offence, and seek my face: in their affliction [the tribulation/Jacob's trouble/the birth pangs of the Messiah/Chevlai shel Mashiach] they will seek me early. Come, and let us return unto the Lord: for he has torn, and he will heal us; he has smitten, and he will bind us up. After two days [2,000 years] will he revive us: in the third day [1,000-year Messianic Age/Athid Lavo] he will raise us up, and we shall live in his sight. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. O Ephraim [house of Israel/Christianity] what shall I do unto thee? O Judah [house of Judah/Judaism] what shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away."

Highlighting these verses, it says:

"I will go and return to my place, till they acknowledge their offence ... in their affliction they will seek me early ...after two days ... his going forth is prepared as the morning ... O Ephraim what shall I do unto thee? O Judah what shall I do unto thee?..."

In this scripture, it tells us that the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus will not return to the earth as the Kingly Messiah known as *Messiah ben David* until THEY, Ephraim (*the house of Israel/Christianity*) and Judah (*house of Judah/Judaism*), acknowledge their offence. What offence does Ephraim (*house of Israel/Christianity*) have to acknowledge? What offence does Judah (*house of Judah/Judaism*) have to acknowledge? Ephraim (*house of Israel/Christianity*) has to acknowledge that they have departed from the Torah of the G-d of Israel and have called it a "strange thing" (Hosea [*Hoshea*] 8:12). Judah (*house of Judah/Judaism*)

has to acknowledge that *Yeshua/Jesus* is the Jewish Messiah (*Mashiach*).

This will happen after two days (2,000 years) from the first coming of the Jewish Messiah (*Mashiach*) *Yeshua/Jesus* as the suffering Messiah known as *Messiah ben Yosef/Joseph* during their "affliction" which is a Jewish idiomatic phrase for the tribulation/*Chevlai shel Mashiach*/birth pangs of the Messiah/Jacob's trouble.

THE REUNIFICATION OF EPHRAIM AND JUDAH DURING JACOB'S TROUBLE

In Ezekiel (*Yechezekel*) 37:21-22 it tells us that when the two houses of Israel are united that they will return to the "*mountains of Israel*." The mountains of Israel are called in the Bible the mountains of Judea and Samaria. In the Western world, the mountains of Judea and Samaria are called the "*West Bank*." This is the land that the world wants Israel to give to the PLO so that they can have their PLO state.

By comparing Ezekiel (*Yechezekel*) 37:21-22 with Ezekiel (*Yechezekel*) 34:11-13, we can understand that the two houses will return to the "*mountains of Israel*" in a "*dark and cloudy day*." In Ezekiel (*Yechezekel*) 34:11-12 it is written:

"For thus says the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeks out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the CLOUDY AND DARK DAY."

The "*dark and cloudy day*" is a Jewish idiom for the "*day of the Lord*." In Joel (*Yoel*) 2:1-2 it is written:

"Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the DAY OF THE LORD cometh, for it is nigh at hand; A day of darkness and of gloominess, a DAY OF CLOUDS AND OF THICK DARKNESS..."

As we learned earlier in this book, the "*day of the Lord*" is a Jewish idiom for the 1,000-year Messianic Age (*Athid Lavo*). Furthermore, every Biblical day begins in the evening and ends in the morning (Genesis [*Bereishit*] 1. The "evening" part of the "*day of the Lord*" is the tribulation/*Chevlai shel Mashiach*/Jacob's trouble. In Jeremiah (*Yermiyahu*) 30:1-7 it tells us that the two houses of Israel (*Ephraim* and *Judah*) will return to the land of Israel during Jacob's trouble as it is written:

"The word that came to Jeremiah from the Lord, saying ... For, lo, the days come says the Lord, that I will bring again the captivity of my people Israel AND Judah says the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel AND concerning Judah. For thus says the Lord;

We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man does travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, [tribulation/birth pangs of the Messiah] and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble [Israel AND Judah]; but he shall be saved out of it."

In Jeremiah (*Yermiyahu*) 31:15-22, we also see Ephraim (*house of Israel/Christianity*) repenting for departing from the Torah of the G-d of Israel and returning to the land of Israel when "a woman shall compass a man" (which is a reference to the Messianic Age/*Athid Lavo*) as it is written:

"Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border. I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed yea, even confounded, because I did bear the reproach of my youth. Is Ephraim my dear son? Is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord. Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin daughter, turn again to these thy cities. How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man."

This period of time when Ephraim and Judah will be restored and reunited with each other (Ezekiel [*Yechezekel*] 37:15-28) is also called "*the day of Jezreel*." In Hosea (*Hoshea*) 1:10-11, it tells us that when the G-d of Israel fulfills His covenant with Abraham (*Avraham*) and the two houses of Israel are reunited that the children of Israel AND the children of Judah shall walk together as it is written:

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; [the words of G-d's covenant with Abraham] and it shall come to pass, that in the place where it was said unto them, You are not my people, there it shall be said unto them, You are the sons of the living God. Then shall the children of Judah AND the children of Israel be gathered together, and appoint themselves one head [Ezekiel 34:11-13, 23, 37:24-25] and they shall come up out of the land: for great shall be the day of Jezreel."

In Jeremiah (*Yermiyahu*) 3:14, 17-18 it tells us that when the children of Israel and the children of Judah return to Zion (the land of Israel) and walk together that all nations will be gathered against Jerusalem (*Yerushalayim*) as it is written:

"Turn, O backsliding children says the Lord; for I am married unto you: and I will take you one of a city, and two of a family and I will bring you to Zion ... At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it [Zechariah 14:2] ... in those days the house of Judah shall walk with the house of Israel, 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."

Therefore, the two houses of Israel will be restored and reunited (Ezekiel 37:15-28) during Jacob's trouble (Jeremiah 30:7) in their affliction (Hosea 5:15) in the "day of Jezreel" (Hosea 1:11) when they return to the mountains of Israel (West Bank) (Ezekiel 34:11-13, 37:21-22) and walk together with each other (Hosea 1:11, Jeremiah 3:18) prior to the Jewish Messiah (*Mashiach*) *Yeshua*/Jesus setting His feet down upon the mount of Olives (Zechariah 14:4) and teaching the Torah to the nations from the city of Jerusalem (*Yerushalayim*) during the Messianic Age (*Athid Lavo*) (Isaiah 2:2-3).

A PRAYER FOR THE MESSIANIC AGE

When the G-d of Israel made a covenant with Abraham, it was an eternal and everlasting covenant. The fulfillment of this covenant was dependent upon the seed of Abraham being obedient to the Torah of the G-d of Israel. By being obedient to the Torah of the G-d of Israel, the seed of Abraham was promised a land and the G-d of Israel would tabernacle with His people in this land. However, by being disobedient to the Torah of the G-d of Israel, the seed of Abraham would be exiled into all the nations of the earth.

After they were exiled, if the seed of Abraham repented and confessed their sins to the G-d of Israel, He promised to redeem them from all the nations where they have been scattered and bring them back to the land of Israel. The reunification of the seed of Abraham (the *house of Israel* and the *house of Judah*) would take place in the end of days prior to the coming of the Jewish Messiah and the establishment of the Messianic Age on the earth. During the Messianic Age, the G-d of Israel promised to tabernacle with His people through the Jewish Messiah.

This is the fullness of the covenant that the G-d of Israel made with Abraham. This is the Gospel according to Torah !!!

May the G-d of Israel redeem and restore the two houses of Israel and return them to the land of Israel and bring forth the Messianic age speedily in our Days.