

Study of Two House Restoration of Israel

N. B. Parrish

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The purpose of this study is to take you from Genesis to Revelation to show the future restoration of the two houses of Israel into one United Kingdom under Messiah in the Millennium. The restitution of all things is a major theme that permeates the scriptures and will be studied in detail here. The church world has done a wonderful job preaching redemption by the blood of Messiah, but a very poor job on one of the main reasons the Messiah came. And that is the restoration of a re-unified Israel back into their land and under one king, Messiah. The church also gets a failing grade for their understanding and handling of the law (Torah).

Why is this important? Because it involves you if you are a believer in Messiah! It is vital that you understand who you are. If you are a gentile and follow a Jewish Messiah, you are likely a descendant of the House of Israel. Most Christians fall into this category, but few know it. They are, in all probability, Israelites who have forgotten their true identity. Think of the implications! Read on for the proof. It is not an easy read and will require some study on your part, but it is worthwhile. According to the Apostle Paul, if you're saved, you become an Israelite by grafting into the natural Olive tree of Israel. The renewed covenant (New Testament) is made only with the House of Israel and the House of Judah (see Jer. 31:31 and Heb. 8:8). It is not made with anyone else.

Do you want to know where you'll spend the next 1,000 years? It might surprise you. Read what I present here and the scriptures should open up to your understanding in a way that will truly amaze you. You'll actually be able to understand things that made no sense to you before, and even be able to relate some of the things occurring today to the prophecies of old.

One thing I'd like to clear up here and that is, this is not a white supremacy teaching nor the maligned British/Israelism (although there is some truth to it), neither is it replacement theology. The "church" does not replace Israel and I will prove it. Israel comes in all colors and is in all nations. This all comes straight out of the scriptures.

I suggest that you get your bible to follow along and read all the scriptural references I give to verify the information I present. It will be difficult to understand if you don't. As we go sequentially through the Torah and the Prophets, I will comment on the verses that clearly show the future whole house (all 12 tribes) restoration of Israel.

Some things I say may offend some. This is not my intention and I apologize in advance. I am simply trying to be as honest and true to scripture as my understanding allows. So please don't be offended if some of my beliefs differ from yours. Scripture is of no private interpretation and that certainly goes for me too.

There will be other side topics covered as they arise, which are often misunderstood. Before I get into the meat of this study, let me state why I depict and use the names **אֵלֹהִים** and **וַיְהוָה** instead of the more common terms "Lord and Jesus." **אֵלֹהִים** is the Fathers name in ancient Hebrew characters as He wrote it Himself in the tablets of stone at Mt. Sinai. **וַיְהוָה** is our saviors name written in the same characters. **אֵלֹהִים** would be pronounced as either Yahweh or Yahuah. The saviors name is pronounced Yahushua, Yahusha or Yahshua.

אֵלֹהִים said in Exo. 3:15

15 And אֵלֹהִים said moreover unto Moses, Thus shalt thou say unto the children of Israel, אֵלֹהִים Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, hath sent me unto you: this *is my name for ever*, and this *is my memorial* unto all generations.

Also see Isa. 42:8; 51:15; 54:5; Jer.10:16; 16:21; 31:35; 33:2; 50:34;51:19. There are many other scriptures that indicate אֵלֹהִים is jealous for His holy name.

We are to love the name of אֵלֹהִים (Isa. 56:6). We are to call upon this name for salvation (Acts 2:21; Joel 2:32; Rom.10:13). How can you call upon His name if you don't know it?

The Messiah's name is **וְיֵשׁוּעַ**. This literally means the Salvation of אֵלֹהִים or אֵלֹהִים saves. His Fathers name is in his name. He said in John 5:43 **"I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive."** His name is the same as that which is transliterated Joshua in the "Old Testament." Since there are no "J's" in Hebrew, replacing the "J" in Joshua with a "Y", gives a pretty close rendering of **וְיֵשׁוּעַ**'s Hebrew name. Names are usually transliterated when going from one language to another, but this did not happen with our savior's name in most bible versions of today. The name "Jesus" bears absolutely no resemblance to **וְיֵשׁוּעַ**.

Just as bad, is the substituting of a title for the name אֵלֹהִים. Our Father אֵלֹהִים's name is very important to Him. You will find the name אֵלֹהִים mentioned almost 7,000 times in the original Hebrew, which the translators render as "Lord". Look what He says in Jer. 23:26-27:

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;
27 Which think to cause my people to **forget my name** by their dreams which they tell every man to his neighbour, as **their fathers have forgotten my name for Baal.**

Baal, Strong's # 1167 one of the meanings of this word is "Lord."

I think it is more honoring to our Elohim to use the name He revealed to us instead of a substitute given by man. This is just my personal opinion and you are free to disagree and use the substituted titles printed in most bible versions.

However, both the Christian and Jew do violate the third commandment by bringing the name of אֵלֹהִים to naught or rendering it void. The Christian uses the titles "Lord" and "God", whereas the Jew calls Him HaShem (the name) or they write "G_d and L_rd". (Even the substitute titles "God and Lord" have become ineffable to them). However, the Jews will accept the Messiah just before his return and will call upon the name of אֵלֹהִים, not HaShem, L_rd or G_d. **וְיֵשׁוּעַ** tells us in Matt. 23:39, "Ye shall not see me henceforth, till ye shall say, "**Baruch Habah Beshem אֵלֹהִים**" or "Blessed is he that comes in the name of אֵלֹהִים." This tells us two things. They will call **וְיֵשׁוּעַ** "blessed" as the one who comes in אֵלֹהִים's name and they will actually utter the name of אֵלֹהִים.

There has always been some confusion over the use of the name אֵלֹהִים in the Old Testament.

Many times, it is obvious that the one speaking, or being spoken of, is the pre-incarnate **OWYAZ** and not **AYAZ**, the Father. There is an explanation to this and will be covered at the end of this study. So, just bear with me on this until we get there.

When I began to write this booklet, there was very little information regarding the Two House Restoration of Israel on the internet at that time. I did run across a web site called “Your Arms to Israel” and got some of the data I present from there. However, I can no longer recommend this site due to what I consider to be recent radical changes in their basic belief system.

The manner I have chosen to present this information is to start at the beginning in Genesis and proceed through the Torah showing the history of Israel, how and why they were divided and their dispersions. Next, I take you through the prophets, beginning in Hosea and then from Isaiah to Malachi and discuss all scriptures that relate to the Two Houses of Israel. We cover New Testament references that arise as we study the prophets, and then we proceed on through the New Testament or Renewed Covenant to the book of Revelation. It’s quite a journey, so please bear with me. This is a study, so to get the most out of it, please take your time, follow me along and look up the scriptures as I don’t print them all out. Let us now begin:

Most of us are familiar with the story of Joseph, who was sold into slavery by his brothers. We see how **AYAZ** was with him and he prospered and became great in the land of Egypt. We recall the tearful reunion with his brothers and later his father, Jacob, who had thought him to be dead.

AYAZ had previously renamed Jacob, “Israel” and said a nation and a company or Commonwealth of Nations would come from his loins. And the land that He had given to Abraham and Isaac, He would give to him and his seed after him (Gen. 35:10-12).

Israel (Jacob) became sick and knew his time was short, so Joseph brought his two sons, Ephraim and Manasseh to be blessed by him. Israel strengthened himself on his bed and related how **AYAZ** had appeared to him at Luz in the land of Canaan and the promises that were made to him. (Gen. 48:1-4)

Israel then proclaimed that the two sons of Joseph were to be his, as his own sons were and that any other sons he may have afterwards would be his (Joseph’s) and receive their inheritance through Ephraim and Manasseh. (Gen. 48:5-6)

Israel pronounced a blessing upon the two boys, reversing his hands upon their heads so as to give the traditional firstborn blessing to Ephraim, the younger of the two. He conferred his name, Israel, upon the two lads and blessed them. When Joseph saw that Israel’s hand’s were reversed, he protested, but Israel refused saying that Manasseh would be great, but Ephraim would be greater and become a “multitude of nations”. (Gen. 48:14-19)

The phrase “multitude of nations” is the Hebrew *melo hagoyim*, which means fullness of nations. Hebrew reference to any non-Hebrew was *goy* or gentile, so the phrase could be better translated “Fullness of Gentiles”. See Strong’s 4392 and 1471.

You have heard this phrase before in Romans 11:25. The context in Romans is about the grafting into the tree of Israel (Olive tree) of Jew and Gentile alike.

Rom. 11:25 For I would not, brethren, that ye should be ignorant of this **mystery**, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the **fulness of the Gentiles** be come in.

11:26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

I will come back to the mystery in verse 25 later on in this study.

Back to Israel's (Jacob) blessing upon Ephraim and Manasseh, in Gen. 49:1, we are told that the primary fulfillment of these promises were to be in the latter days.

We are familiar with the story of Israel becoming numerous in the land of Goshen in Egypt and their eventual fall from Pharaoh's grace and becoming slaves in the land. Moses rose up to become a mighty prophet of אֱלֹהִים and led Israel out of captivity after 430 years in Egypt. Also recall the story of the Passover. The children of Israel placed the blood of an unblemished lamb upon the door posts of their dwellings and אֱלֹהִים passed through the land of Egypt and smote the first born of man and beast, but passed over the dwellings where he saw the blood. The next day, on the first day of unleavened Bread, they left Egypt.

They were told the keeping of the Feast of Unleavened Bread would be for a sign unto them upon their hand and for a memorial between their eyes (forehead) that אֱלֹהִים's LAW may be in their mouth. (Exo. 13:9) It was a feast to be kept forever. (Exo. 12:14). Also, the laying up of אֱלֹהִים's Statutes and Commandments are also a sign upon your hand and between your eyes (forehead). (Deut. 11:18)

The Sabbaths were also for a **sign** between אֱלֹהִים and Israel **forever** (Exo. 31:13 -17). Some of the Feasts of אֱלֹהִים were also regarded as Sabbaths. The Day of Atonement is a Feast to be kept forever (Lev. 16:31, 23:31), so is the Feast of Pentecost (Lev. 23:21) and the Feast of Tabernacles (Lev. 23:41). In the Millennium, every one that is left alive of the nations that came against Jerusalem will go up from year to year to worship the king, אֱלֹהִים of Hosts and to keep the Feast of Tabernacles. (Zech. 14:16)

Israel is to keep אֱלֹהִים's Sabbaths (Lev. 26:2). אֱלֹהִים said if Israel keeps His Statutes and Commandments, He would make His covenant with them (Lev. 26:9). But, if not, He would punish them 7 times more for their sins (Lev. 26:18) and He would scatter them among the heathen (Lev. 26:33; Deut. 28:64). Then the land will enjoy her Sabbaths (Lev. 26:34-35).

Of course, as we know, Israel disobeyed...but, I'm getting ahead of myself. The above was for us to understand why Israel was later scattered.

Remember also that אֱלֹהִים had promised Abraham that his seed would be as numerous as the stars in the heavens (Gen. 15:5) and that His covenant would be with him and he would become the father of many nations (Gen. 17:4). And that this covenant would be an everlasting covenant to him and his seed after him. And אֱלֹהִים gave to him and his seed all the land of Canaan for an everlasting possession and He would be their Elohim (Gen. 17:7-8).

When אֱלֹהִים brought Israel out of Egypt, Moses declared that they were already as numerous as the stars of heaven (Deut. 1:10).

10 אֱלֹהִים your Elohim hath multiplied you, and, behold, **ye are this day as the**

stars of heaven for multitude.

And Moses adds:

11 (אֱלֹהִים Elohim of your fathers **make you a thousand times so many more as ye *are***, and bless you, as he hath promised you!)

The bible says that 600,000 men of Israel crossed over the Red Sea, not counting women, children and a mixed multitude with them. The Jewish Historian, Josephus, says these were men fit for battle, which would make them range from 20 to 50 years of age. Most historians say there were about 2-3 million souls that crossed over. Applying the 1000 times multiplier of Deut. 1:11 would make this number about **2-3 billion** people. Where are all these people? That would be about a third to almost half of the world's population today. Certainly, the 18 million or so Jews worldwide cannot account for such numbers.

Remember, in Gen. 17:20, **Ishmael** was also promised to become a **great nation**. By contrast, אֱלֹהִים's promise to **Isaac** was that he was to become **many nations**. James McKee points out in his book "When Will Messiah Return" that today there are only about 18 million Jews worldwide while there are hundreds of millions of descendents of Ishmael. Seemingly, he adds, the one that was promised a great nation has more descendents than the one promised many nations. We know that אֱלֹהִים cannot lie so there must be billions of Israelites somewhere in the world today.

We know how Israel became a mighty nation under King David. But, friction broke out between the tribe of Judah (including Benjamin and later, the Levites) and the other **10 tribes**, which are usually referred to as Israel in scripture. Judah is sometimes referred to as Israel, but in most cases it applies to the other 10 tribes collectively known as the House of Israel, the House of Joseph or Ephraim. The House of Jacob can include all of Israel.

The argument was over Judah moving King David from Gilgal to Jerusalem. (II Sam. 19:41-43). Judah contended that the King was Jewish and hence, their relative. The House of Israel countered that they owned 10 parts of Jacobs House, which was the greater share, and they should be in control of kingly moves and decisions. (II Sam. 19:42-43).

This was the beginning of the split into two separate kingdoms (II Sam. 20:1-2). However, the actual split didn't take place until after the reign of Solomon, King David's son. In violation of Torah, Solomon put Jeroboam over the House of Joseph as forced laborers. No tribe of Israel was to be enslaved by another. אֱלֹהִים was angry with Solomon and rent the kingdom from his hand and gave the 10 tribes to Jeroboam (I Kings 11:28,31). But for David's sake, He removed the 10 tribes after the death of Solomon (I Kings 11:34-35). But He gave one tribe (Judah) to Solomon's son, Rehoboam (I Kings 11:36). So, the 10 tribes rebelled against the House of David (I Kings 12:10; Isa. 7). Only the tribes of Judah and Benjamin stayed with Rehoboam (I Kings 12:21).

Jeroboam, king of the Northern Kingdom of Israel decided to ordain his own priests and did so using some of the lowest in character that were not even Levites. Jeroboam cast the Levites off from executing the office of priest. Offended, the Levites went to Jerusalem and Judah (II Chron. 11:13-14). This is how Judah came to include the Levites also.

Judah was angry over the split and wanted to go to war with Israel to reunite the kingdom into

one again under Rehoboam (I Kings 12:21). But אַיָּה זָ spoke to Shemaiah, the man of Elohim, and told him to warn Rehoboam not to go up against Israel, that this thing was from Him (I Kings 12:22-24).

Israel went into gross apostasy. They decided to worship in their own way. They made two calves of gold to be their gods, built a house in a high place and made priests out of just about anybody they chose. Jeroboam ordained his own feasts and sacrificed unto the calves on the altar he built and burnt incense (I Kings 12:28-33).

Things haven't changed much in the last 2700 years. We have done the same thing. We have created our own feast days, Christmas and Easter, and rejected אַיָּה זָ' s Feasts that He said were to be observed forever. We have decided that the Sabbath is no longer valid, with no scriptural basis whatsoever, and made Sunday our Sabbath. Yet, אַיָּה זָ said the **keeping of the Sabbath would be a sign between Him and His people forever**, (Exo. 31:16-17; Ezek. 20:12). And look too at some of the priests the Church has ordained.

Although אַיָּה זָ declared His name numerous times, we have chosen to substitute titles in place of His name, again with no scriptural justification to do this. We still call Him Baal (Lord) as did Israel 2700 years ago. We have rejected His law, although OUYAZ plainly stated in his first Sermon on the Mount, that he did not come to destroy the law or the prophets, but to fulfill them. Fulfill doesn't mean "terminate." He further added that until heaven and earth pass, not one jot or one tittle of the law shall in no wise pass from the law until all be fulfilled. And whoever would break one of the least of these commandments and teach men so, shall be called the least in the kingdom of heaven (Matt. 5:17-19). The last time I looked, heaven and earth were still here. All things have not yet been fulfilled. Therefore, either OUYAZ lied, and we are still in our sins or the law is still valid today.

This is the reason that Ephraim Israel went into captivity and was scattered among the nations of the world. אַיָּה זָ said He would smite Israel and scatter them beyond the river and would give them up because of their sins (I Kings 12:15-16; Isa. 7:8; 2 Kings 17:21-23). He told them not to make any idols or graven images, neither rear up a standing image (obelisk), but to keep His Sabbaths, walk in His Statutes and keep His commandments. If not, He would punish them 7 times more for their sins and scatter them among the heathen. All this was because they hated His statutes and law. They wanted to do their own thing, like many today. Read all Leviticus 26. They served Baal!

They are prophesied to become "not a people" (Deut. 32:21). This is important, as we will see later in this study. Paul refers to them in Rom. 10:19. They are the "Lo-Ami" (not a people) of Hosea Chapter 1. We will get into more on this later.

But, all is not lost.... Baruch HaShem אַיָּה זָ (Bless the name of אַיָּה זָ). We serve a merciful creator. He said "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them; for I am אַיָּה זָ their Elohim (Lev. 26:44).

In fact, אַיָּה זָ intends to gather them from all the nations where He had scattered them. He will once again bring them into the land He had given to their fathers and they shall possess it (Deut. 30:1-10). He said it was a "light thing", an easy task, for the Messiah to re-gather all the tribes of Israel (See Isa. 49:6).

About 1000 B.C.E, before Israel was split into two kingdoms, the prophet Nathan was instructed by אַיָּהוָה to tell King David that He would appoint a place for Israel, never to be moved again where the children of wickedness would afflict them no more (II Sam. 7:10; I Chron. 17:9). This prophecy was given about 80 years before Israel split into two kingdoms and at a time they were living in their own land and at peace. This has to be still future as they were moved out of the land and are still being afflicted today.

Israel is to be a people unto אַיָּהוָה forever. (II Sam. 7:24). אַיָּהוָה only has **one** chosen people and that is **Israel**. The church is not a separate entity and does not replace Israel. When a person becomes born again, they are grafted into the Olive tree of Israel. If they are not grafted in, they are not אַיָּהוָה's people (not saved). The Jews have to come the same way and although broken off, are grafted back in also. **The bride of the Messiah is Israel and none other.**

The House of Judah and the House of Israel (Ephraim) are called a Green Olive tree in Jer. 11:16.

References to the re-gathering of Israel are numerous and we will look at them in detail a little later. Now back to the story:

Because of her disobedience to Torah, Israel went into Assyrian captivity in about 721 B.C.E. (II Kings 15:29; 17:6-7, 23). Foreigners were brought into the land of Israel in their place. These became the Samaritans (II Kings 17:23). Israel had walked in the statutes of the heathen (II Kings 17:8) and rejected the statutes and covenants of אַיָּהוָה (II Kings 17:15).

A remnant of Israel escaped the Assyrian captivity and Hezekiah tried to get them to come to Jerusalem to keep Passover (II Chron. 30:1,6). But, Ephraim scorned the invitation (v.10), the remnant of Asher, Manasseh and Zebulun went up (v.11). II Chron. 31:1 makes it clear that "all Israel that was present" represented only a remnant that had escaped Assyrian captivity, not the bulk of Israel. See also II Chron. 34:9, 21, which also bears this out.

There was another call to keep Passover by King Josiah and it is clear that again only a remnant of Israel was present (II Chron. 35:16-18). This was mostly a Jewish gathering with all 12 tribes represented, but not in full attendance. Those Ephraimites who did attend were Scythians from the north that did not eat swine's flesh, loathed idolatry, kept Sabbath and other Israelite customs. According to Josephus, the Jewish historian, the ten tribes were still in exile 600 years after the Josiah revival. The migration path of Israel is generally known as they migrated Westward throughout Europe as far as the British Isles. Yair Davidiy, a Jewish researcher and non-believer in **אֱלֹהֵינוּ** has done extensive study on the migrations of Israel as has Steven M. Collins in his book. "The Lost Ten Tribes of Israel...Found!?"

Judah was spared for a little while longer, but they too were disobedient and went into the Babylonian captivity between 606-586 B.C.E (II Kings 23:27;24:15; II Chron. 36:20) For failure to keep the land Sabbaths, the land was to lie fallow for the 70 years that they were in captivity (II Chron. 36:21).

We need to look at a couple of things here for background information. The birthright belonged to the first born and entitled the first born to a double portion of inheritance (Deut.21:15-17). It was counted as a worthless thing by Esau, who sold it to Jacob. It was forfeited by Reuben and given to Joseph's sons (I Chron. 5:1). Jacob reversed his hands when

conferring blessings upon Joseph's two sons. He transferred the birthright blessing to Ephraim, although Manasseh was the elder (Gen. 48:19). אַיִשׁ calls Ephraim his firstborn in Jer. 31:9. The name Ephraim in Hebrew means "doubly fruitful". The firstborn of man and beast belonged to אַיִשׁ (Num 3:13, 8:17). It was the firstborn of man and beast in Egypt who were slain by אַיִשׁ except those who had daubed the blood of the spotless lamb upon their doorposts. In Exo. 4:22, אַיִשׁ calls Israel His firstborn. According to Heb. 12:23, all believers are part of the general or worldwide assembly of firstborn ones, (Israel) by the blood of the Messiah.

Judah will provide the ruler or king over Israel (Gen. 49:10; I Chron. 5:2; 28:4), both King David and the Messiah are from Judah. Ephraim is the strength of my head, Judah is my lawgiver (Psa. 60:7; 108:8) Ephraim received the birthright blessing and Judah was given the Scepter/ruler ship blessing.

The Babylonian captivity came to an end in 536 B.C.E. (Ezra 1:1-3). Only a handful (42,360) of the Jews returned (Ezra 2:64). This was about one third of those that were carried away 70 years earlier. The majority preferred the ease in Babylon and never returned. Ezra 2:70 says all Israel dwelt in their cities. This is a case where all Israel doesn't always mean "all of Israel". This is speaking of a remnant of Judah and a few from the other tribes that went into the Babylonian captivity. These are they that returned and reoccupied their cities. All did not return as is evident from the list of those who did return (Ezra 2). This list contains 30,360 of the families of Judah, the missing 12,000 names were from the other tribes who had escaped to Judah and had not gone into the Assyrian captivity, but were taken with Judah into Babylon. Ephraim Israel never returned from Babylon because it was never in Babylon as a nation. If all Jews never returned, neither did all Israel.

There was a remnant of Israel that did come back into the land, but the vast majority never did. Josephus, the Jewish Historian, said "the ten tribes are beyond the Euphrates till now and are an immense multitude not to be estimated by numbers." Josephus lived at the time of the Messiah and confirmed that most of Israel was still in exile then.

Many Jewish Rabbis and scholars also believe that Israel is still in worldwide dispersion and will be re-gathered by Messiah just before the building of the third temple at the dawn of the Millennium.

Now, back to the story of the return of Judah from Babylon:

The temple was finished in 515 B.C.E. and dedicated. A sin offering was made for all 12 tribes of Israel (Ezra 6:15-17). The children of Israel, a remnant here since Israel as a nation never returned from captivity, the priests, Levites and the rest of the children of the captivity (Jews) kept the dedication. The sin offering was made for all 12 tribes even though they had been in exile about 200 years at the time.

Okay, this brings me to the book of Isaiah. I pondered for some time on how to present all the material in the prophets (Isaiah-Malachi.) and decided rather than try to put it all in chronological order which would be very difficult, that I would go through these scriptures and comment on them in the order they occur in the text. From time to time, I will deviate from this to elaborate on some verses and cross-reference them to other scriptures.

In a nutshell, Israel sinned (broke the covenant) and was punished 7 times more for their sins,

they went into captivity and were sown all over the world. אַיָּא זֶ divorced them and said they would no longer be His people. But the death of the Messiah made it possible for her remarriage. אַיָּא זֶ said He would gather Israel from all parts of the globe wherein they had been scattered and none would be left behind. There were several characteristics they would have, they would have cast away the law, would be eating swine's flesh, would be steeped in idolatry, but would remember their Elohim and would be the ones to accept the Messiah that Judah rejected. They would be the ones in general that are known as "Christians"; they would not have a great animosity toward the Jews, and are referred to many times (as gentiles) in the renewed covenant (New Testament). They would be brought into the land of Israel by Messiah at the dawn of the Millennium and resettled in the land of their ancestors according to tribal lineages. The Palestinian (Philistine) problem would be resolved by moving any remaining Philistines out of the land. Most will be killed. Once in the land of Israel, Judah and Israel will be rejoined into one nation, they will have one king, **וַיָּאֵל** the Messiah sitting on the throne of David. They will never again be removed from their land and they will keep Torah, the Sabbath and the Moadim (Feasts). The Day of אַיָּא זֶ will have occurred and all of the world will finally be at peace. The marriage ceremony of Messiah and his bride, Israel, will take place. We will rule and reign with Messiah throughout the millennium.

We will now see how this all takes place, and where it is in scripture.

We are about to get into the meat of the teaching at this point. Before I go into Isaiah and proceed on through the prophets, I think I'll begin with Hosea because it lays a lot of groundwork we'll need as we proceed.

HOSEA

Hosea was written about 765 B.C.E. or around 40 years before Israel went into the Assyrian captivity. Hosea means Savior or Salvation. Hosea is a type of the Messiah. This is how אַיָּא זֶ sees himself and Israel. The entire book of Hosea is about Ephraim Israel and is quoted from many times in the renewed covenant (New Testament).

אַיָּא זֶ instructed Hosea to take a wife of whoredoms, the same as אַיָּא זֶ did with Israel. His first son is named Jezreel (Hos. 1:4), which means "אַיָּא זֶ sows." אַיָּא זֶ is about to sow or scatter Israel among the nations. What He has sown, He will one day reap. אַיָּא זֶ goes on to say in v.4 that He would cause to cease the **kingdom** of the House of Israel.

This did happen in the Assyrian captivity and Israel ceased to be a kingdom. Further proof that they never returned from the Assyrian captivity as some allege, is found in Acts 1:6 when the disciples came to the Messiah and asked him if he would at this time restore **again** the **kingdom** to Israel.

Acts 1:6 ¶ When they therefore were come together, they asked of him, saying, Master, wilt thou at this time restore again the kingdom to Israel?

7 And he said unto them, **It is not for you to know the times or the seasons**, which the Father hath put in his own power.

This indicates that the disciples certainly understood the scriptures that prophesied the gathering of both houses of Israel under one king, the Messiah. They didn't understand that there would be two separate comings and thought the kingdom would be restored then. This proves that at the time of the Messiah's earthly ministry, Ephraim Israel was still in

dispersion. Some have argued that Ephraim returned when the Jews did, but this clearly indicates they didn't. Only a few of them attended the Josiah revival as we have already seen, but not on a national basis.

Gomer, Hosea's wife, conceived again and bare him a daughter. אַיָּא זַל told him to name her **Lo-ru-hamah** (not pitied or no mercy), "for I will no more have mercy upon the house of Israel; but I will utterly take them away (Hos 1:6).

"But I will have mercy upon the house of Judah"..... (Hos. 1:7).

This shows that **Israel** referred to here are the **ten tribes (Ephraim)** and **not** Judah. Judah is part of the 12 tribes of Israel, but is usually referred to in scripture as Judah (including Benjamin), whereas the other ten tribes are simply called Israel. This is an important distinction the "Church" world has missed, as we shall see as we continue. Israel is often referred to as Ephraim because their first king was of the tribe of Ephraim.

When Gomer weaned Lo-ru-hamah, she conceived and bore another son. This time אַיָּא זַל said to call his name **Lo-Ami** (not a people), "for ye are not my people and I will not be your Elohim (Hos. 1:9). This had been prophesied in Deut. 32:21 and in Isa. 7:8.

But in verse 10 comes a wonderful promise of hope. אַיָּא זַל said that though the number of the children of Israel be as the sand of the sea, which can't be numbered, **it shall come to pass** in the place where it was said unto them, ye are not my people, there it shall be said unto them, ye are the sons of the living Elohim (Hos. 1:10).

Do we find this mentioned in the New Testament? Yes! I Peter 2:9-10 reads:

9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

(Moses also spoke the above in Exo. 19:5-6, אַיָּא זַל's marriage proposal to Israel)

10 **Which in time past were not a people, but are now the people of Elohim: which had not obtained mercy, but now have obtained mercy.**

This is a clear reference to the Lo-Ami and Lo-ru-hamah of Hosea chapter 1. And it refers to Ephraim Israel, who had become gentiles, not to Judah. I Peter was written to the **strangers scattered** throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, **Elect** according to the foreknowledge of אַיָּא זַל the Father.... (I Pet. 1:1-2). The word "scattered" is "Diaspora" in Greek and is defined in Strong's #1290 as a converted Israelite resident in a gentile country. Calling them "Elect" tips us off to their being Israel.

Paul also links the gentiles with the prophecy of Ephraim Israel in Rom. 9:24 and quotes Hosea in Rom. 9:25:

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 ¶ As he saith also in Osee, I will call them my people, which were **not my people**; and her beloved, which **was not beloved**.

26 And it shall come to pass, *that* in the place where it was said unto them, Ye

are not my people; there shall **they be called the children of the living Elohim.**

In Rom 10:19, Paul quotes Moses in Deut. 32:21, “I will provoke you to jealousy by them that are not a people” (Lo-Ami).

In Hosea 1:11, אַיָּא זְ declares He will gather the children of Judah **and** the children of Israel together, and appoint themselves one head, and they shall come up out of the land: for great is the day of Jezreel. אַיָּא זְ has sown and now He will reap in the day of Jezreel (Day of אַיָּא זְ). This will happen at OWYAZL’s Second Advent.

Again quoting Paul in Ephesians 2:12-19,

- 12 That at that time **ye** were without Messiah, being **aliens from the commonwealth of Israel**, and strangers from the covenants of promise, having no hope, and without אַיָּא זְ in the world (*Speaking of Ephraim*)
- 13 But now in OWYAZL the Messiah ye who sometimes were **far off** (*Ephraim Israel*) are made nigh by the blood of Messiah.
- 14 ¶ For he is our peace, who hath **made both one**, (*Ephraim and Judah*) and hath broken down the middle wall of partition *between us*;
- 15 Having abolished in his flesh the **enmity**, *even* the law of commandments *contained* in ordinances; for to make in himself of **twain** (*two*) **one new man**, *so* making peace; (*Ephraim and Judah = one Israel*)
- 16 And that he might **reconcile both** unto אַיָּא זְ in **one body** by the cross, having slain the enmity thereby:
- 17 And came and preached peace to **you which were afar off**, (*Ephraim Israel*) and to them that were nigh. (*Judah*)
- 18 For through him **we both** have access by one Spirit unto the Father.
- 19 Now therefore ye are no more strangers and foreigners, but **fellowcitizens** with the saints, and of the **household of אַיָּא זְ**;

Ephraim Israel is referred to in various passages of scripture as they who are **far off**.

אַיָּא זְ said in Hos. 2:11 that He would cause to cease her feast days, new moons and Sabbaths. Ephraim has forgotten these and so has the Christian church. Israel had become very sinful and had attached pagan practices to the feasts. See Isa. 1:13 and Amos 5:21.

Ever wonder why it’s so hard to convert a Jew to Christianity? You tell them to forget about אַיָּא זְ’s Feasts and Sabbaths and to come to worship on Sunday and celebrate Christmas, erecting a Christmas tree in direct violation of Jeremiah 10, and substitute the pagan festival of Ishtar (Easter) for Passover. This pagan festival was highlighted by sunrise worship services and the sacrificing of children in whose blood, Easter eggs were dyed red. The Jew is told to forget Torah, which the bible calls eternal, and that the Law is no longer in effect. Then he is told that the Messiah’s name is Jesus, (*the “us” ending in Roman names was to honor Zeus, i.e. Claudius, Gaius, Titus, etc., just as the “el or yah” endings in Hebrew names are to honor אַיָּא זְ, i.e. Mattithyahu, Yehezqel, etc.*). Not many Jews are going to buy into this system. We need to return to the first century belief and practices of the Messianic

Nazarenes. (I will explain this term later on.) Remember, Paul said the “mystery of iniquity” was already at work in his day. Iniquity or “anomia” in Greek is defined as a condition of being without the law or Torah-less-ness. Paul called this a mystery of “law-less-ness” or not observing the law (Torah).

It is interesting to note here, what **OWYAZL** said in Matt. 7:21-23:

- 1 ¶ Not every one that saith unto me, Master, Master, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.
- 22 Many will say to me in that day, Master, Master, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?
- 23 And then will I profess unto them, I never knew you: depart from me, **ye that work iniquity**.

Here again “iniquity” is the Greek word “anomia” (Strong’s no. 458) – look it up! It means lawlessness or violation of the law. How can you violate the law if it is done away? You can’t. The very definition of sin is the breaking of the law (1John 3:4). If there was no law, you couldn’t sin. Don’t let some preacher deceive and tell you the law is done away. (And heaven forbid that you are a pastor teaching this.) If the Law is abolished, then **OWYAZL** lied and can’t be the savior. He said it would be easier for heaven and earth to pass away than for one jot or tittle of the law to pass away (Matt. 5:17-19). He had a reason for saying this which I will explain when we get to Matthew 5:17-19.

AYAZL is also tired of being called “Lord” which means Baal. He says in Hos. 2:16 that in that day (usually a reference to the Day of **AYAZL** and beginning of Millennium), that thou shalt call me Ishi (husband) and no more call me Baali (Lord). Naturally, those who are the future bride of **OWYAZL** will call him husband at that time.

The next few verses make it clear that this is during the Millennium. **AYAZL** says He will take away the names of Baalim (Lords) out of her (Israel’s) mouth and they shall be remembered no more. He says in that day, He will make a covenant for them with the beasts of the field and fowls of heavens and the creeping things of the ground and He will break the bow and sword out of the earth and cause them to lie down safely. He will betroth us to him forever (Hos. 2: 17-20).

The earth shall hear Jezreel (**AYAZL** sows) and I will sow her (Israel) unto me in the earth; and **I will have mercy** upon her that had **not obtained mercy** (Lo-ru-hamah); and I will say to them which were **not my people** (Lo-Ami), Thou **art my people** (Ami); and they shall say, Thou art my Elohim. (Hos. 2: 22-23).

This is the millennium. Those that were sown into all the earth, who were not a people (Lo-Ami) and had not obtained mercy (Lo-ru-hamah) is **Ephraim Israel**, who had become gentiles and forgotten who they are. This is another proof that the re-gathering of Israel that went into exile 2700 years ago will soon begin. These are not the Jews as can be plainly seen from the text, although the Jews will once again rejoin Ephraim and the kingdom of Israel will once again be **one**. The Two Stick Prophecy of Ezekiel 37 makes this crystal clear. We will

look at this in detail when we study the book of Ezekiel.

אֱלֹהִים says his people are destroyed for lack of knowledge or understanding. They have no love for the truth. Because they have rejected knowledge, He will also reject them, seeing that they shall be no priest to Him; seeing **they have forgotten His LAW**, He will also forget their children (Hos. 4:6; Isa. 5:13; 5:24). This is pretty heavy stuff. It is not something that is long past, this is a current warning for us now. This is something we're trying to rectify here in this study.

Israel and Ephraim shall fall in their iniquity and Judah shall fall with them (Hos. 5:5). Ephraim shall be desolate in the day of rebuke (Hos. 5:9). אֱלֹהִים will be unto Ephraim as a lion and as a young lion to the house of Judah. אֱלֹהִים will go and return to His place until they acknowledge their offense and seek His face. In their affliction (tribulation), they will seek Him early (Hos 5:14-15; Jer. 30:7-11).

It looks like there are some pretty rough times ahead for both Judah and Israel.

In Hosea 6:2 is a prophecy of when we will be raised up. After two days will He revive us and in the third day will He raise us up and we shall live in His sight. The principle of 1 day as a thousand years with אֱלֹהִים seems to be in view here. Israel has to date been in dispersion for a little over 2700 years. In Hos. 6:3, it speaks of Messiah's first and second advents.

Ephraim and Judah have transgressed the covenant (Hos. 6:7). Ephraim has mixed himself among the people (gentiles) (Hos. 7:8). They have transgressed His covenant and trespassed against His Law. (Hos. 8:12).

Ephraim Israel is swallowed up among the gentiles (Hos. 8:8) and has rejected the Law (Hos. 8:12). And Ephraim (as the church) still rejects the law today in spite of **וְיִשְׂרָאֵל**'s warning in Matt. 5:17-19, due to a misunderstanding of what Paul was teaching elsewhere.

Ephraim (Israel) shall return to Egypt (symbolic of the world) and will eat all kinds of unclean things (Swine's flesh, etc.) - (Hos. 9:3). (This is a picture of the parable of the "Prodigal Son" of Luke 15:11-32. The two sons are Judah and Ephraim.)

The question is posed, "What will they do in the solemn day and in the day of the Feast of אֱלֹהִים?" (Hos. 9:5. The answer is they have forgotten the Feasts and the Sabbaths.

Ephraim shall be a wanderer among the nations (Hos 9:17). There are numerous passages that bear this out. Ephraim feeds on wind and follows after the east wind (Hos. 12:1). The East wind blows towards the West and this is the direction Israel went into Europe out of Assyria. They were instructed by Jeremiah to set up way markers as they went so they would know how to return (Jer. 31:21).

אֱלֹהִים asks in Hos. 11:8, "How shall I give you up, Ephraim?" And in verse 9, He says He will not execute the fierceness of His anger, He will not return to destroy Ephraim, for He is Elohim and not a man (Not destroy all of them in the Day of אֱלֹהִים).

אֱלֹהִים says that when Ephraim spoke trembling, he exalted himself, but when he offended in Baal (Lord), he died (Hos. 13:1). He will have to be reborn.

אֵלֹהִים tells Israel there is no savior but Himself (Hos. 13:4). And in Him is their help (v.9). The iniquity of Ephraim is bound up; his sin is hid (Hos. 13:12). אֵלֹהִים says He will ransom them from the power of the grave; He will redeem them from death (Hos. 13:14). We now know the price He paid for our redemption, the life of His only begotten son.

Return to me O' Israel and ask your iniquity be taken away and אֵלֹהִים will receive us graciously (Hos. 14:1-2). אֵלֹהִים will heal their backsliding and his beauty shall be as the Olive tree (Israel) (Hos. 14:4-6).

End of Hosea Study.

ISAIAH

Isaiah was written about 760 BCE before the Northern Kingdom went into the Assyrian captivity. The Hebrew name of Isaiah is YeshaYahu or אֵשָׁאֵהוּ has saved.

The first 6 or 7 chapters deal primarily with Judah. The first place Ephraim Israel is mentioned is in chapter 7 where Ephraim plots to go up against Judah (Isa. 7:6).

Ephraim is prophesied to be broken, that it not be a people (Lo-Ami) (Isa. 7:8; I Kings 14:15; 2 Kings 17:21). We saw this also in Hosea which we just covered (Hos. 1:9).

The Messiah was sent to Jacob (Israel and Judah) and it hath lighted upon Israel (Isa. 9:8). Judah rejected him.

The re-gathering of Israel is prophesied. אֵלֹהִים will set His hand the second time to recover the remnant of His people, which shall be left from Assyria and Egypt (Isa. 11:11). This is at the dawn of the millennium (Isa. 11:6-9). The first time He set His hand to recover His people was after the Babylonian captivity of Judah. He shall assemble the outcasts of Israel and gather the dispersed of Judah from the 4 corners of the earth (Isa. 11:12). They will be scattered worldwide. The “outcasts of Israel” is another expression used of Ephraim (Isa. 27:13).

Ephraim will not envy Judah and Judah will not vex Ephraim (Isa. 11:13). And they (together) shall fly the Palestinians out of the land to the east (v.14). This is the literal interpretation of this verse.

Isa. 49 is speaking of the Messiah who is given for a covenant of the people, who comes to restore the preserved of Israel. Notice in verse 1, the call is to the isles, to a people from afar (Ephraim). Hear **וְיָצָא**, the one whose name was mentioned from his mother's womb, the one whose mouth was like a sharp sword, who was given as a covenant of the people, to cause to inherit the desolate heritages, to set the prisoners free.

Isa. 49:6 And he said, It is a light thing that thou shouldst 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.

The 'preserved' of Israel is the Hebrew word 'Natzrim' from the root 'Natser' (strong's 5341). The word Natser is used only 3 times in scripture and it is only used referring to Ephraim. It is the same root word for Nazareth. The savior was called the Nazarene and Christians in Israel today are called "Natzrim" or the "preserved of Israel". As a matter of interest, the United States is known in Israel as the "Land of the covenant". While I'm on this subject, it is a curious thing that the word 'Brit ish' means 'man of the covenant' in Hebrew. In 1603 James VI of Scotland became King James I of the United Kingdom of England, Ireland and Scotland – the Union of James. Under his reign, a gold sovereign was issued in recognition of the fulfillment of bible prophecy. The Latin motto on the reverse side of the medal read, "Faciam eos in gentem unam", meaning "I will make of them one people" – a quote from the prophecy of Ezekiel 37:22 where **אֱלֹהִים** spoke of uniting the lost tribes of Israel under the throne of David.

Israel is divorced by **אֱלֹהִים** – (Isa. 50:1; Jer. 3:8), but we see that for a small moment **אֱלֹהִים** has forsaken His wife (Israel) (Isa. 54:7).

The redeemed of **אֱלֹהִים** shall return to Zion (Isa. 51:11). We're going to Israel!

אֱלֹהִים's name is continually blasphemed (Isa. 52:5), but at the Second Coming, His people will know His name (Isa. 52:6). This implies that His people do not now know His name, but use a substitute. I will declare His name to you today. His name is **אֱלֹהִים** and His son is named **וּמְשִׁיחַ** HaMoshiach. As He says at the end of verse 6, Behold I Am!

Blessed is the man who keeps the Sabbath and doesn't pollute it and keeps his hand from evil and takes hold of His covenant (Isa. 56:1-4). And join themselves to Him, to love His name, to be His servants – These, He will bring to His house of prayer, (Isa. 56:5-7). **אֱלֹהִים** Elohim, who gathers the outcasts of Israel, will gather others besides them (Isa. 56:8). Here again, Israel is described as being outcasts. Judah wasn't outcast, but was dispersed. Israel had just or was just about to go into captivity. Judah would not go into captivity for another 135 years or so. This has to be referring to Ephraim. Maybe the Jews are the others to be gathered here as are other strangers who join themselves to Israel.

My question here is, how can you love His name if you don't even know it? "Lord" and "God" certainly aren't names. At best, these are only titles and are repugnant to Him. If His name is not important, why are there 10 commandments instead of nine? Thou shalt call Him anything you want to? **No**, He said thou shalt not bring His name to naught or render it void. "Void" is "shav", Strong's #7723 and means **false**, uselessness, lying, etc.

אֱלֹהִים reveals Himself to a nation that was "not called by His name" or (alt. Trans.) "not calling upon His name." He had divorced Israel. They became 'not a people and He is not their Elohim' (Hos.1:9; Isa. 65:1; Rom. 10:20). These people are described as rebellious people, walking in a way that was not good, after their own thoughts (Isa. 65:2). They wanted to worship in their own way and not in the way prescribed by **אֱלֹהִים**. They are also described as eating swine's flesh and abominable things (Isa. 65:4). They are a smoke in the nose of **אֱלֹהִים** (v.5). They are the ones that forsake Him, that forget Zion, that prepare a table for 'God' (Babylonian deity of fate - Strong's 1409) and furnish drink offerings to 'that number' or "fate" (as an idol – Strong's 4507) (Isa. 65:11). There is a mistranslation in this verse in the KJV and other versions. It reads "that prepare a table for that troop". The Hebrew word used here and translated "that troop" is gd, pronounced "gawd" or god. It is kind of scary to think this may be a reference to Christian communion.

I encourage you to get your interlinear bibles, (I use Green's KJV interlinear) and Strong's Concordance and check out for yourselves the things I have stated above.

During the Day of **אָיָאָל**, the ones slain by Him will be many (Isa. 66:15-16). They will sanctify themselves (who pronounce themselves morally or ceremonially clean- (Strong's # 6942), eating swine's flesh and the abomination, and the mouse, shall be consumed together (Isa. 66:17). Leviticus 11 explains what the abominable things are. It is hard for me to imagine that **אָיָאָל** is taking vengeance upon those pronouncing them selves pure, eating swine's flesh, crabs, oysters, shrimp, clams, eels and the like and excuse the Christian for doing the same. Perhaps we are mistaken about the food laws being canceled. What is it about a pig that made it unclean 2,000 years ago, that makes it clean today? Why would **אָיָאָל** put these things off limits for food over 2,000 years ago, and then make them OK to eat now? If He is the same yesterday, today and forever, why would He change this? The truth is obvious. It is another case of our misinterpreting what Paul was saying in his epistles to the assemblies of **וּוּיָאָל**. They never even considered these forbidden things to be food. Most of Paul's explanations was about meat sacrificed to idols, and whether it was okay to eat that or not, or contrasting the eating of meat with vegetarianism.

Paul said in Rom. 14:14 that there is nothing unclean of itself. And in the next verse it says "if your brother be grieved with your meat...", which in verse 2 is contrasted with eating vegetables only. It is not talking about ritually unclean animals, but probably meat sacrificed to idols, as in I Cor. 10:25-28. Think about it for a minute. A buzzard is unclean of itself, as is a spider or a bat and other carrion eaters. Paul couldn't possibly be talking about these. He says in 2 Cor. 6:16-17, that the unclean thing had to do with idols. Pig and Buzzard are not food.

Some try to say that Peter's vision in Acts 10:12-16 where he was told to kill and eat of unclean things was **אָיָאָל** approving the eating of everything, clean or unclean. They usually take this out of context and fail to read on down to verse 28 where the explanation is given, that gentiles were to be saved. In fact, Paul said that returning gentiles (Israel) were to abstain from pollutions of idols, and from fornication, and from things strangled, and from **blood** (Acts 15:28-29; 21:25. This prohibition from eating blood in itself indicates the food laws were still in effect. Besides, it is the blood that makes atonement for the soul, which is why we are not to eat it (Lev. 17:11-12). We know that neither Peter nor Paul ate unclean things, even after **וּוּיָאָל**'s death.

Before we leave Isaiah, I need to comment further on Isa. 66:17-21. I believe I can show that this is written to Christians. According to verse 19, there will be survivors from this group of people. **אָיָאָל** will set a sign among them. I believe this sign to be the keeping of the Sabbath (Exo.31:16-17). It is the sign that identifies **אָיָאָל**'s people. These escapees will be Sabbath keepers. In verse 20, it states that "they" (the surviving pork eaters) will bring all your brethren (Israel) for an offering to אָיָאָל out of all the nations upon horses, chariots and in litters, mules, etc., to **אָיָאָל**'s Kadosh (set apart) mountain Jerusalem, as the children of Israel bring an offering in a clean vessel into the house of **אָיָאָל**. They will preach the kingdom message throughout the nations (Isa. 18:7; 49:22; Jer. 31:8).

Here is the clincher that identifies these people:

Isa. 66:21 And I will also take of them for priests and for Levites, saith **אֱלֹהִים**.

אֱלֹהִים doesn't make priests and Levites out of the heathen. We do find such a group of people though. They are mentioned in Rev. 1:6; 5:10; 20:6; 1 Pet. 2:9 and Isa. 61:6. They are the redeemed of Israel, the saints of the most high, those who Paul called "gentiles" whom he equated with Ephraim in Hosea chapter 1. They are the Christians who believe in **וְיֵשׁוּעַ**, but did not hearken to the call to come out of Babylon and return to Torah. They were still eating pig.

End of Isaiah study.

JEREMIAH

Jeremiah (Yirmeyahu) means Exalted of **אֱלֹהִים**. He spans the reigns of king Josiah, Jehoiakim and Zedekiah (627-583 BCE). It is written over 100 years after Israel had gone into the Assyrian captivity.

Jeremiah was ordained by **אֱלֹהִים** to be a prophet to the nations (Jer. 1:5).

Ephraim Israel becomes a degenerate plant of a strange vine unto **אֱלֹהִים** (Jer. 2:21). The word 'degenerate' is *Nokri* in Hebrew and means 'strange' or foreign' and the word translated as vine can also be translated as tree. The olive tree is a symbol of Israel. Here Ephraim Israel has become a "wild olive tree".

אֱלֹהִים had divorced Israel (Jer. 3:8), but says back sliding Israel has justified herself more than treacherous Judah (v.11). **אֱלֹהִים** says in v.12, Go and proclaim these words toward the North, and say, Return backsliding Israel, for **אֱלֹהִים** is merciful – only admit or confess your sins (v.11-13). Assyria was to the East, but here **אֱלֹהִים** has Jeremiah sending a message toward the North. The Sacae, (Isaac's sons) lived to the North in the area of the Caspian and Black Seas. They were the Scythians who had such Israelite customs as the banning of eating pork. They gave most of the modern names to the rivers flowing into the Black Sea, such the Danube, Don, etc., which preserve the name of the Israelite tribe of Dan. The Scythians tribes (Israelites) twice defeated large invasions by the Persian Empire. They were regarded as a major power in the ancient world.

אֱלֹהִים then says He is married to them (v.14a). How can this be if He divorced them? (Hint: it takes the death of her husband). **אֱלֹהִים** will take them one from a city and two from a family (v.14b)(a remnant) and give them pastors of knowledge and understanding (v.15). Right now, there a very few pastors that have a true understanding of **אֱלֹהִים**'s plan for the restitution of all things. They have inherited lies from their fathers (Jer. 16:19).

At that time (referring to the millennium), Jerusalem will be called the throne of **אֱלֹהִים** and all nations will be gathered unto it, to the name of אֱלֹהִים (Jer. 3:17; Isa. 2:2-4).

In those days, the house of Judah will walk with the house of Israel and come together out of the land of the North to a land He has given them for an inheritance of their fathers (Jer. 3:18; Ezek.37:19-22). The setting here is the days of the millennium, which is still future, and

we see Israel and Judah returning together out of the land of the North. They will be returning to all the land that was given to their fathers, which means a lot of land will have to be liberated from Lebanon, Iraq, Jordan, Syria and Egypt, not to mention the Philistines (Palestinians), which are actually Edomites. The timing here is obvious, after the Second Coming of **אֱלֹהֵינוּ**, we're going back to Israel.

אֱלֹהֵינוּ warns Judah that He would cast them out of His sight (Jer. 7:15) as He did the whole seed of Ephraim (Israel). The Jews did go into captivity in 606-585 BCE, over 100 years after Ephraim. The children of Judah set abominations in the temple to pollute it (Jer. 7:30). **אֱלֹהֵינוּ** will make Judah desolate (Jer. 9:11; 10:22). They forsook the law and walked after other Baalim (lords) which their fathers taught them (Jer. 9:13-14).

אֱלֹהֵינוּ warns Israel not to learn the ways of the heathen – Christmas tree, etc. (Jer. 10:1-5).

The house of Israel and the house of Judah have broken the covenant **אֱלֹהֵינוּ** made with their fathers (Jer. 11:10). The house of Israel and the house of Judah provoked **אֱלֹהֵינוּ** by burning incense to Baal (the Lord) (Jer. 11:17).

Many pastors have destroyed **אֱלֹהֵינוּ**'s vineyard (Jer. 12:10).

אֱלֹהֵינוּ says He will pluck out his evil neighbors (Palestinians and other Arabs) that touch the inheritance of His people Israel. (That is all the land given to Abraham, Isaac and Jacob). The Palestinians are illegally occupying the land given to both houses of Israel. He would also pluck out Judah and later have compassion on them and bring them again to his heritage. They will swear by the name **אֱלֹהֵינוּ** as they taught them to swear by Baal (Lord) (Jer. 12:14-16).

אֱלֹהֵינוּ has caused the whole house of Israel and the whole house of Judah to cling to him (Jer. 13:11). Two houses are in view here.

Judah was to be carried away captive to Babylon (Jer. 13:19, 20:4).

אֱלֹהֵינוּ is to bring Israel back into their land. He will send fishers to fish them and many hunters to hunt them from the holes in the rocks (Jer. 16:15-16). On first glance, there is nothing here to tell us this is a latter day prophecy. But verse 14-15 tells us the same thing as we see in Jer. 23:7-8 that it will be said **אֱלֹהֵינוּ** liveth that brought up and led the seed of the house of Israel out of the North country and from all countries where He has driven them (Also Isa.66:20). **אֱלֹהֵינוּ** says He will bring them again into the land that He gave unto their fathers (Jer. 16:15). In fact, this exodus will be so great that the former will be all but forgotten (V.14). We see from the verses preceding the Jer. 23: 8 proclamation, that the setting for this is in the time of the Second Coming when the Messiah reigns on the earth. We know this by Jer.23:3-6 which states that **אֱלֹהֵינוּ** will gather the remnant of His flock out of the countries where He has driven them and will bring them again to their folds (v.3) and He will raise unto David a righteous branch, and a king shall reign and execute judgment and justice in the earth (v.5). This is the Messiah who will reign over all the earth. And in verse 6, it says "In his days, Judah shall be saved and Israel shall dwell safely: and this is the name whereby he shall be called, **אֱלֹהֵינוּ** Our Righteousness."

This can't be referring to his first coming to the earth, because Israel is still scattered and Judah is not now saved. Even if Israel had been gathered and was living in Judah at the time of the Messiah, they were not living safely in their land, they were under Roman occupation.

A third witness is Jer. 33:6-17, which says the same thing as Jer. 16 and Jer. 23. Here He says He will cause the captivity of Judah and the captivity of Israel to return and will build them, as at the first. In 23:8, He says He will cleanse them from all their iniquity. This is still future. The house of Israel has never been re-gathered again, as has Judah. We will learn more about this reunification when we get to Ezekiel 37.

One more thing I'd like to comment upon before we leave Jer. 16. **אֱלֹהִים** is going to punish their iniquity double because they have defiled His land, and filled his inheritance with the carcasses of their detestable and abominable things. These are the ones who have not kept the law (v.11). The carcasses of abominable things probably indicate they do not regard the food laws. Verse 19 indicates that in the day of their affliction, the gentiles shall come from the ends of the earth, and shall say, "**Surely our fathers have inherited lies...**" I believe this refers to the tribulation time period. A false religious system is in existence, a system of lies, a system that teaches the law has been abolished. In verse 21, **אֱלֹהִים** says He will cause them to know His hand and His might and they (gentiles) shall know that His name is אֱלֹהִים.

Jeremiah 23 begins with "Woe be unto the pastors that scatter the sheep of my pasture, says **אֱלֹהִים**". How many denominations do we have in Christianity? The word denomination means "little nations". They all believe something differently. How much false doctrine is being spread by the false prophets? This chapter is a stinging indictment against false prophets and teachers. Pastor, you can rectify this now. E-mail me at my address at the end of this study and I will send you by return e-mail my article entitled "Warning to the Sheep and False Shepherds". I will send this article to anyone that asks for it. It is a strong warning.

אֱלֹהִים says in verse 2, He will bring evil upon them. When He gathers the remnant of His flock, He will give them shepherds to feed them (v.3) -Another indication that this is still future. **אֱלֹהִים** has not sent these prophets, yet they ran: He has not spoken to them, yet they prophesy (Jer. 23:21). Anyone come out of a Charismatic background? Ever hear anybody say "Yea, thus sayeth the Lord?" and you knew in your heart He didn't say a thing. **אֱלֹהִים** says in Jer. 23:26-27, that the prophets prophesy lies and cause the people to forget His name, as their fathers have forgotten His name for Baal (Lord). This ought to be enough to get a person to wonder whether **אֱלֹהִים** likes to be called "God or Lord", instead of His revealed name?

We have been taught too much false doctrine and tradition of man. We are told the law has been abolished, even though **וַיֹּאמֶר** said in Matt. 5, that until heaven and earth pass away, not a jot or tittle would pass from the law until all things be fulfilled. The last time I checked, heaven and earth were still here. We are told we are now allowed to eat unclean food. What makes a buzzard now clean and edible? It is still filthy and so is swine's flesh. Read again Isaiah 66:17 in it's context and see if eating swine's flesh is OK with **אֱלֹהִים**. We are also told we don't have to keep the Sabbath anymore, even though most preachers agree that the Ten Commandments are still binding upon us today. They say it doesn't matter which day you keep as long as you keep one of them as your Sabbath. They have no scriptural evidence whatsoever to justify a change from the Sabbath to Sunday. They have rejected **אֱלֹהִים**'s required Feasts and have substituted pagan festivals in their place, i.e. Christmas and Easter. Do you suppose **אֱלֹהִים** is in agreement with this? Are we trying to come to Him in our own way? Are we offering strange fire up to Him? The bible says there is a way that seems right unto a man, but the end thereof is destruction. People, repent!! And turn back to the right way, the strait and narrow path before it's too late! Don't follow the majority; they're on the wrong path!! Matt. 7:14 says "few there be that find it". Few are certainly not the majority. They're

perverting **אֱלֹהִים**'s grace.

The days come saith **אֱלֹהִים** that I will bring again the captivity of my people Israel and Judah and cause them to return to the land that I gave to their fathers and they shall possess it.. (Jer. 30:3). Clearly, this is still future. Judah was brought back to their land for a short while and rebuilt the temple, but Israel has never returned. We know the timing is at the end of days as the tribulation is spoken of in verse 7.

“Alas! For that day is great, so that none is like it: it is the time of Jacob’s trouble; but he shall be saved out of it” (Jer. 30:7).

Mainstream denominations like to refer to this as the Jews really getting theirs, while the Church is raptured to safety. Wasn’t Jacob the father of Joseph as well as Judah ? Didn’t Jacob confer his name, Israel, on the sons of Joseph? Aren’t born again believers grafted into the tree of Israel, thereby becoming offspring and heirs of Jacob? The time of Jacob’s trouble is for them as well as the Jews.

אֱלֹהִים tells us not to fear nor be dismayed, for He will save us from afar. And Jacob shall return and shall be at rest, and be quiet and none shall make him afraid (Jer. 30:10). Again, this is clearly future and involves both houses of Israel. Israel has never been at rest and quiet and not fearing. This will take place in the millennium.

אֱלֹהִים says in the last days (Jer. 30:24), at that time, He will be the Elohim of all the families of Israel and they shall be His people (Jer. 31:1). Thou shall plant vines upon the mountains of Samaria (Jer. 31:5). This Refers to the Northern Kingdom of Israel.

For there shall be a day that the **watchmen** (Natzrim - translated as the “Preserved of Israel” in Isa. 49:6) upon Mt. Ephraim shall cry.... (Jer. 31:6).

אֱלֹהִים will bring the remnant of Israel from the North and from the coasts of the earth, a great company shall return (Jer. 31:8). They will come weeping. **אֱלֹהִים** will lead them so they shall not stumble – “For I am a father to Israel and Ephraim is my firstborn” (holds the birthright) (Jer. 31:9).

Hear the Word of **אֱלֹהִים**, O ye nations, and declare in the isles afar off, and say, He that scattered Israel will gather him, and keep him as a shepherd doth his flock (Jer. 31:10). **וְיָצֵא** is called the “Word of **אֱלֹהִים**”. I believe **וְיָצֵא** was referred to as **אֱלֹהִים** in the Old Testament as he spoke the very words of **אֱלֹהִים**, his father, and spoke in the first person as if he were the father Himself. He was the personal representative of the father. He is the express image of the father. He did not speak of himself, but his father who sent him told him what to say and what to speak (John 12:49, 14:24). The angel of **אֱלֹהִים** also spoke in the first person as if He were **אֱלֹהִים**.

One example of this concept is in Gen. 22:11-12.

11 ¶ And the **angel of אֱלֹהִים** called unto him out of heaven, and said, Abraham, Abraham: and he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest Elohim, seeing thou hast not withheld thy

son, thine only *son* **from me**.

Then, in verses 15-18, this is again seen, but here he makes it clear he is quoting אַיָּאֵל.

15 ¶ And the **angel of אַיָּאֵל** called unto Abraham out of heaven the second time,

16 And said, By myself have I sworn, saith אַיָּאֵל, for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

17 That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea shore; and thy seed shall possess the gate of his enemies;

18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

There are many places in the tanakh (Old Testament) where אַיָּאֵל is seen to refer to Himself in terms that are applied elsewhere in scripture as speaking of the Messiah. So when I see the phrase, the “Word of אַיָּאֵל” came to Ezekiel or Jeremiah, etc., I believe it literally means **OWYAE** brought the word to them. He is called the “Word of אַיָּאֵל” in John chapter 1. There are many examples like those above that can be shown, but to keep this document as short as possible, I’ll provide those in a separate note, if desired.

Now back to Jer. 31:10 above. The isles afar off mean the ends of the earth and could refer to places like America. He that scattered Israel (Jezreel – see Hos.2:23) will gather him, and keep him as a shepherd does his flock (Jer. 16:16, 33:7). They shall not sorrow any more at all (Jer. 31:12). This shows this is still future.

Rachel weeps for her children and refuses to be comforted (Jer. 31:15). Matthew applies the fulfillment of this prophecy to the slaying of the children less than 2 years of age in Matt. 2:16. But, Rachel was the mother of Joseph and Benjamin. Israel at that time was made up primarily of Judah, Benjamin and Levi. Rachel is weeping for the whole House of Israel, including the ten still in exile.

As further proof of this, let’s look at the next few verses. “... thy (Rachel’s) children shall come again to their own border. I have surely heard **Ephraim** bemoaning himself...” (parts of Jer. 17-18).

Jer. 31:20 *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 אַיָּאֵל. {are...: Heb. sound}

21 Set thee up waymarks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

Does this sound like אַיָּאֵל has forsaken Ephraim Israel? See also Hos 11:8-9.

אַיָּאֵל certainly did sow Ephraim into the nations as He said He would do in Hos. Chapt 1. In Hos. 12:1, we are told Ephraim feeds on wind and follows the East wind. He is told in Jer.

31:21 to set up way marks, to make high heaps to mark the way he went so he would know how to return one day. There are dolmens all over Europe made by migrating Israelite tribes. The Hebrew word “*tamrurim*” for high heaps is used in Modern Hebrew for traffic signs.

אֱלֹהִים will make a New Covenant with the house of Israel and with the house of Judah (Jer.31:31; Heb. 8:8; John 10:16). This is the renewed covenant, the Brit Chadasha or New Testament. *Note: this covenant is made only with two parties, the House of Israel and the House of Judah. If one doesn't belong to either, the covenant is not made with them. In other words, the church does not replace Israel, it has to join her.* This covenant is connected to the restoration of all of Israel to the land. He will write His law in their hearts (Jer. 31:33; Isa. 51:7; Heb. 8:10; 10:16; Rom. 2:15).

He says that if heaven above can be measured, He would cast off the seed of Israel (Jer. 31:37). The days come that the city (Jerusalem) shall be built (Jer. 31:38). It shall not be plucked up nor thrown down anymore forever (Jer. 31:40). It's obvious that this is still future as Jerusalem was destroyed in 70 A.D. and will be razed again in the tribulation.

אֱלֹהִים promises to re-gather His people Israel from all the countries where He has driven (sown) them in His anger and bring them back to the land and cause them to dwell safely (Jer. 32:37). This is another future event, as the Jews certainly aren't living in safety today. This is another reference to Jezreel, the sowing and reaping of Israel.

And they shall be my people and I will be their Elohim (Jer. 32:38; Eze. 11:14-21; Rom. 9:25-26; I Pet. 2:10).

אֱלֹהִים will give them (Israel and Judah) one heart and one way, that they may fear Him forever (Jer. 32:39). Still future as Judah has not yet accepted **וְיָשׁוּעָא**, the messiah. The point I am trying to prove in this entire paper is that there are **two houses of Israel** (Judah and Ephraim Israel or the house of Joseph) that will be re-gathered and joined as one kingdom under **וְיָשׁוּעָא** Ha Moshiach. Judah is being gathered now and is there to prepare the way for the return of the rest of Israel. Israel has yet to be gathered and is still scattered into the nations.

He will make an everlasting covenant with them. They will fear Him and not depart from Him and He will plant them in this land (Israel) (Jer. 32:40-41).

אֱלֹהִים says He will cause the captivity of Judah and the captivity of Israel to return – and will cleanse them from all their iniquity (Jer 33:7-8; 31:8; Eze. 11:17; 34:11).

In the place which ye say is desolate, the cities of Judah and the streets of Jerusalem, the voice of joy and gladness, the voice of the bridegroom (**וְיָשׁוּעָא**?) and the voice of the bride (Israel?), the voice of them shall say “Praise **אֱלֹהִים** of hosts” – His mercy endures forever; and of them that bring the sacrifice into the house of **אֱלֹהִים** (Millennium temple?) for I will cause to return the captivity of the land, as at the first (Jer. 33:10-11).

Behold the days come, saith **אֱלֹהִים**, that I will perform the good thing which I have promised to the house of Israel and to the house of Judah (Jer. 33:14) (Two Houses).

In those days, and at that time will I cause the Branch of Righteousness to grow unto David; and he shall execute judgment and righteousness to the land (Jer. 33:15, 23:5).

“In those days and at that time” is a Hebrew expression to refer to the “Atid Lavoh”, the millennium (see also Jer. 50:4). Judah calls this time the Atid Lavoh and Ephraim calls it the future age. It refers to the millennium when the full and total national redemption of Israel occurs.

The Branch of Righteousness is none other than **OWYAF** HaMoshiach who will come from heaven to fulfill the many prophecies uttered by the prophets since the world began. He is referred to as the Branch (Jer 33:15; 23:5; Isa. 4:2; 11:1; Zech. 3:8; 6:12).

In those days (the millennium) shall Judah be saved and Jerusalem shall dwell safely (Jer. 33:16, 23:6). We know this to still be future as Judah does not now even accept the Messiah, **OWYAF** and they certainly do not dwell safely in Jerusalem.

For thus saith **AFAF**, David shall never want a man to sit upon the throne of the house of Israel (Jer. 33:17. Neither shall the priests, the Levites, want a man before me to offer burnt offerings and to kindle “meat” (Hebrew says **grain**) offerings and to sacrifice continually. **OWYAF** shall sit upon this throne forever. The temple will be rebuilt and there will be priests forever.

AFAF said to Jeremiah, Have you not observed what these people have spoken saying “The two families (Israel and Judah- see v.14) which **AFAF** has chosen, have been rejected by Him”? (Jer. 33:24). If **AFAF**'s covenant is not with day and night, then He would also reject the descendant's of Jacob – For I shall turn back their captivity (Jer. 33:25-26). Obviously, some were saying that **AFAF** had cast off Israel and Judah, yet **AFAF** says emphatically that it would never happen, that He will indeed bring them back and have mercy upon them (Jer. 33:25-26).

The apostles were told they would sit upon 12 thrones, judging the 12 tribes of Israel (Matt. 19:28; Luke 22:30). If the 12 tribes were not to be returned, then why were they told this? Why would Jacob (James) write his epistle to the twelve tribes scattered abroad, if they had already returned and were no longer relevant? This shows that as of the time of the apostles, Israel had not yet returned. And of course, in the book of Revelation, we see the New Jerusalem coming down out of heaven, having 12 gates, 12 angels and names written thereon of the 12 tribes of the children of Israel (Rev. 21:12). Where is the “church gate”? Which gate do they go in? Which gate do you intend to enter?

In those days and in that time (atid lavoh –future age, Millennium), the children of Israel shall come, they and the children of Judah together, going and weeping: They shall go and seek **AFAF**, their Elohim (Jer. 50:4; 3:18). Zechariah Chapter 8 also shows this event involves both houses of Israel.

They will ask the way to Zion, saying come let us join ourselves to **AFAF** in a perpetual covenant that shall not be forgotten (Jer. 50:5). Didn't they know the way? Weren't they taught correct doctrine? What is the perpetual covenant? Could it be in the Torah?

My people have been **lost sheep**; their shepherds have caused them to go astray (Jer. 50:6). **OWYAF** told the disciples not to go to the gentiles, but rather go to the **lost sheep** of the house of Israel (Matt. 10:6; 15:24). His sheep hear his voice and he knows them and they follow him (John 10:27). Their shepherds (Pastors) have caused them to go astray. They have inherited

lies (Jer. 16:19). They have been taught doctrines and traditions of men (Matt. 15:9; Mark 7:7; Heb. 13:9). Woe to the shepherds of Israel (Eze. 34:2).

אֵלֹהִים says He will bring Israel again to his habitation and he shall feed on Carmel and Bashan and his soul shall be satisfied upon Mt. Ephraim and Gilead (Jer. 50:19). These are places in the Northern kingdom (Ephraim Israel).

In those days and in that time (atid lavoh - Millennium) saith אֵלֹהִים, the iniquity of Israel shall be sought for and there shall be none and the sins of Judah, and they shall not be found: for I will pardon whom I reserve (Jer. 50:20; Rom. 11:25-27). Here again, we find a distinction between the house of Judah and the house of Israel in the end time. We know this is still future because Judah has not yet been pardoned, but it shows Judah and Israel are being dealt with here, the two houses of Israel.

Israel and Judah have not been forsaken of his Elohim; though their land was filled with sin against אֵלֹהִים (Jer. 51:5). End of Jeremiah study.

Ezekiel

The book of Ezekiel was written about 595 B.C.E., about 120 years after Israel was carried away into Assyria. Ezekiel was among the Jewish captives in Babylon. Ezekiel is Yechezkel in Hebrew and means “the strength of Elohim”.

Ezekiel was sent to the children of Israel (Eze. 2:3). This may refer to both houses (Ephraim and Judah) however; the distinction between the house of Israel and the house of Judah is made in chapter 4.

We find something very interesting in chapter 3:1-5. Ezekiel is given a roll (scroll) and told to eat it and then go speak (witness or prophesy) unto the house of Israel. This is identical to the scroll John was told to eat in Rev. 10:9. John was told in Rev. 10:11 that he must prophesy again (further) before many peoples, tongues and nations and kings. Three verses later, אֵלֹהִים says He will give power unto His **two** witnesses and they should prophesy 3 ½ years (Rev. 11:3). They are identified in Rev. 11:4 as the two “Olive Trees” and two “Candlesticks” standing before the Elohim of the earth. I believe Ezekiel and John represent these two olive trees, one natural and the other wild. I know there has been much speculation over the identity of these two witnesses, but Ezekiel and John shared a common experience and were told to prophesy. Ezekiel was sent to the house of Israel, the people of his tongue, and John was told to prophesy to many people, tongues, nations and kings. The language in Revelation 10:11 seems to indicate that John’s further prophesying will be in addition to what he has already done in writing down the Revelation of our savior, **וְיָשִׁיעֵנוּ** HaMoshiach.

Ezekiel is told to go to them of the captivity (Jews), unto the children of his people (Eze. 3:11). He is made a watchman unto the house of Israel (Eze. 3:17).

Ezekiel is told in chapter 4 that a siege against Jerusalem shall be a sign to the house of Israel (Eze. 4:1-3). He is then told to lie on his left side and lay the iniquity of the house of Israel upon it according to the number of days that he lies on it, he should bear this iniquity – 390 days for Israel, a day for a year (Eze. 4:4-5). And then he is told to lie on his right side and bear the iniquity of Judah 40 days, a day for a year (Eze. 4:6). Here we have a distinction between the house of Israel and the house of Judah.

This prophecy did have a literal fulfillment after 390 years according to Craig Marley, a fellow believer in the two house of Israel doctrine. His statement follows:

“721 B.C.E. minus 390 years brings us to 331 B.C.E. Israel (10 tribes) was taken into captivity by Assyria starting in 721 B.C. with the fall of Samaria. As prophesied, 390 years later in 331, Israelites were free to migrate when Alexander the Great overthrew the Medes and the Persians. History records the two greatest waves of Celtic migration coincided with the Assyrian invasion in the 8th century and again in the 4th century B.C.E.”

However, prophecy seems to have multiple layers of fulfillment. Israel did not repent and I believe the 7-fold multiplier of Lev. 26:18 takes place and Israel's 390 years becomes 2730 years (Fullness of gentiles?). If this is so, then possibly the melo hagoyim (fullness of gentiles) of Gen 48:19, translated as “multitude of nations”, would be complete in about 2008, starting from their exile in 721 B.C.E. See also Luke 21:24 and Rom. 11:25. Will the future siege of Jerusalem begin around 2008 as the sign to the house of Israel?

Again quoting Mr. Marley:

“Judah is not as cleanly shown in history. There are two or three possible fulfillments of this 40 years, one is that Judah under Jehoiakim was made a vassal kingdom of Babylon about 605 B.C.E. Three years later Jehoiakim rebelled and was captured and killed by Nebuchadnezzar, (and Jerusalem was destroyed in 586). Jehoiachin, the son and successor of Jehoiakim was taken captive to Babylon in 602 after only 3 months on the throne, and released in the 37th year of his captivity later by a new Babylonian king. Total 40 years. “

Another possible 40 year period may be the interval between the Jews rejection of Messiah and the destruction of Jerusalem and the temple in 70 C.E.

Continuing on...

Ezekiel is told to bake his bread with dung – Even shall the children of Israel (not Judah, but the 390 day bunch –see v. 9) eat their defiled bread among the gentiles where אַיָּא זְ would drive them (Eze. 4:12-13). Why would אַיָּא זְ have Ezekiel do such a thing? Is this how אַיָּא זְ views the unclean food that Israel (Ephraim) eats now? He calls their food “defiled”.

I won't comment on chapter 5 as to whether it is past or future. There are some similarities with chapter 6 and 7. Eze. 5:4 says a fire shall come forth into all the house of Israel. A third part of them will die of pestilence and famine, a third part will fall by the sword and another third will be scattered to the winds and a sword will be drawn out after them. In chapter 6, Ezekiel is told to prophesy against the mountains (governments?) of Israel that אַיָּא זְ would bring a sword upon them and destroy their high places, altars and sun pillars (steeple?). אַיָּא זְ says for all the evil abominations of the house of Israel, they shall fall by the sword, famine and pestilence. This has undoubtedly happened before. One verse in Chapter 6 makes reference to “he that is far off” shall die of the pestilence; and “he that is near” shall fall by the sword (Eze. 6:12). We have seen in various other places that Ephraim is referred to as being “afar off” and Judah is described as being “near”.

Chapter 7 speaks of the tribulation and the day of אַיָּא זְ. This prophecy, like others, may have a double fulfillment. These things did happen to Judah and Jerusalem, but the language of verse 7, “the day of trouble is near”, seems to refer to the time of Jacob's trouble (the tribulation period). Verse 17 speaks of conditions that will occur during the tribulation. Verse 19 refers to the “day of the wrath of אַיָּא זְ”, which takes place after the tribulation, both clearly future events. This is the same thing that is said in Zephaniah 1:18 that “their silver and their gold shall not be able to deliver them in the day of the wrath of אַיָּא זְ”. Compare

this with other verses that describe the Day of אַיָּא זַ and their silver and gold not being able to deliver them in that day (See Zep. 1:18; Isa. 2:20; 31:7). Isa. 2:20; and Isa. 13:17 seem to refer to the same event.

Ezekiel 11:15-20 refers to the re-gathering of Israel. Ezekiel's brethren (Jews) and **all** the house of Israel **wholly** are they unto whom the inhabitants have said, Get you far from אַיָּא זַ: unto us is this land given in possession. The inhabitants of Jerusalem (Jews) wanted all of the land of Israel for their possession. אַיָּא זַ said to Ezekiel, that although He had cast them far off (Ephraim) among the heathen and scattered them among the nations, He would be a little sanctuary in the countries where they are come. Verse 17 is a little hard to understand because of the use of the word "you", but I believe it refers to both Israel and Judah. אַיָּא זַ makes it clear that He will re-gather the whole house of Israel and bring them back into their own land to their heritages. They will come there and take away all the detestable things and abominations (v.18). And they will receive a new heart and new spirit that they may walk in אַיָּא זַ's statutes and keep His ordinances and they shall be His people (Ami) and He will be their Elohim (v.19-20). This is when He makes a new covenant with us and writes His laws in our hearts (see also Jer.32:39). Hebrews 8:8,10; and 9:16 make it clear that this is referring to the covenant that **OWYAZ** made with us written in his own blood. There seems to be many aspects of it that are still not being observed today. The majority of "Christians" do not walk in His statutes. They continue to bring אַיָּא זַ's name to naught and to violate the Sabbath. They refuse to keep His moadim (feasts) and substitute pagan practices in their stead. They continue to eat abominable things in violation of kashrut (See Isa. 66:17; 65:4;). The next verse (21) warns:

EZE. 11:21 *But as for them* whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their own heads, saith Master אַיָּא זַ.

The Jews were prophesied to go into captivity and a remnant of the 10 tribes that were among them. The prince of Jerusalem (Zedekiah) and all the house of Israel that is among them shall go into captivity (Eze. 12:10-11). He was to die in Babylon without seeing it. He was blinded by the king of Babylon (Jer. 52:11). Judah would be dispersed among the nations (v.15). The cities of Judah would become desolate (V.20).

אַיָּא זַ gave Israel His Sabbaths to be a **sign** between Him and them (Eze.20:12, 20; Exo. 31:17). Exodus 31:17 makes it clear that this is a **sign** between אַיָּא זַ **and Israel forever.!**

When you become a believer and follower of **OWYAZ**, the Messiah, you are grafted into Israel (Romans Chapter 11). If you are not a keeper of the Sabbath, what sign do you have?

But, Israel polluted His Sabbaths (Eze. 20:13). אַיָּא זַ would not let them enter into the Promised Land (a type of heaven – or His kingdom), because they didn't keep His law and polluted His Sabbaths (Eze. 20:16). Israel in exile (Ephraim) hasn't changed their ways during the past 2,700 years. They still refuse to keep אַיָּא זַ's law, saying it is "done away with or nailed to the cross". They treat the Sabbath as an ordinary day, have rummage and garage sales, work, play, merchandise and use it for their own pleasure. They prefer to keep Sunday, the sun god's "holy" day. They have dared to change the commandment of אַיָּא זַ with no scriptural support, only the supposed authority of the Catholic Church.

אֵלֹהִים pleaded with Israel to keep His law and hallow His Sabbaths, which would be a sign between Him and Israel (Eze. 20:20). But Israel refused. For this reason, אֵלֹהִים will pour His fury out upon them and will gather them out of all the land where they have been scattered (Eze. 20:34). He will bring them into the wilderness and plead with them face to face and will cause them to pass under the rod (judgment) and bring them into the bond of the covenant. He will purge out from among them rebels and them that transgress against Him (Eze. 20:35-38a). He will bring them out of the country where they sojourn, and they shall not enter into the land of Israel (Eze. 20:38b).

Could this be the catching up spoken of by **וְיָצֵא** in Matt. 24: 40-42; Luke 17:37, about one being taken and the other left. The disciples asked where they were taken and Messiah replied “Wheresoever the body is, thither will the eagles (vultures) be gathered together”. Will these rebels be taken to the great feast of the fowls of the heaven? (See Jer. 7:33; Eze. 29:5; Rev. 19:18; Zep. 1:7; Eze. 39:4;17-18; Rev. 16:16). I know that most of these scriptures refer to the Gog/Magog battle. Could this immense slaughter also include rebellious individuals, the unsaved, who are caught up and supernaturally removed to the great winepress of אֵלֹהִים’s wrath at Armageddon? (See Rev. 14:19; Joel 3:13; Jer. 25:30-31).

The good news for believers (Israel) is found in Eze.20:40-41. In אֵלֹהִים’s holy mountain (His kingdom) there shall all the house of Israel, **all of them** in the land serve Him and there He will accept them (Eze. 20:40).

Eze. 20:41 I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen.

42 And ye shall know that I *am* אֵלֹהִים, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.

44 And ye shall know that I *am* אֵלֹהִים, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Master אֵלֹהִים

Note, In verse 44 above, אֵלֹהִים brings us into His kingdom because of His grace and His righteousness, not ours. We will loathe ourselves for the abominations we have committed (verse 43 above, Eze. 36:24-31).

Ezekiel 21 speaks of the tribulation – אֵלֹהִים is against the land of Israel and draws forth His sword and cuts off the righteous and wicked from there. All flesh, from the South (Judah) to the North (Israel) is אֵלֹהִים’s sword drawn against (Eze. 21:2-5). This is the sword of אֵלֹהִים drawn against His own people! (Eze. 22:18-22). It is given into the hand of the slayer (v.11). It will not be put back into its sheath again. Once the tribulation starts, things will continually get worse until the Day of אֵלֹהִים and the return of **וְיָצֵא**. I know this will turn a lot of people off, but I didn’t write the bible, I’m just reporting what it says. There will be no pre-tribulation rapture to snatch the Christian to safety. He will go through the tribulation as will all Israel. The thought that the Christian will be protected, no matter what, flies in the face of

those in Rev. 6 who were slain for the word of their testimony and their fellow servants and brothers who were yet to be killed. Could it be that the Christian is not as obedient as he thinks he is? Does he keep **אֵלֹהִים**'s Sabbaths? Does he keep His feasts? Does he keep the law? Read Rev. 14:12. They keep the commandments of **אֵלֹהִים** and have the faith of **וְיִשְׂרָאֵל**. Does he eat unclean food? Does he celebrate pagan holy days? Does he bring the name of **אֵלֹהִים** to naught by calling Him Lord (Baal) and God? Does he have idols in his life that he puts before Him? **אֵלֹהִים** desires obedience, not sacrifice. Doesn't the bible say judgment starts in the house of **אֵלֹהִים**? Believer in **וְיִשְׂרָאֵל**, you can remedy this today by casting aside all He did not command and do those things which He did.

Every heart will melt and all hands shall be feeble and every spirit shall faint and all knees shall be weak as water. Behold, it cometh and shall be brought to pass, saith **אֵלֹהִים** (Eze. 21:9; Jer. 6:24; Eze. 7:17).

Eze. 21:25 refers to the profane wicked prince of Israel whose day is come when iniquity shall have an end. This may refer to Zedekiah, the last king of Israel, as these things (v. 19-24) did happen in his day. But, it may also refer to Satan or the antichrist because of the language "when iniquity shall have an end". Prophecy is written in such a way that it often has multiple fulfillments.

In verse 27, the expression "overturn" repeated three times may indicate that Jerusalem was to be destroyed three times. The first time would have been by the Babylonians, the second by Titus and the third is still a future destruction by the antichrist. The one to whom it rightfully belongs is the Messiah and it will be given to him.

When **אֵלֹהִים** shall have gathered the house of Israel from the people where He scattered them, they shall dwell safely in their land that He gave to their fathers. They shall dwell safely when He has executed judgment on all those around about them that despises them (Arab nations, Palestinians, etc.)(Eze. 28:24-26).

אֵלֹהִים will search out His sheep and deliver them out of all the places they have been scattered in the cloudy and dark day (Eze. 34:12-16). He will bring them from the people and gather them from the countries and bring them into their own land (Eze. 34:13; 11:17). He will seek that which was lost and bring again that which was driven away, the lost sheep of the house of Israel. He is the good shepherd of John 10:14-19.

One shepherd (**וְיִשְׂרָאֵל**) will be over them to feed and care for them (Eze. 34:23-24). And He will make a covenant of peace (Eze. 16:60; 20:37; 37:26; Isa. 42:6; 49:8; 55:3; 57:8; 59:21; 61:8; Jer. 31:31; Heb. 10:16) with them and they shall dwell safely in the wilderness and sleep in the woods (Eze. 34:25-26).

The land will yield its increase and they shall be safe in their land (v.27). This obviously is still future. **אֵלֹהִים** will be with them and the house of Israel will be His people (Eze. 34:30).

Edom (Mt. Seir) or Jordan will be destroyed because of their perpetual hatred of the children of Israel and also because they will shed Israelite blood during the tribulation (Eze. 35:1-9). The end of verse 5 tells us when this will take place. It is at the time of their calamity (tribulation) and in the time their iniquity had an end. This is the end of Israel's punishment of 2730 years for breaking the covenant and when they begin to be awakened to their true identity. They (Edomites) will be made a perpetual desolation because they have said "These

two nations and these two countries shall be mine and we will possess it” (Eze. 35:9-10). These two nations are undoubtedly Judah and Ephraim Israel, the Southern and Northern kingdoms. I think it’s worthwhile noting that the majority of the so-called Palestinians are Jordanians (Edomites), who moved into the land after the modern day nation of Israel was formed in 1948. It is a fact of history that two homelands were to be established in the land of Israel, one for the “so called Palestinians” and the other for the Jews. The Arab nations wanted all of the land for the Palestinians and their hatred of their ancient enemy prompted them all to declare war on the new nation of Israel, the day after it was formed. They were defeated by a lightly armed rag tag population of Jewish settlers and **אֱלֹהִים** Himself. The “Palestinians” to this day, refuse to recognize Israel’s right to exist and are determined to drive them into the sea.

They will be made a perpetual desolation and their cities shall not return (Eze. 35:9). This shows it is still a future event. **אֱלֹהִים** considers their speaking against Israel as blasphemy against Himself. He will destroy them when the whole world rejoices (Eze. 35:12-15). This is probably when Israel is ruined the third time and the sword of **אֱלֹהִים** is upon all the inhabitants of the land. They will think Israel is finally and permanently destroyed and the land is theirs for the taking. The Moslems will believe it is Allah who is giving them this final victory over the Jews. The whole world will rejoice and celebrate Israel’s destruction. This is when **אֱלֹהִים** makes them desolate (v.14).

The Edomites (Jordanians, Palestinians) will think that the ancient high places (temple mount) are theirs for a possession. The land of Israel lies desolate (desolate heritages- see Isa. 49:8) and the cities were forsaken and had become a prey and derision to the residue of the heathen that are round about (Eze. 36:2-4). The shouts of “Allahu akbar” will be short lived when **אֱלֹהִים**’s fury is poured out upon them.

Listen to what **אֱלֹהִים** says:

- 8 But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come.
- 9 For, behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown:
- 10 And I will multiply men upon you, **all the house of Israel, even all of it:** and the cities shall be inhabited, and the wastes shall be builded:
- 11 And I will multiply upon you man and beast; and they shall increase and bring fruit: and **I will settle you after your old estates,** and will do better *unto you* than at your beginnings: and ye shall know that I *am* **אֱלֹהִים.**
- 12 Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

This seems to indicate this will take place after the Day of **אֱלֹהִים** and the return of **וְיָשָׁבוּ**. The heathen will be dealt with and the land will begin to yield its increase in preparation for **אֱלֹהִים**’s people, Israel, who are at hand to come back into their land. **אֱלֹהִים** is for them and will turn to them and sow (Jezreel- Hos. 1:11) them upon the land. Verse 10 makes it clear that ALL of the house of Israel (all 12 tribes) will return to their land and rebuild the desolate

heritages. There אַיָּאָךְ will settle them according to their ancient tribal lands for their inheritance and the land will never again be left without it's Israelite inhabitants (V. 11-12).

Israel had defiled their land and was like an unclean woman before אַיָּאָךְ, so He poured out His fury on them for their idols and blood they shed upon the land and He scattered them among the heathen and dispersed them among the nations (Eze. 36:17-19). Judah had gone into the Babylonian captivity by this time, but had not been dispersed among the nations, as was Israel.

Israel caused the name of אַיָּאָךְ to be profaned among the heathen where they went (Eze. 36:21). The heathen undoubtedly saw the people of אַיָּאָךְ in their current state of exile and supposed אַיָּאָךְ had no power to protect them. Therefore, אַיָּאָךְ said in Eze. 36:22-23, that He would take them from the heathen and gather them out of all the countries where they had been scattered, for His holy names sake.

Eze. 36:21 But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith Master אַיָּאָךְ; I do not *this* for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I *am* אַיָּאָךְ, saith Master אַיָּאָךְ, when I shall be sanctified in you before their eyes. {their: or, your}

Does this sound like His name is no longer important and we are free to blaspheme and profane it by using substitutes? Does He still feel this way about His name? If so, how will He sanctify His name? Let's look at the next verse.

Eze. 36:24 For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

25 ¶ Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

26 A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them*.

See also Eze. 36:27; 11:19; Jer. 32:39; 32:40; Rom. 11:27; II Thess. 2:13; Heb. 8:8-10; Isa. 51:7; Jer. 31:33; Rom. 2:15 and Heb. 10:16

28 And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your Elohim.

Ye shall be His people (Ami) and He will be your Elohim. (Hos. 1:10; I Pet. 2:10; Eph. 2:19; Rom. 9:26)

In the day that **אֱלֹהִים** shall have cleansed us from all our iniquities, He will also cause us to dwell in the cities and the waste places (desolate heritages) shall be built up (Eze. 36:33-37; 37:23-24) (after Judah is joined to them again).

The vision of the Valley of Dry Bones in Eze. 37 represents the resurrection. Some say it represents the re-birth of the nation of Israel. It could mean this also, but the wording leads me to believe it is the resurrection too. Eze. 37:9 indicates they were those that had been slain. They were the whole house of Israel (v.11), **אֱלֹהִים** will open their graves and cause them to come up out of them and He will bring them to the land of Israel (v.12-13). From here we go into the Two Stick Prophecy of Judah and Joseph, one of the most important prophecies concerning the restoration of the two houses of Israel

TWO STICK PROPHECY

The word translated stick is “tree” in Hebrew (Strong’s # 6086). The wild olive and natural olive tree branches will be grafted back into one tree. **אֱלֹהִים** instructs Ezekiel to take 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: (Eze. 37:16). And **join them together** into one stick and **they shall become one** in thine hand (Eze. 37:17). There would be one tree with both Judah and Ephraim grafted in and so all of Israel shall be saved (Rom. 11:23-26). The **mystery** Paul speaks of in Rom. 11:25 is the full return of Ephraim (the fullness of gentiles – melo hagoyim of Gen. 48:19). This was spoken by Jacob to Joseph concerning Ephraim.

These are the other sheep that **וְיִשְׂרָאֵל** mentioned in John 10:16 that were not of this (Judah) fold that he said he must bring, and they would hear his voice; and there shall be one fold and one shepherd.

אֱלֹהִים continues in Eze. 37:19, that He would take the stick of Joseph which is in the hand of Ephraim and the tribes of Israel, his fellows, and will put them with him, even the stick of Judah and make them ONE stick and they shall be ONE in **אֱלֹהִים**’s hand.

To make sure there would be no misunderstanding of this prophecy, **אֱלֹהִים** goes on to explain it in Eze. 37:21-28, that He would take the children of Israel from among the heathen and bring them into their own land and He will make them one nation in the land of Israel and one king (**וְיִשְׂרָאֵל**) will be king over them and **they shall no more be two nations and neither shall they be divided into two kingdoms any more at all**. (Isa. 11:11; Jer. 3:18; John 10:16; Eph. 2:16)

We know without a doubt that this has never taken place and is one of the strongest proofs of the reunification of the two houses of Israel, after almost 3,000 years.

Judah still rejects **וְיִשְׂרָאֵל** as Messiah, but this prophecy says that Judah and Ephraim will be one nation again under one king, never to be divided again. Both are now incomplete and need each other. To the Jews (Judah) has been entrusted the oracles of **אֱלֹהִים** and the law,

and to Ephraim, belief in and preaching **OWYAZL** as savior.

They will no longer defile themselves any more with their idols and detestable things. **AYAZL** will cleanse them and they shall be his people and He will be their Elohim (Eze. 37:23; 36:33).

And David (**OWYAZL**) shall be king over them (Acts 2:30) and they all shall have one shepherd: They shall also walk in His judgments and observe His statutes and do them (Eze. 37:24).

What does a shepherd watch over? Sheep! **OWYAZL** said he was the door into the sheepfold, he knows his sheep and they hear his voice (John 10:1-16).

During his ministry on earth, **OWYAZL** said to the Canaanite woman in Matt. 15:24:

Matt 15:24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

When he sent out his 12 disciples, he told them in Matt. 10:5-6,

5 ¶ These twelve **OWYAZL** sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not:
6 But go rather to the lost sheep of the house of Israel.

The cities of Samaria were then inhabited by men from Babylon, they were not Israelites. When Israel went into the Assyrian captivity, the king of Assyria brought men from Babylon and other places and put them into the cities of Samaria (II Kings 17:24).

It is quite common to hear preachers in today's Churches say that these lost sheep are the lost people of the world, but this is simply not true. The lost people of the world are not sheep, they are goats. **OWYAZL** is the good shepherd, not goat herder.

Matt 25:33 And he shall set the sheep on his right hand, but the goats on the left.

Matt. 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

AYAZL calls His people lost sheep:

Jer. 50:6 My people hath been lost sheep: their shepherds have caused them to go astray, they have turned them away *on* the mountains: they have gone from mountain to hill, they have forgotten their restingplace.
{restingplace: Heb. place to lie down in}

Their shepherds (pastors) have caused them to go astray by preaching false doctrine and doctrines of demons.

Back to Ezekiel 37:25, reunified Israel will dwell in the land that אַיָּאָל gave to Jacob, where their fathers have dwelt; and they shall dwell therein.... **forever**. And **OWYAF** shall be their Prince **forever**.

Do we have a reunified Israel living in the land given to Jacob by אַיָּאָל? No, the Jews are living in only a portion of the land given to Judah. The other 10 tribes are not even yet in the land. There is the matter of the Edomites occupying Israel's land at present. They will be cleared out of all the land that belongs to Israel, not a one of them will be left there. There are many scriptures to indicate this.

The next three verses are exciting:

Eze. 37:26 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 for evermore.

27 My tabernacle also shall be with them: yea, I will be their Elohim, and they shall be my people.

28 And the heathen shall know that I אַיָּאָל do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

This refers to the millennial temple, which will be built at the beginning of the millennium. אַיָּאָל's tabernacle refers to His dwelling place. He will dwell among Israel forevermore (also Eze. 43:7; Zech. 6:12-13). I didn't see any reference to the Church at all. **OWYAF**'s bride is Israel and will be where ever he is.

Ezekiel 38-39 are the Gog/Magog invasion chapters. I believe this to be the battle of Armageddon which takes place at the Day of אַיָּאָל (Eze. 39:8). Many of the events of this invasion correlate to Revelation 16. The feast of the ravenous birds described in Eze. 39:4; 17-18 is also seen in Rev. 19:17-18. I believe these are the eagles spoken of by **OWYAF** in Luke 17:37.

One thing that is interesting is the belief of the Moslems in the battle of Gog/Magog. They believe that Ishmael was the one that Abraham was about to sacrifice on the altar and was prevented by the angel. They believe that Ishmael was the child of promise and not Isaac. There is a lot in the Koran about this battle and they believe that Jesus (this is the name they call him) will turn to Allah and ask to come down and destroy the Christians and Jews. He is given permission and they are victorious with the Christians and Jews vanquished. Then Jesus forces everyone left to become Moslems. The Moslems are at this moment trying to bring about this battle because they think they will win. This is why they are so dangerous. They think they are doing Allah's will (doing God a favor) and are willing to die for it.

Back to the study...

Notice in Eze. 39:25-29, right after the Day of אַיָּאָל and the Gog/Magog invasion, אַיָּאָל says:

- 25 Therefore thus saith אַיָּהוָה Elohim; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name;
- 26 After that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.
- 27 When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations;
- 28 Then shall they know that I *am* אַיָּהוָה their Elohim, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. {which...: Heb. by my causing of them, etc}
- 29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith אַיָּהוָה Elohim.

How can you read these four verses and not get excited. אַיָּהוָה scattered Israel and placed them in a place of safekeeping and in a land where they dwelt safely. (This may be America). After the Gog/Magog battle and the great day of Jezreel (אַיָּהוָה sows), Israel will be reaped from all the places they have been scattered and none will be left behind.

The way it looks is that there is a partial re-gathering going on now with Judah preparing the land for the full return of Ephraim. The dry bones prophecy refers to this and to the resurrection. This occurs at the beginning of the Day of אַיָּהוָה. The “two stick” prophecy is taking place now with the wild and natural olive branches being grafted back into the one olive tree. The time of Jacob’s trouble will take place for about 3 ½ years. The battle of Armageddon (Gog/Magog) which precipitates the Day of אַיָּהוָה undoubtedly will be nuclear as the sun and moon are darkened by all the debris in the atmosphere. The rapture will take place at the return of **וְיָשׁוּב** at the beginning of the Day of אַיָּהוָה. The graves will be opened and the dead shall arise, then we who are alive and remain shall be caught up together with them in the clouds to meet the master in the air: and so shall we ever be with **וְיָשׁוּב** (I Thess. 4:17).

The rest of the book of Ezekiel deals with the millennial temple. It’s interesting to note in these verses that Israel will keep אַיָּהוָה’s laws, statutes, assemblies and shall hallow His Sabbaths (Eze. 44:24). But Wait !! I thought these had all been done away with! I thought Sunday was the Christian Sabbath commemorating the supposed resurrection day of **וְיָשׁוּב** ... never mind that he was resurrected at the end of the Sabbath, not on Sunday morning. If **וְיָשׁוּב** was not in the grave 3 days and 3 nights, he was not the Messiah. You can’t get 3 complete days and nights out of a Good Friday crucifixion and Sunday morning resurrection. I think we have been duped too long. No man has the authority to change אַיָּהוָה’s commandments, yet that is what took place at the council of Nicea in around 325 C.E. And the sad thing is Ephraim went along with it and continues to offer up strange fire to אַיָּהוָה. Ephraim Israel hasn’t changed a bit in the last 2700 years. He still has Asherah poles at his places of worship. They call them steeples now. We know how אַיָּהוָה feels about our false feasts, He wanted to destroy Israel for doing the same thing. Read how Aaron wanted the people to worship אַיָּהוָה through a molten calf and to proclaim a bogus feast to Him (Exo. 32:4-5).

People! Come out of Babylon! Come back to the Elohim of our fathers, אֱלֹהִים. Keep His commandments, keep His Sabbaths, keep His law, obey Him in all things. Stop dishonoring Him by calling Him Lord (Baal) or titles that He did not authorize. There are thousands of lords in the world. His name is אֱלֹהִים. His son came in His father's name, for his father's name was in him (וְאֵלֹהִים). Why not use His real name now that you know it? I know old habits are hard to break, but it can and must be done.

JOEL

The Book of Joel was written about 800 B.C.E. before Israel went into the Assyrian captivity. Joel is Yah El in Hebrew and means אֱלֹהִים is Elohim. The book of Joel speaks of אֱלֹהִים's terrible judgments. Chapter 3 begins by saying:

Joel 3:1 ¶ For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,
2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land. (See also Jer. 25:31)

As stated earlier, the expression “in those days and at that time” usually refers to the end of this present age and the beginning of the Millennium. Notice that אֱלֹהִים says this is the time when He would bring again the captivity of Judah and Jerusalem. He brought the captivity back into their land the first time at the end of the Babylonian captivity, the second time (or again) is when He began bringing the Jews back into their land in 1948. Nothing is said about Israel at this time. It is because Judah would be gathered first to the land and most of Ephraim would follow after the Day of אֱלֹהִים.

אֱלֹהִים will gather all nations and bring them down to the Valley of Jehoshaphat and will plead with them (all nations) for His people (Jews) and for His heritage Israel (Ephraim) whom they have scattered among the nations and divided אֱלֹהִים's land.

Pray for our President. He is leading the call for the dividing of אֱלֹהִים's land between Israel and the Palestinians now. Our nation is in grave danger because of it. (See Joel 3:2)

Put in the sickle for the harvest is ripe; come, get you down for the press (winepress) is full (Joel 3:13; Rev. 14:19-20; Jer. 25:30). The Day of אֱלֹהִים is near.

אֱלֹהִים will be the hope of His people (Jews) and the strength of the children of Israel (Joel 3:16). אֱלֹהִים will dwell in Zion, then shall Jerusalem be holy and no strangers will pass through her anymore (Joel 3:17).

Egypt shall be a desolation and Edom (Jordan) shall be a desolate wilderness for the violence

against the children of Judah, because they have shed innocent blood in the land (Joel 3:19). This may be for the violence and suicide bombings going on right now in Israel (Judah).

Most of the Palestinians came from Jordan – Yassir Arafat was born in the West Bank of Egyptian parentage.

AMOS

Amos was written about 787 B.C.E., more than 60 years before Israel went into the Assyrian captivity. Amos means one with a burden.

Amos is mostly about the 10 tribes of Israel or the House of Joseph (Ephraim). We'll pick up our study in chapter 3:1-2, where **אֱלֹהִים** affirms that He has something against the whole family of Israel which He brought up from the land of Egypt. He tells them that He has known only them of all the families on earth, therefore He is going to punish them for their iniquities. He is about to send them off into captivity to punish them for their disobedience. **אֱלֹהִים** says in Amos 3:7. Surely Master **אֱלֹהִים** does nothing, but He revealeth His secret unto His servants the prophets.

There are references to the Day of **אֱלֹהִים** in Amos 5:18,20, which is still future, but much of Amos is history.

אֱלֹהִים tells Israel He hates their feast days:

Amos 5:21 ¶ I hate, I despise your feast days, and I will not smell in your solemn assemblies. {in...: or, your holy days}

22 Though ye offer me burnt offerings and your meat offerings, I will not accept *them*: neither will I regard the peace offerings of your fat beasts.

See also (Isa. 1:13; Hos 2:11).

Some try to use this verse and others like it to say that **אֱלֹהִים** doesn't want Israel to keep the Feast days, but this is completely false. Israel had become very wicked and had begun to attach pagan practices to their worship (much like we do today) which were unacceptable to **אֱלֹהִים**. He has a prescribed manner in which we are to approach Him and will not accept man's attempt to reach Him in man's own way. After Israel separated from the House of David and formed the Northern kingdom, they began to appoint their own priests from the basest of individuals. The Levites became disgusted and went back to Jerusalem and aligned themselves with Judah and Benjamin. Jeroboam and Israel (Ephraim) began to try to approach **אֱלֹהִים** in their own way.

Notice, **אֱלֹהִים** called them "Your Feast days" and "Your solemn assemblies". They were not

His feast days, they were man's substitutions.

Amos 6:1 ¶ Woe to them *that are* at ease in Zion, and trust in the mountain of Samaria, *which are* named chief of the nations, to whom the house of Israel came! {are at...: or, are secure} {chief: or, firstfruits}

Could this be a modern day reference to the Jews trusting the government of the United States (the chief of the nations) for their security? The United States is known in Israel today as the land of the covenant. Many of Ephraim Israelites are living today in the United States.

אֱלֹהִים tells Israel that they will go into captivity (Amos 7:11,17). Israel will be sifted among all nations (Amos 9:9). All the sinners of אֱלֹהִים's people (Israel) will die by the sword, which say "The evil shall not overtake us nor prevent us" (Amos 9:10; Isa. 28:15). Are these the ones looking for the rapture? Mostly those that believe in this false doctrine are those who desecrate the Sabbath. They eat swine's flesh and other abominable things. They have no law, and substitute pagan festivals in place of those commanded by אֱלֹהִים.

11 ¶ In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: {close: Heb. hedge, or, wall}

That day just happens to be when Messiah **וְיָשׁוּב** returns at his Second Coming (Acts 15:15-16) to rebuild the Tabernacle of David with the restored 12 tribes of Israel.

Acts 15:15-16 And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

This was spoken by Jacob (James), the half brother of **וְיָשׁוּב**. He quoted the prophecy we have just looked at in Amos, which proves it is still future. As I have stated before, I believe that the pre-incarnate **וְיָשׁוּב** was the one who spoke these words in Amos. He said "I" will "return" and build "again" the tabernacle of David, to which James agrees that it is **וְיָשׁוּב** who will do this.

17 That the residue of men might seek after אֱלֹהִים, and all the Gentiles, upon whom my name is called, saith אֱלֹהִים, who doeth all these things.

What gentiles that are called by his name ? **וְיָשׁוּב** is also called Israel. Could it be that these gentiles are Israelites?

18 Known unto אֱלֹהִים are all his works from the beginning of the world.
19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to אֱלֹהִים:

This would be better translated "returning" to אֱלֹהִים. The Greek word is Strong's # 1994

“epistrophe” which means to come again or turn again. James makes it clear that these gentiles upon whom **אֵלֹהִים**'s name is called are returning Israelites. These “gentiles” or non-Jews are from the ten tribes of Israel (Ephraim).

David's tabernacle refers to the throne and kingdom of Israel of all 12 restored tribes. We see above that this is still in the future and at the return of Messiah at the dawn of the millennium to set up his righteous kingdom upon the throne of David, given to him by his Father **אֵלֹהִים** (Luke 1:32).

These are the ones Jacob (James) said that were to abstain from pollution's of idols and from fornication and things strangled and from blood (Acts 15:20). They are the called out ones by the Holy Spirit. You can't come to **וְיָשָׁב** unless the Holy Spirit draws you. If you are called by the Holy Spirit, you hear **וְיָשָׁב**'s voice and follow him. Then you are grafted back into the good Olive tree of Israel (John 10:16; Jer. 31:31).

אֵלֹהִים will bring “again” the captivity of His people Israel and they shall build the waste cities (desolate heritages). **אֵלֹהִים** says He will plant them upon their land and they shall no more be pulled up out of their land which He had given them. (Amos 9:15). This is still future. It cannot refer to the Jews returning from the Babylonian captivity because they were plucked up again from the land in 70 A.D. by the Romans and dispersed again into the nations.

OBADIAH

Obadiah is Ovadyah in Hebrew and means servant of **אֵלֹהִים**. Obadiah was written about 587 B.C.E. about 130 years after Israel went into the Assyrian captivity in 720 B.C.E. This book deals mainly with the destruction of Edom (modern day Jordan and probably the Palestinians, which are mostly Jordanians).

אֵלֹהִים declares their destruction for their violence against their brother Jacob (Judah and Israel) and they shall be cut off forever (Obad. 1:10).

They had rejoiced over the children of Judah in the day of their destruction (Obad. 1:11; Joel 3:19). They entered into Israel and looted it in the day of Israel's calamity and also tried to prevent those that did escape (v.12-14).

For the day of **אֵלֹהִים** is near upon all the heathen, as thou hast done; it shall be done unto thee (Obad. 1:15). You reap what you sow.

. Obad. 1:18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be *any* remaining of the house of Esau; for **אֵלֹהִים** hath spoken *it*.

Remember, this was written about 130 years after Israel (the house of Joseph) went into dispersion in the Assyrian captivity. This prophecy never happened in biblical times and its fulfillment is in the latter days near the Day of **אֵלֹהִים** (v.15). Israel and Judah will team up and destroy the Edomites.

The famous Jewish Rabbi, Rambam, in 1270 A.D. said the ten tribes were still in their place of exile and had not returned.

Other prophecies against Edom (Esau) – Joel 3:19; Isa. 34:5-17; Jer. 49:17-22; Ezek. 25:12-14; 35:1-15.

According to Jewish sages, Obadiah 1:20 is best translated: “The first exile (of the ten tribes), who reach from the land of the Canaanites to Zarephath (France and Britain). . . .” The “captivity of the host” are the Hebrew words “Galut Ha Chail” which means the “first exile” and was so understood by Jewish Rabbi’s.

Zarephath included what is now known as England. Ancient books refer to England as the Isles of Zarephath (Isles of France). Even though it later separated itself from France and became a kingdom in its own right.

Obad. 1:21 And saviors shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be אַיָּא ז’s.

Paul said this deliverance on MT. Zion would be at the return of **OWYAZ** (Rom. 11:25-29).

MICAH

Micah (Who is like אַיָּא ז), was written about 750 B.C.E. before anyone went into exile. Micah was a contemporary of Isaiah in Judah and of Amos and Hosea in Ephraim. He was a prophet of Judah to both Ephraim and Judah.

Micah 4:1 ¶ But in the last days it shall come to pass, *that* the mountain of the house of אַיָּא ז shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

אַיָּא ז reaffirms that in the last days that the mountain (government or kingdom) of the house of אַיָּא ז shall be established in the top of the mountains - as the preeminent kingdom of the world.

2 And many nations shall come, and say, Come, and let us go up to the mountain of אַיָּא ז, and to the house of the Elohim of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of אַיָּא ז from Jerusalem.

I guess the law (Torah) hasn’t been done away with then, as is being taught by many main stream Christian denominations. Torah also includes אַיָּא ז’s Feasts (Moadim). The word of אַיָּא ז is **OWYAZ**. (John 1:1)

3 And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into

pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. (also see – Isa. 2:2-4; Joel 3:10; Rev. 11:15; 20:1-10; Isa 11:3-5; 51:5)

Part of this verse is inscribed in stone at the UN headquarters in New York. If they only knew what was in store for them. This obviously is a future event that will occur in the Millennium.

In that day, referring to the time **אֵלֹהִים** sets up His righteous kingdom on earth, ruling from Jerusalem, he will gather her that is driven out and her that is cast far off (Israel), a strong nation (Micah 4:6-7).

Israel (Ephraim) is described many times as being “far off” and they along with Judah will become a strong nation and **אֵלֹהִים** will reign over them in Mount Zion forevermore (Micah 4:7).

Many nations shall gather against Judah and Jerusalem, but **אֵלֹהִים** will gather them as sheaves (of tares) into the threshing floor and they shall be threshed (Micah 4:11-13).

Only Israel will be on **וְיָשׁוּב**'s side at his return. All nations shall gather against Jerusalem. Israel is commanded to rise and thresh (v.13; Zech. 14:14).

The nations will be completely ignorant of why they are assembling against Israel in that day. They do not know **אֵלֹהִים**'s thoughts (v.12), and they will be almost totally annihilated, except for less than 1/6th part of them (Ezek. 39:2; Rev. 16:16).

The sheaves being gathered for the threshing floor are at the reaping of the tares (Rev. 14:15-19), also referred to as the great wine press of the wrath of **אֵלֹהִים** (Rev. 14:19; Joel 3:13; Jer. 25:30-33; Matt. 13:30).

Many have taught that the “one taken and the other left” of Matt. 24:40-44 and Luke 17:34-36 is the Rapture. This is completely false. This is one “Rapture” you don't want to have any part of. Luke 17:37 makes it clear that these taken are tares that are being gathered by the angels for destruction at **וְיָשׁוּב**'s return (Ezek. 39:4-18; Rev. 19:18; 16:16). This is the great feast for the fowls of the air, the unrighteous at Armageddon.

Micah chapter 5:1-4 speaks of the Messiah as the one that will come forth out of Bethlehem to be ruler over Israel. He will give Israel up until the time that she which travails hath brought forth: then the remnant of his brethren shall return unto the children of Israel (Micah 5:3; Isa. 66:7; Rev. 12:2-5).

Israel will travail until the Messiah comes and their eyes will be opened and they will recognize Him (Zech. 12:10; 13:6). This will be a national day of salvation for that nation and all Israel will be re-gathered into their land.

The remnant of Jacob (Israel) shall be in the midst of many people as the dew from **אֵלֹהִים** (Micah 5:7) and the remnant shall be among the gentiles (Micah 5:8). This remnant shall return unto the children of Israel (v.3). Israel will be purged of strongholds, witchcraft, idols, etc. when **אֵלֹהִים** executes vengeance upon the heathen (v.15).

ZEPHANIAH

Zephaniah means אַיָּאָז has hidden. He was a contemporary of Jeremiah, Ezekiel and Daniel. This prophecy came in the days of Josiah, who reigned over Judah about 50 years before they fell and some 80 years after Israel went into the Assyrian captivity. Zephaniah was called a prophet, priest, Levite and returning exile.

Zephaniah is speaking in the time frame of the Day of אַיָּאָז, which is still future. אַיָּאָז will stretch out His hand over Judah and Jerusalem (Zep. 1:4). This indicates that it is not a collective Israel as some try to make it by saying the ten tribes returned at some time in the past. As of the Day of אַיָּאָז, only Judah is in Jerusalem as a people.

Can you imagine what trouble people had before 1948 in wondering how this was going to be fulfilled since the Jews were not in Jerusalem from 70 A.D. to 1948? Wouldn't the Holy Spirit have used the word "Israel" in Zep 1:4 to denote all 12 tribes, rather than "Judah" which only includes 2 tribes? The other inhabitants of Jerusalem are plenty of Israeli Arabs living there today.

אַיָּאָז will cut off the remnant of Baal from Jerusalem and the idolatrous priests, the worshippers of the god of the Ammonites and those who are backslidden from אַיָּאָז (Zep. 1:4-6).

אַיָּאָז has prepared a sacrifice and has invited his guests (Zep. 1:7). This undoubtedly refers to the great feasts of the fowls of the air on mighty men at Armageddon (Ezek. 39:17-18; 39:4; 29:5; Jer. 7:33; Rev. 19:18).

Their silver and gold will not deliver them in the Day of אַיָּאָז's wrath (Zep. 1:18; Isa. 2:20; 13:17).

The Palestinians will be dealt with. Gaza will be forsaken, Askelon a desolation (Zep.2:4). Woe to the inhabitants of the sea coast, the nation of the Cherethites (Palestinians, Philistines), the word of אַיָּאָז (OBYAZ) is against you. O' Canaan, the land of the Philistines (Palestinians), I will even destroy thee, that there shall be no inhabitant, says אַיָּאָז (Zep. 2:5).

The coast (including Gaza) will be for the remnant of the house of Judah (those that survive the attack on Jerusalem) (Zep. 2:7).

A judgment is placed on Jordan (Moab) and the Ammonites (Jordanians and some Palestinians). Moab will become as Sodom and Gomorra (Zep. 2:8-9). They will be a perpetual destruction (Ezek. 21:28; 25:3-7; 35:5,9,15).

אַיָּאָז again reaffirms He will gather all the nations to pour out his wrath upon them (Zep.3:8).

אַיָּאָז will give us a pure language that we all may call upon His name, to serve Him with one consent (Zep. 3:9). This may be a return to the pre-Babel language when the world spoke one tongue and all would call upon Him with His true name. The curse of Babel would be reversed. The names of false deities will be eliminated from our lips.

The remnant of Israel will not sin nor speak lies in that day. The king of Israel, even **אֵלֹהִים** (**OWYAZL**) in the midst of thee; thou shall not see evil any more (Zep. 3:13-15). This is the beginning of the millennial reign of the Messiah.

At that time, **אֵלֹהִים** will bring Israel back again, He will gather them and turn back their captivity (Zep. 3:20). **אֵלֹהִים** will restore the kingdom to Israel at that time, the restoration of all things.

ZECHARIAH

Zechariah means “**אֵלֹהִים** Remembers”. It was written about 520 B.C.E.

In Chapter 2:7-13, we have **OWYAZL** saying he will be sent by **אֵלֹהִים** and will come and live in the midst of them (Israel) and we shall know that **אֵלֹהִים** of Hosts had sent him (Zech. 2:7-13; 8:3).

In chapter 3, we find the two olive trees which are the two anointed ones that stand by the Elohim of the whole earth (Zech. 4:11-14; Rev. 11:3). These are the same two olive trees mentioned in Rev. 11:3 which shall prophesy 42 months (3 ½ years), clothed in sackcloth. When they have finished their testimony, the beast that ascends out of the bottomless pit will war against them and kill them and their dead bodies shall lie in the street of Jerusalem for 3 ½ days (Rev. 11:4-12).

I believe these two will be John and Ezekiel, representing Judah and Israel, because of a common experience they both shared mentioned in my explanation of Ezekiel 3:1.

In chapter 3:1, we are introduced to Yehoshua, the high priest standing before the angel of **אֵלֹהִים** and Satan standing at his right hand to resist him. This is not the Joshua (Yehoshua) who led the children of Israel into the Promised Land. This Yehoshua was clothed in filthy garments (representing sin). His filthy garments were taken away and his iniquity was removed (v.3-4).

Zech 3:8 Hear now, O Yehoshua the high priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH. {wondered...: Heb. of wonder, or, sign}

9 For behold the stone that I have laid before Yehoshua; upon one stone *shall be* seven eyes: behold, I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

I believe it is obvious this Yehoshua represents our Messiah. He was made sin for us and by his death, our sins were purged. He paid the penalty for our sins, indicated by his filthy garments. The men who are wondered at could be his followers, the believers. The seven eyes are a reference to the eyes of **אֵלֹהִים** which run to and fro through the earth. This is a characteristic of the lamb of Rev. 5:6 referring to the Messiah.

Zech. 6:11 Then take silver and gold, and make crowns, and set *them* upon the head of Yehoshua the son of Yehozadek, the high priest;

Yehoshua son of Yehozadek, the high priest would be interpreted, Yehoshua son of the righteous אַיָּא ז, the High Priest, which is exactly what OMYAZ the Messiah was and is.

12 And speak unto him, saying, Thus speaketh אַיָּא ז of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of אַיָּא ז: {grow...: or, branch up from under him}

I believe this is a prophecy that actually gives the name of our Messiah. Notice above, it says speak unto him (Yehoshua), “Behold the man whose name is THE BRANCH...”. We know the BRANCH refers to the Messiah (Isa. 4:2; 11:1; Jer. 23:5-6; 33:15-17; Rev. 22:16).

13 Even he shall build the temple of אַיָּא ז; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

Zech. 6:12-13 reveals to us that OMYAZ, our high priest, shall build the temple of אַיָּא ז (Millennial temple) and shall sit and rule upon his throne (Also Ezek. 37:27-28; 43:7).

They that are **far off** (Ephraim) shall come and build the temple (Zech. 6:15).

Chapter 7 speaks of some of the former Jewish Babylonian captives taken into Medo Persia. When Babylon fell, those Jews who went into Medo Persia were those who chose not to return to Judea.

OMYAZ, speaking as אַיָּא ז, again reaffirms his intention to dwell in the midst of Jerusalem and set up his throne and rule there (Zech. 8:3). He says he will save his people from the East and the West and will bring them and they shall dwell in Jerusalem (Zech. 8:7-8)

As the house of Judah and the house of Israel were a curse among the heathen, so OMYAZ will save them and they shall be a blessing. (Zech. 8:13)

Many people and strong nations shall come to seek אַיָּא ז of Hosts in Jerusalem and pray before אַיָּא ז (Zech. 8:22). In those days, ten men shall take hold out of all languages of the nations, the skirt of him that is a Jew, saying we will go with you: for we have heard that Elohim is with you (Zech. 8:23). I believe this is a reference to Ephraim returning with 10 men (lost 10 tribes) to Zion. The “him that is a Jew” may be none other than OMYAZ HaMoshiach.

When the eyes of all of Israel (all 12 tribes) are toward אַיָּא ז, the Palestinians will be dealt with. The king (who ever rules the Palestinians) will be cut off (Zech. 9:1-6).

Zechariah 9:9 is a prophecy of the first coming of **OWYAZL** and its fulfillment is spoken of in John 12:12-15; Luke 19:30-38. It also points to who is being spoken of here as the setting is in the Second Coming. **OWYAZL** will make war cease (v.10) and will speak peace unto the heathen. His reign shall be over the entire earth.

We have been redeemed by the blood of the covenant as he has set the captives free from the pit where there is no water (v.11). **OWYAZL** is our salvation, our covenant (Isa.42:6; 49:8), we have been redeemed from sin and the second death. We have come to the source of living water and will never thirst again.

Both Ephraim and Judah are depicted here as being a bow in the hands of a mighty man to help **AYAZL** in the battle of Armageddon against the anti-messiah, who with his armies surrounding Jerusalem, will have taken the city at the very moment **OWYAZL** comes back to earth to deliver Israel. The trumpet will sound and **AYAZL** will defend Israel and will save them in that day as the flock of His people: for they shall be as stones of a crown, lifted up as an ensign upon the land. (Zech 9:15-16). Judah and Ephraim will be the only people fighting against the anti-Messiah. (Jer. 51:50; Isa. 27:13; Matt. 24:3) (Isa. 63:1-6; II Thess 1:7-10; Rev 19:11-21).

They shall be as mighty men because **AYAZL** is with them (Zech. 10:5). The riders of the horses that come against them shall be confounded (Isa. 41:11); 45:16; Jer. 51:47; Zech 12:4).

Zech. 10:6 And I will strengthen the house of Judah, and **I will save the house of Joseph, and I will bring them again to place them;** for I have mercy upon them: and they shall be as though I had not cast them off: for I *am* **AYAZL** their Elohim, and will hear them.

This is a wonderful prophecy that speaks of a future re-gathering of Judah and Israel (house of Joseph). **AYAZL** says He will have mercy on them (Lo-Ruhamah of Hos. 1:6). And it will be as though He had never cast them off (Lo-Ami of Hos. 1:9-10).

Paul speaks of this concerning Ephraim, which had become gentiles in Romans 9:25-26, that where it was said “Ye are not my people, there shall they be called the children of the living Elohim.” Peter also mentions this in I Peter 2:9-10, concerning born again believers from Pontus, Galatia, Cappadocia, Asia and Bithynia. He called them a chosen generation, a royal priesthood, an holy nation, a peculiar people which in time past were not a people (Lo-Ami), but now are the people of Elohim: Which had not obtained mercy (Lo-Ruhamah), but now have obtained mercy. These were believers from the 10 scattered tribes of Israel.

Zech. 10:7 And *they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in **AYAZL**.

8 I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased.

They would be sown among the people (gentiles) and they would remember him and He will bring them again also out of Egypt and gather them out of Assyria and will bring them into the land of Gilead and Lebanon. There will be so many of them that there would be no place

for them; that they would spill over. (Zech 10:7-10). They will spill over into Gilead and Lebanon.

It should be noted here, the Jews were never in Assyria, so this speaks of Ephraim Israel. Gilead was the ancestral home of Manasseh.

Chapter 12 deals with Jerusalem becoming a burdensome stone for all people. All of the people of the earth will gather against it. This is when **OWYAZL** comes down to fight for Israel and defend the inhabitants of Jerusalem. This is when he will seek to destroy all nations that come against Jerusalem. The Jews will then recognize **OWYAZL** as their Messiah and will mourn because they pierced him. Verses 11-14 tell of Israel's national day of salvation and repentance. This includes all 12 tribes as they see the nail scarred hands of their savior (Zech. 13:6).

One thing to be noticed here is that **OWYAZL**, as the word of **AYAZL**, speaks in the first person as if he were **AYAZL** himself. He only speaks those words he heard from his Father **AYAZL**. (John 12:49). We know this is **OWYAZL** because he says they shall look upon me whom they have pierced. (Also see John 19:37). Many times in the Old Testament, we find the phrase, "The word of **AYAZL**" came to Jeremiah or to Ezekiel and others, "and said..." As I have stated before, I believe this to be the pre-incarnate **OWYAZL** speaking his Father's words.

I have since learned of the concept of the "Greater and Lesser **AYAZL**" which more adequately expresses the above and exceeds my feeble attempt to explain what I was seeing in scripture. This was a concept that was also generally accepted by ancient Jewish sages to explain such occurrences in scripture as one **AYAZL** speaking to another **AYAZL**.

At this time, all prophets will cease to be. If any should prophesy, his parents will pronounce death on him because he is prophesying lies (Zech. 13:2-4). There will be no further need of prophets because **OWYAZL** himself will dwell with us.

Zech. 13:7 ¶ Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith **AYAZL** of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

This verse seems to be unconnected to this chapter. It probably refers to Messiahs' first coming. One thing is interesting about verse 7 and it is the word "fellow". This word is Strong's # 5997 "Awmeeth" from a primitive Hebrew root meaning "to associate with; companionship; comrade; kindred man; another fellow of the same kind and nature". It proves there is more than one person in the divinity. (I avoid the use of the word "Godhead"). This shepherd is a fellow Elohim. Only here is the word translated "fellow", elsewhere it is rendered "another" (Lev. 19:11; 25:17) and "neighbor" (Lev. 6:2). But, even these references uphold the idea that the meaning is another person of the same kind and nature. In this passage, both persons are called **AYAZL** (Zech 13: 7; 14:9). In verse 7, **AYAZL** calls the Messiah, my shepherd, the man that is my fellow, and says: smite the shepherd (my shepherd, not me) and the sheep will be scattered: And I (**AYAZL** of Hosts) will turn mine hand upon the little ones. If **AYAZL** calls another person, My shepherd and My fellow, then there must be **two persons** involved here.

Some have balked at my use of the word "persons" to refer to deity, however, in Webster's New World dictionary, in theology, any one of the three modes of being (trinity) are referred

to as “persons”. If the word ‘persons’ offends you, please substitute intellects, beings or entities, etc. as you see fit.

To say that **OWYAZL IS AYAZL**, the Father, as some allege causes me huge problems. John 1:18 and 1John 4:12 say that no man has seen Elohim at any time. However, Exo. 24:11 indicates that the nobles of the children of Israel did see Elohim and ate before Him. So do we have a contradiction here? No. No man has ever seen the Father, except the Son. As I stated earlier, I believe the pre-incarnate **OWYAZL** appeared at various times in the Old Testament in the stead of **AYAZL** and spoke in the first person, the very words His Father gave Him to say. This is affirmed in John 8:28 and 8:38.

John 8:28 Then said **OWYAZL** unto them, When ye have lifted up the Son of man, then shall ye know that I am *he*, and *that I do nothing of myself*; but as my Father hath taught me, I speak these things.

Now back to the study:

During the tribulation, two parts of the inhabitants will be cut off in the land of Israel. The third part will be brought through the fire and refined as silver and gold. They will call upon the name of **AYAZL** (not some title) and **AYAZL** will hear them. He will say, “It is my people and they will say, **AYAZL** is my Elohim (Zech. 13:8-9; Isa. 4:2-5; 40:2; 48:9-10; 51:17-23; 52:9; Jer. 31:1-2; 33:8; 50:20; Ezek. 22:18-22; Zeph. 1:4).

Zech. 14:1 ¶ Behold, the day of **AYAZL** cometh, and thy spoil shall be divided in the midst of thee.

- 2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.
- 3 Then shall **AYAZL** go forth, and fight against those nations, as when he fought in the day of battle.

See also Zech. 12:2-4; Eze. 38:16; Isa. 29:6-8; 31:5-9; 34:2-10; Jer. 25:29-33; 30:10-11; 46:27-28; Eze. 38:16; Joel 2:20; 3:1-2,16-20; Amos 1:2; Luke 21:20-24

We will return with **OWYAZL** to Jerusalem (Zech. 14:5) and **OWYAZL** will be king over all the earth in that day (v.9).

Zech.14:16 ¶ And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, **AYAZL** of hosts, and to keep the feast of Tabernacles.

This verse proves the feasts are not just Jewish feasts, and are done away with as far as the church is concerned. Everyone will keep the feast of tabernacles in the Millennium or they will experience a severe lack of rain. (v.17). And worse yet, if they still refuse, then they will receive “the plague”. This plague is mentioned in v.12. It is highly recommended this Feast be kept. Our savior became flesh and tabernacled among men.

MALACHI

Malachi was written about 557-525 B.C.E. It means in Hebrew, "My messenger".

One thing I want to point out in Malachi is a couple of verses that Pastors frequently quote to fill their coffers. Mal. 3:10-11 about bringing all your tithes into the storehouse, that there may be meat in mine house... But, how often do you hear them quote one of the last things said in the Old Testament?

Mal. 4:4 ¶ Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgments.

This is the last commandment in the Old Testament. Does it stand to reason that if the law was to be abolished, as many teach, this admonition would have been here?

OWYAF in his first sermon, said in Matt. 5:17-19:

- 17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.
- 18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.
- 19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

AFYAF called "heaven and earth" to record against Israel that He set before them life and death, blessing and cursing. They were to choose whether to keep Torah or not (Deut. 30:19. (See also Deut. 4:13, 26-30; 31:28).

OWYAF knew that in the latter days men would teach that the law had been abolished. In his very first sermon, the Sermon on the Mount, he addressed this very point. He stressed to them, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law (torah) till all be fulfilled.

He was reminding them that "heaven and earth" had been called to record against them to choose life or to choose death. Only if heaven and earth (all of creation) passed away could this record against them be revoked.

This indicates the permanency of the law (Torah) which would remain in effect as long as heaven and earth existed. OWYAF wasn't mistaken about the law and he didn't lie. He said it wouldn't become void. If it did, as some maintain, then he did not tell us the truth and he cannot be the Messiah and we are still in our sins. The Torah is eternal.

The scriptures in Deuteronomy are particularly important because they tell us in Deut. 4 13-

30) that it is the Ten Commandments He is talking about and warns us about forgetting them. He calls heaven and earth to witness against them that they would utterly perish from off the land and He would scatter them among the nations. He says in Deut. 4:30 that when they are in tribulation and all the curses come upon them, even **in the latter days**, that if they turn back to Him and obey His voice, He would not destroy them. Shouldn't we begin to keep the 3 and 4th commandments?

MORE NEW TESTAMENT REFERENCES TO THE 10 TRIBES

Let's look at some more scriptures other than the ones already mentioned that are in the New Testament (Renewed Covenant) that refer to the 10 tribes of Ephraim Israel.

Matt. 19:28 – **OWYAF** tells the disciples they will sit upon 12 thrones judging the 12 tribes of Israel. Obviously, for all 12 tribes to be judged, the lost 10 will have to be restored (also see Luke 22:30).

Matt. 21:43 – **OWYAF** tells the priests and the elders of the Jews that the Kingdom of **AFAF** shall be taken from them and given to a nation (tribe) bringing forth the fruits thereof. The kingdom was taken from the Jews and given to Israel (the elect), for the last 2,000 years have mainly been gentiles (made up mostly of Israelites who have forgotten their heritage).

Matt. 24:14 - When the disciples asked **OWYAF** about the sign of his coming and the end of the age, one of the things he told them in Matt.24:14 was that this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then the end shall come. This I believe to be the message the two witnesses of Revelation will preach. They will preach the good news of the restoration of the kingdom of Israel, essentially the two house message we now proclaim.

Luke 1:33 – **OWYAF** shall reign over the house of Jacob forever; - this includes all 12 tribes of Israel.

Luke 4:27 – And many lepers were in Israel in the time of **Eliseus**, the prophet. This doesn't refer to the 10 tribes, but I wanted to call your attention to a blatant bad translation. (like using the word "Easter" instead of Passover in Acts 12:4.) The prophet in the Old Testament they are referring to was **Elisha**. Elisha means, "My El is savior". Eliseus literally means, "My El is Zeus". This was no accident that this was translated in this manner. Similar things have been done in other places by the translators of the KJV version of the bible. It pays to be alert to things like this. This is the reason I reject the name "Jesus". Our savior's name is **OWYAF**, the "Salvation of Yah or **AFAF** saves". The other is not even remotely close.

John 1:14-16 – **OWYAF** is the good shepherd (Ezek. 34:12) and said "Other sheep I have which are not of this fold." (He is speaking to the Jews referring to Ephraim Israel) " , them also must I bring, and they shall hear my voice; and there will be one fold and one shepherd". (See also Ezek. 37:24 – The two sticks of Israel prophecy).

John 11:51-52 – Caiaphas the high priest prophesied that **OWYAF** should die for that nation (Jews) and not for that nation (tribe) only, but that "he should gather together in one the children of **AFAF** that were scattered abroad." This ought to make chills run up your spine.

This is speaking of Ephraim Israel which were scattered in 721 BCE. Judah was back in their land when this prophecy was made, so it can't be referring to them. This also proves that the 10 tribes didn't return during Hezekiah's reign and during the Josiah revival as some try to allege. Only Judah returned from Babylon as a nation. There were a few from the other 10 tribes, but not on a national basis. There was an innumerable host of Israelites that were still in exile according to Josephus during **OWYAZL**'s ministry. These are the lost sheep of the house of Israel (Matt 10:6, 15:24).

Acts 2:36, 39 – Spoken to all the house of Israel and in verse 39, it says “For the promise is unto you, and to your children, and to all that are **afar off**, even as many as **AYAZL** our Elohim shall call.” Again, Ephraim is described in many verses as being “afar off.”

Acts 26:6-7 - Paul refers to the promise of **AYAZL** to their fathers; unto which promise our 12 tribes.....hope to come. Again, this proves Paul was expecting the restoration of the kingdom to Israel in which all 12 tribes hope to come.

Paul spoke a lot about the return of the Lo-Ami (not a people). He referred to them as gentiles. If you trace the migrations of the Celts and Scythians, you'll see that Paul went to them first, as the lost sheep of the House of Israel. I have already covered the Lo-Ami of Romans 9 and 10.

Rom. 10:11 - ...salvation is come unto the gentiles, for to provoke the Jews to jealousy. These gentiles are the Lo-Ami of Rom. 10:19.

Rom. 11:17-28 - This is where Paul is calling the gentiles a “wild olive tree” that are grafted into the natural olive tree. All must be grafted into the tree of Israel for salvation is of the Jews (the natural tree and the Messiah). This is the two stick prophecy where they are both grafted into one tree. It is called **a mystery** in verse 25, that blindness in part is happened to Israel (Judah and Ephraim), until the **fullness of the gentiles** be come in. This is the Melo HaGoyim of Genesis 48:19. This was spoken to Joseph by Jacob concerning **Ephraim**. And so **ALL** Israel shall be saved: (v.26). Salvation will come to all 12 tribes, to the elect – those who accept **OWYAZL**. They are all grafted into the natural olive tree (Israel). Those Jews who reject **OWYAZL** will be broken off the tree and the gentiles who reject him will not be grafted in. All Israel is not Israel. The blindness is upon both houses of Israel at present. Judah rejects the Messiah and Ephraim rejects the Torah. Each one needs both to be complete in one.

The Corinthians were most likely Ephraimites: Paul admonishes them to keep the Feast in I Cor. 5:8 and also says he would not that they be ignorant, how that all our fathers were under the cloud, and all passed though the sea (I Cor. 10:1-2). Did you ever wonder that if the law is done away, why did Paul keep the Feasts and tell the Corinthians to do likewise?

The Galatians were also most likely Israel in Exile, in fact, the word for exile in Hebrew is “galut”(GLT). This is the same root as the name Galatia or Galut-yah, which means “exiles of **AYAZL**.”

Hebrews 8:8 – This is speaking about changes in the priesthood. The important thing I want to show here is that it is with the house of Israel **and** with the house of Judah. The renewed covenant is only made with the House of Israel and the House of Judah, no one else. However, one becomes Israel by belief in **OWYAZL** and is grafted into the Olive tree of Israel.

Hebrews 12:23 – “To the general assembly and the church of the firstborn...”. You can interpret this two ways. You could say it is the church of **OWYAZ**, as the firstborn from the dead, or it could refer to Israel. Israel is called by **AYAZ**, His eternal firstborn. Exo. 4:22. Ephraim is also called **AYAZ**'s firstborn in Jer. 31: 9.

James 1:1 - The Book of James is written to the 12 tribes which are scattered abroad. The real name of James is Jacob. It was called James in honor of King James who sponsored the KJV translation.

The above, again proves the twelve tribes were scattered at the time of the writing of the book of James and had not been gathered at this time, as some claim. Many of the Jews remained in Babylon and did not return, so were also included in those scattered abroad. Reference to these is found also in I Pet. 5:13.

We have already touched upon I Peter as being written to the northern kingdom (Israel) in exile.

The second epistle of John was written to the Northern Kingdom in exile as she is called the elect lady in **2 John 1:1**. And in verse 13 it says, “The children of thy elect sister greet thee. The Northern Kingdom's sister is Judah. They are called sisters in Ezek. 23:4.

Rev. 7:4-8 – This is a list of those tribes in which the 144,000 are sealed of all the tribes of the children of Israel. I had some preacher tell me that since Ephraim is not mentioned here, he is excluded from salvation. I told him his ignorance was showing, because this list includes the tribe of Manasseh and **the tribe of Joseph**. Joseph had two sons that had tribes named for them. They were Manasseh and Ephraim. Who did he think was being referred to as the tribe of Joseph? It can only be **Ephraim** since Manasseh was already mentioned.

Rev. 21:12 – The holy Jerusalem has 12 gates on which the names of the twelve tribes of the children of Israel are written. Proves **AYAZ** has not discarded the 10 tribes of Ephraim Israel. Some teach too that the church has replaced Israel. Is there a “church” gate named here anywhere?

There are more references to the 10 tribes in exile in the New Testament that I haven't listed above. The apostles and early church understood there was to be a future reunification of the kingdom and assumed those to whom they wrote the epistles understood this also. This basic understanding of the early church was such that nothing needed to be said about the Law being eternal or swine's flesh still being unclean and never considered to be food. They all knew it. Peter recognized that Paul's words were not always understood and were being twisted, to the destruction of those unstable individuals.

2 Peter 3:15 And account *that* the longsuffering of our Lord *is* salvation; even as our beloved brother **Paul** also according to the wisdom given unto him hath written unto you;

16 As also in **all his epistles**, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

I find in my own studies, that when there seems to be a conflict or contradiction in things said, it is my own understanding that is at fault.

This concludes my study on the Two House of Israel Restoration in the latter days. I wouldn't have spent weeks putting this together if I wasn't absolutely convinced beyond any shadow of a doubt of the validity of this premise. I pray you will go back and look at all the scriptures I have listed and ask the Ruach HaKodesh (Holy Spirit) to reveal to you whether or not these things are so. This study is somewhat complicated in that it is not something that is generally taught in the church. To really get a grasp of what I am teaching may require going back over this study several times. It is vitally important that the reader understand that the prophecies concerning Israel in the end times are not only for the Jews, but in most cases are for those who are still in the churches. As a believer in **OWYAF**, YOU are Israel! Most of the end time prophecies are in the "Old Testament" and are largely ignored by the churches today. They pertain directly to you!

There may be places in which you may not agree with me. That's OK, I am fallible, but the word of **AFAF** isn't. I may have included some scriptures that have already happened in the past. I don't think they would change anything. I find that prophecy often times has multiple fulfillments.

When I became aware of the Two House Restoration, my understanding of prophecy blossomed. The scriptures suddenly just opened up and became understandable. I feel I have been blessed with this knowledge of what is to transpire and who we are in **OWYAF** and what is in our future.

I don't believe a person can fully understand the New Testament without a good grasp of the Old Testament. The Old Testament was all the early church had until letters began to be written to the various assemblies. These letters usually referred to some doctrine found in the Old Testament and explained it either as having its fulfillment in the ministry of **OWYAF** or their future applications. Paul's audience was mostly Jews who were familiar with Torah and the prophets. They knew what Paul meant when he was talking about the law. Paul didn't have to go into detail and explain the basic tenets of the law and what part of the law he was making reference to (Sacrificial law, moral law, etc.).

Is it possible, that mainstream Christianity has been mistaken regarding the abolishing of the law? Undoubtedly! After all, we see in Rev. 12:17; 14:12 and 22:14 that the Saints of **AFAF** are those who have the testimony of **OWYAF** AND keep the Commandments of **AFAF**. They need to come back to Torah, keep the Ten Commandments (all ten of them), the Sabbaths and Feasts. They need to dump their substitute "holy" days that were derived from pagan sources. (Xmas, Easter, Halloween, etc.). Turn back from fables and doctrines of demons and men to the pure word of **AFAF**. Develop a love for the truth and you will be blessed by it. Our Father will then reward you by keeping you from the strong delusion that is come upon all the earth (2 Thess. 2:10-12).

Brick Parrish
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E-mail address:
Brickp@HCTC.NET

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And They Did Evil in the Sight of YHWH.

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