

THE DAVAR BIBLE SCHOOL

Bible

CORRESPONDENCE COURSE

LESSON 6

An Open Letter from the Dean

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- James Trimm

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LESSON 6

Yeshua ("Jesus of Nazareth") did not come to found a new religion, he came to be Messiah of the old one. Yeshua lived his entire life without ever violating Torah, yet creating a new religion itself would have been a Torah violation. The original followers of Yeshua were not part of a new religion, they were a sect of Judaism. Not one "New Testament" writer refers to himself as being a "Christian" yet Paul continually identifies himself as Jewish (Acts 21:39; 22:3) and on one occasion he even declares "I am a Pharisee" (Acts 23:6).

Now within many Christian circles there is a teaching that says that originally Judaism was the true faith but that it has now been replaced by a new faith "Christianity" which is now the true faith. This theology is totally counter to the teachings of the "New Testament". The "New Testament" is plain in telling us that there is one true faith (Eph. 4:5) which was given once and for all time (Jude 1:3). This means that the theology that claims that Christianity is a true faith which has replaced Judaism which had been the previous true faith is absolutely false! There is, according to the "New Testament" itself ONE TRUE FAITH and it was ONLY GIVEN ONCE. Christianity is too young to be that ONE true faith that was ONCE given, that ONE true faith that was ONCE given therefore MUST be Judaism!

The first believers in Yeshua were a Jewish sect known as "Nazarenes" or in Hebrew "Netzarim" (Acts 11:19; 24:5). The "church father" Jerome (4th Cent.) described these Nazarenes as those "...who accept Messiah in such a way that they do not cease to observe the old Law." (Jerome; On. Is. 8:14). And elsewhere he writes:

Today there still exists among the Jews in all the synagogues of the East a heresy which is called that of the Minæans, and which is still condemned by the Pharisees; [its followers] are ordinarily called 'Nazarenes'; they believe that Messiah, the son of God, was born of the Virgin Miriam, and they hold him to be the one who suffered under Pontius Pilate and ascended to heaven, and in whom we also believe."

(Jerome; Letter 75 Jerome to Augustine)

The fourth century "church father" Epiphanius gives a more detailed description:

But these sectarians... did not call themselves Christians--but "Nazarenes," ... However they are simply complete Jews. They use not only the New Testament but the Old Testament as well, as the Jews do... They have no different ideas, but confess everything exactly as the Law proclaims it and in the Jewish fashion--except for their belief in Messiah, if you please! For they acknowledge both the resurrection of the dead and the divine creation of all things, and declare that G-d is one, and that his son is Yeshua the Messiah. They are trained to a nicety in Hebrew. For among them the entire Law, the Prophets, and the... Writings... are read in Hebrew, as they surely are by the Jews. They are different from the Jews, and different from Christians, only in the following. They disagree with Jews

because they have come to faith in Messiah; but since they are still fettered by the Law--circumcision, the Sabbath, and the rest-- they are not in accord with Christians.... they are nothing but Jews.... They have the Goodnews according to Matthew in its entirety in Hebrew. For it is clear that they still preserve this, in the Hebrew alphabet, as it was originally written.
(Epiphanius; Panarion 29)

Nazarene Judaism maintains a belief in Yeshua as the Messiah. We do not leave the Jewish identity, heritage and culture to "convert" to a new or foreign religion. To some the concept of Jews believing in Yeshua and practicing Judaism to a contradiction in terms. The common wisdom is that on the one side you have Jews and Judaism, and on the other you have Gentiles and Christianity. However in the first century there were literally hundreds of thousands of Jewish followers of Yeshua (Acts 2:41, 47; 4:4; 6:7; 9:31; 21:20) they were zealous for the Torah (Acts 15:19-21; 21:17-27) and met in synagogues (James 1:1, 2:2). The big question then was, had Yeshua come for the Gentiles as well (Acts 10; Acts 15). The greatest paradox in history eventually occurred, for today people question how one can follow Yeshua and remain Jewish.

Today we are seeking to put Yeshua back into the context of first century Judaism. Nazarene Judaism is a spiritual renaissance, a revival, a return to the pure faith of first century Nazarenes. A return to the Tenach and to the root of the olive tree (Rom. 11).

As the prophet Jeremiah tells us:

Thus says YHWH, "Stand by the ways and see and ask for the ancient paths,
Where the good way is, and walk in it: And you shall find rest for your souls...."
(Jer. 6:16)

Who is a Jew?

The Jewish people are a distinct people not to be reckoned among the nations, as we read in the Torah:

..lo, the people [Heb: *AM*] shall dwell alone,
and shall *not* be reckoned among the gentiles [Heb: *GOYIM*].
(Num. 23:9)

Ruth, who was born a Moabite, became a part of this people [Heb: *AM*] that are not to be reckoned among the gentiles:

And Rut said: 'Entreat me not to leave you, and to return from following after you; for whither you go, I will go; and where you lodge, I will lodge; your people shall be my people, and your Elohim my Elohim;

(Ruth 1:16 HRV)

Thus Ruth became a non-gentile, she became a Jew. This is why we read in the book of Ester of certain Persians who “became Jews”:

And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had gladness and joy, a feast and a good day. And many from among the peoples of the land became Jews; for the fear of the Jews was fallen upon them.

(Ester 8:17 HRV)

Now let us look at Exodus 12:43-49:

And YHWH said unto Moshe and Aharon: 'This is the ordinance of the Pesach: there shall no alien eat thereof; but every man's servant that is bought for money, when you have circumcised him, then shall he eat thereof.

A sojourner and a hired servant shall not eat thereof.

In one house shall it be eaten; you shall not carry forth aught of the flesh abroad out of the house; neither shall you break a bone thereof.

All the assembly of Yisra'el shall keep it.

And when a stranger shall sojourn with you, and will keep the Pesach to YHWH, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land; but no uncircumcised person shall eat thereof.

One Torah shall be to him that is homeborn, and unto the stranger that sojourns among you.'

(Ex. 12:43-49 HRV)

Now there are a number of things we can learn from this passage:

1. All the "Assembly" of Israel must eat the Passover.
2. No uncircumcised male can eat the Passover.

From these two facts we may conclude that:

If all the Assembly eat the Passover,
and if no uncircumcised males eat the Passover,
then no uncircumcised males are part of the Assembly.

This is an inescapable categorical proposition drawn from the plain statements in Exodus 12:43-49.

Now from Acts 15 we also know that one does not have to be circumcised to be saved. Thus we can add another fact to our reasoning:

3. Some uncircumcised males are saved.

Now if no uncircumcised males are part of the Assembly,
and if some uncircumcised males are saved,
Then some saved persons are not part of the Assembly.

Again this is an inescapable categorical proposition draws from the facts plainly laid out in Ex. 12:43-49 and Acts 15.

There are in fact some saved persons who are not part of the Body of Messiah, the Assembly of Israel.

Now this brings us to the Immersion of the Ruach HaKodesh. Paul writes of this immersion:

"For as the body is one, and hath many members, and all the members of that one body,
being many, are one body: so also is Messiah.
For by one Spirit are we all immersed into one body, whether we be Jews or Gentiles,
whether we be bond or free; and have been all made to drink into one Spirit."
(1Cor. 12:12-13)

From this we can determine that all members of the Body of Messiah, the Assembly of Israel have received the immersion of the Ruach HaKodesh. Since we have already determined that some saved persons are not part of the Body of Messiah then it stands to reason that some saved persons who are not part of the Assembly of Israel may not have received the immersion of the Ruach HaKodesh. This is a fact confirmed in Acts 8:15-17 where we read about a group of Samaritans who had been saved, but had not yet received the immersion of the Ruach HaKodesh:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: Who, when they were come down, prayed for them, that they might receive the Ruach HaKodesh:
(For as yet he was fallen upon none of them: only they were immersed in the name of the Lord Yeshua.)
Then laid they their hands on them, and they received the Ruach HaKodesh. "
(Acts 8:15-17)

Thus also Acts refers to "...the Ruach HaKodesh which Elohim has given to them which OBEY him." (Acts 5:32).

Many Christians have come to use the term "Judaizers" to describe Paul's opponents in the book of Galatians, who by their interpretation were wrongly teaching Gentiles to keep the Jewish Law.

Sadly many in the Messianic Jewish movement have brought this term into the movement with them as part of their "baggage" left over from Christianity.

I have talked to many in the movement who used this term and when I asked them they were CERTAIN the word "Judaizers" came right out of the Bible. When I have challenged them to find this word in the Bible they eventually come back and admit that this word is not there and are shocked because they were so sure that it was. This illustrates how completely this word and the thought behind it have been infused into people. In fact just recently I heard a speaker at a Messianic event use this word to attack those who would teach things Jewish to Ephraimites.

The truth is that the term "Judaizer" as it is used by Christians today is a HIGHLY anti-semitic term which I personally find offensive. The way in which this term is used today implies that that which is Jewish is bad. To Christianize is ok, to gentilize is fine, but to Judaize is bad. Why should "Judaizing" be bad? Why should it be thought of as evil to teach Judaism?

The truth is that these persons are not even using the terms "Judaize" and "Judaizer" according to their proper meaning.

The term "Judaize" (*ioudaizo*) comes from Gal. 2:14 (which we will examine later). Let us examine the ancient usage of the words "Judaize" and "Judaizer".

The earliest usage of the word "Judaize" is to be found in the Greek LXX translation of the Book of Ester. In Ester 8:17 we are told that in the wake of the Jewish victory and the institution of Purim, many of the people in Persia "became Jews" (*yahad*) (Strong's Hebrew# 3054) The Greek translator of the Greek LXX version of Ester 8:17 renders this with the statement that they "were circumcised and Judaized (*ioudaizo*) (Strong's Greek# 2450)".

Josephus writes of the Roman Commander Metilius who was commander of the Roman garrison in Jerusalem. Josephus writes that he "saved his life by entreaties and promises to Judaize (*ioudaizo*) and even to be circumcised" (Jewish War, 2.17.10). Elsewhere Josephus tells us that when the Syrians thought they had brought the Jews to ruin, they "had the judaizers (*ioudaizontas*) in suspicion also".

In all of these contexts it appears that "to Judaize" means to convert to Judaism and a "Judaizer" is a person who has "Judaized" (i.e. has converted to Judaism).

Now lets look at Gal. 2:14 from the Greek:

"I [Paul] said to Kefa before them all, 'If you, though a Jew, live like a Gentile and not like a Jew, how can you compel the Gentiles to Judaize (*ioudaizo*).'"

Where the Greek has "Judaize" the Aramaic of Galatians has "live as the Jews".

It appears here also that to "Judaize" is to convert to Judaism. Here it is not Kefa that Judaizes but those he teaches. It is important to note that Paul is not accusing Kefa of causing Gentiles to Judaize, but of wrongly acting like an Aramaean rather than a Jew should because he was only associating with Jews and giving Gentiles the cold shoulder. He was judging people racially. Paul was not accusing Kefa of teaching Judaism of racial prejudice.

Next we see the term "Judaize" used by Ignatious of Antioch (c. 98 C.E.). Ignatious was the founder of the Anti-nomian Christian religion. His clearest statement of his split of what he termed "Christianity" from Judaism is to be found in his letter to the Magnesians:

Be not deceived with strange doctrines;
nor with old fables which are unprofitable.
For if we still continue to live according to the Jewish Law,
we do confess ourselves not to have received grace...

let us learn to live according to the rules of Christianity,
for whosoever is called by any other name
besides this, he is not of God....

It is absurd to name Jesus Christ, and to Judaize (*ioudaizo*).
For the Christian religion did not embrace the Jewish.
But the Jewish the Christian...
(Mag. 3:1, 8, 11)

"Judaizers" are not persons who teach Judaism, they are persons who have chosen to convert to Judaism. To "Judaize" is not to teach Judaism, but to convert to Judaism. Ignatious, the founder of the new anti-nomian Christian religion, was the first to characterize it as wrong to "Judaize".

The words "Judaize" and "Judaizer" as they are used by most Christians (and sadly even Messianic Jews) today to characterize the teaching of Judaism as evil are highly offensive and should not be used in that manner.

The Two Houses of Israel

After the time of Solomon the Kingdom of Israel split into two kingdoms known as the two Houses of Israel. The Southern Kingdom became known as the Kingdom of Judah. The Northern Kingdom became known as the Kingdom of Israel. This Northern Kingdom was also often called "Ephraim" after its most prominent tribe. 2Kings 17 tells us of how the Assyrian king Sargon II took the ten tribes of the Northern Kingdom captive in 723 BCE and resettled them so that "none was left except the tribe of Judah" (17:18). These came to be known as "the Lost Ten Tribes of Israel". They were divorced by YHWH (Jer. 3:8) but there was yet a promise of an eventual reunion of the two

houses of Israel (Is. 11:11-12; Jer. 3:6-18; Hosea 1-3; Amos 9:8-10; Obad. 15-21; Micah 2:12-13; 5:3-15; Zech. 8:13; 9 & 10; Ezekiel 34-37 esp. 37).

Part of the reason that the split took place is that Ephraim would not be under the authority of Judah. As a result they rebelled and established their own authority, their own priests and their own sanctuary. They also mixed the true religion of Torah with paganism.

What became of these “Lost Ten Tribes”? The apocryphal book of 4th Ezra (2Esdras) tells us that they went to a region known as “Artzaret”, but this is of little help in actually locating them, because this is simply a contraction of the Hebrew phrase meaning “another land”:

39: And whereas you saw that he gathered another peaceable multitude unto him;
40: Those are the ten tribes, which were carried away prisoners out of their own land in the time of Hoshea the king, whom Shal'man'aser the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.

41: But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt,

42: That they might there keep their statutes, which they never kept in their own land.

43: And they entered into Euphrates by the narrow places of the river.

44: For Elyon then showed signs for them, and held still the flood, till they were passed over.

45: For through that country there was a great way to go, namely, of a year and a half: and the same region is called *Artzaret*¹.

(2nd Ezra 11:39-46 (13:39-46) HRV)

The first century Jewish writer Josephus seems to have known something of them, he says only that they were “beyond the Euphrates” and had a large population in his day:

...the ten tribes are beyond the Euphrates until now, and are an immense multitude, and not to be estimated by numbers.

(Josephus; Ant. 11:5:2)

According to the Midrash Rabbah the Lost Ten Tribes migrated beyond a river known as the "Sabatyon"

The ten tribes were exiled to within the region of the river Sabatyon...

(Midrash Rabba, Sh'lach 16).

¹ Hebrew: ארץ זרתי “another land” compare Deut. 29:27(28)

The identity of this river has remained a mystery. The primary clue to the identity of the mysterious Sabatyon river is also found in Midrash Rabbah which quotes Rabbi Akiba as saying:

...the river Sabatyon carries stones the whole week but allows them to rest on the Sabbath.
(Genesis Rabbah 11:5)

Similarly the Talmud says:

Let the river Sabatyon prove that the Seventh day is the Sabbath.
(b.Sanh. 65b)

The prophet Ovadyah (Obadiah) speaks of the destination of the House of Israel as follows:

And the captivity of this host of the children of Yisrael, that are among the Kena'anites, even unto *Tzarfat*, and the captivity of Yerushalayim, that is in Sepharad, shall possess the cities of the South.
(Ovadyah 1:20)

Where is Tzarfat? Tzarfat is the Hebrew word for "France". In fact, if you were reading a newspaper in Israel today, and it referred to France, the word used would be "Tzarfat".

Rashi's commentary to Ob. 1:20 says: "Tzarfat is the kingdom of France."

Recently research has been conducted by Orthodox Jewish Israeli scholars which traces the migrations of these Lost Ten Tribes. Two of these scholars are John Hulley (Yochanan ben David) and Yair Davidy.

John Hulley recently published a paper in the Israeli journal *B'Or Ha'Torah* (In the light of Torah) in which he traced the migrations of these "Lost Tribes" north west, across the Bosphorus straits between the Mediterranean and the Black sea.

Yair Davidy has written three books under the Rabbinic approbation of Orthodox Israeli Rabbi Abraham Feld. These are *The Tribes; Ephraim and Lost Israelite Identity*. Yair Davidy's thoroughly documented research has shown that the Lost Ten Tribes, which had been transplanted to the outskirts of Assyria came to be known as the Sakeans (they were previously known as Yitzakheans or in Aramaic Isakeans). These Sakeans are known to have migrated northwest and made their way into Europe to become the Scythians (S'kitheans) and Saxons (Saksons). Davidy's research has shown that other tribal groups of the Lost Ten Tribes also emerged in Europe under names similar to those of the Tribe of Israel, such as: Galics (Galileans); Danes (Dans); Cimereans (Simeons); Goths/Gots (Gads "Gad" is pronounced in Hebrew as "God").

Dr. James Tabor of the University of North Carolina has said:

Based on this and much additional research it can be definitely be shown that significant portions of the Lost Tribes migrated northwest, toward Europe and are to be found today among the Anglo-Saxon-Celtic and associated peoples. In other words the tribes are largely located today in the United States, Great Britain, northwestern Europe, Australia, New Zealand and other scattered areas. They are primarily Protestant... (Restoring Abrahamic Faith; James Tabor; page 46)

Dr. Tabor has also said:

This is not the so-called "Anglo-Israel" theory of many of the racist groups. This is hard-core historical research as to where these tribes actually migrated. (Remarks on the Return of the Lost Tribes; James Tabor)

As these Ephraimites migrated northwest into Europe they brought their pagan gods and goddesses with them. Thus the Babylonian goddess Ishtar became the Anglo-Saxon goddess Eostre and Ba'al Gad became "God" . They worshiped these pagan gods in temples they called "KIRKS" .

These same people eventually became Christians. As you will recall we noted in the last chapter that Pope Gregory wrote to Augustine the first missionary to the British Isles (C.E. 597):

Do not destroy the temples of the English gods; change them to Christian churches. Do not forbid the "harmless" customs which have been associated with the old religions; consecrate them to Christian use.

Thus the Anglo-Saxons continued to worship "God"; celebrate "Easter" and worship in their "Churches" (Kirks).

It is by-and-large these western European peoples that eventually became Protestantism.

Now there is no shortage of Tanak passages which promise an eventual reunion of these two houses. However it must be remembered, that the House of Israel was divorced by YHWH (Jer. 3:8) while Judah yet rules of YHWH (Hosea 11:12). The hope of the House of Israel is the reunion of the two houses. This is not accomplished, as some have taught, by merging these two houses on equal terms, and it is not accomplished by an Ephraim that persists in doing its own independent thing apart from Judah since that was Ephraim's fatal error in the first place.

Northern Kingdom rebelled against the rightful king, High Priest and Temple. They established their own non-Davidic King, their own High Priest and their own Temple at a new location in the Northern Kingdom. They were unwilling to submit to the rulership of the House of Judah. They, in effect, started their own new religion. An Ephraimite religion, under Ephraimite authority.

In Jeremiah Chapter 3 the two houses of Israel are discussed. Notice that Israel and Judah are allegorical sisters in this prophecy (Jer. 3:6-7) In Jer. 3:8 YHWH says:

And I saw that for all the causes for which backsliding Yisra'el had committed adultery, I had put her away and given her a certificate of divorce; yet her treacherous sister Yehudah did not fear, but went and committed whoring too.
(Jer. 3:8 - The Scriptures Version)

However YHWH did not divorce Judah as well, as that would have left no remnant. Instead the Prophet Hosea compares the two Houses of Israel this way:

"Ephrayim has surrounded Me with lying,
and the house of Yisra'el with deceit.
But Yehudah is still wandering with El,
and is true to the Set-apart One."
(Hosea 11:12 - The Scriptures Version)

While the House of Israel abandoned the one true faith, a remnant of the House of Judah remained faithful to the one true faith. Since the one true faith had now become the faith of only the House of Judah, it had come to be called "Judaism".

No one knows just when the one true faith came to be known as "Judaism". The earliest known usage of the term "Judaism" in written literature is 2Maccabees 2:21 where it is said that the Maccabees, fighting the Greeks are described as "those who strove zealously on behalf of Judaism". The term Judaism was in common use well before the first century being commonly used by writers such as Josephus and Philo.

Paul himself uses the term "Judaism" in Galatians 1:13 to describe his own faith (see Acts 23:6 for proof that this passage was comparing Paul's former life in Judaism with his current life in Judaism).

In the first two chapters of Isaiah we see a prophetic rebuke of each of the Two Houses of Israel. Isaiah 1:1-23 contains a prophetic rebuke "concerning Judah and Jerusalem" (1:1) while Isaiah 2:5-22 contains a prophetic rebuke directed at the "House of Jacob" (2:5).

The House of Judah ("Judah and Jerusalem") is observing Torah in some way... they are offering sacrifices and incense and observing new moons and sabbaths and the calling of

assemblies (1:13). But note that Isaiah 1 calls them "YOUR new moons" and "YOUR appointed feasts" but the Torah calls them "My appointed feasts" etc..

This is why YHWH's nefesh (soul) HATES their appointed feasts (1:14). The House of Judah is observing Torah, but in an empty way (because they have violated Deut. 18:15-18 in rejecting Messiah). Their Torah observance is empty and meaningless because it has lost the Soul of the Torah the Messiah himself.

The House of Israel (also called the "House of Jacob") is rebuked for having turned from the "light of YHWH" (2:5) (i.e, the Torah see Isaiah 8:20); forsaking "your people" (2:6) and turning to idolatry (2:7).

But in Isaiah 1:9 there is a key passage:

Except YHWH of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah.

Note that this verse takes place in YHWH's rebuke of the House of Judah. While the House of Jacob abandons the Torah and their own people (the House of Judah) and turn to idolatry, and most of the House of Judah observes Torah in an empty way (having rejected the Messiah) there is a remnant of the House of Judah which has not rejected Torah or the Messiah.

In a footnote to Isaiah 1:9 the Ryrie Study Bible has the following comment:

"Quoted in Rom. 9:29 with reference to Christian Jews."

Now I do not always agree with Ryrie's comments and I certainly do not agree with the usage of the term "Jewish Christians", what Ryrie would call "Jewish Christians" we would identify as "Nazarene Jews"

However it is very important that Romans 9:29 does quote Isaiah 1:9 with reference to Nazarene Jews. The "remnant" of the House of Judah in Isaiah 1:9 does in fact refer to Nazarene Judaism.

This brings us to the encounter between Yeshua and an Ephraimite woman (a Samaritan). There is no doubt that this Samaritan woman is to be counted as an Ephraimite because she refers to "our father Jacob" (Jn. 4:12) and Yeshua makes no attempt to correct her on this point. (Note she mentions the two different places of worship on different mountains in 4:20). Then Yeshua tells her her religion is false and that the Jewish religion is the one true faith saying:

"You worship what you do not know.
We worship what we know,
because the deliverance is of the Yehudim.
"But the hour is coming, and now is,

when the true worshippers shall worship
the Father in spirit and truth,
for the Father also does seek such to worship Him.
(Jn. 4:22-23 - The Scriptures Version)

Yeshua makes it clear that the "true worshipers" are the Jews who practice Judaism "in spirit and truth" as opposed to an Ephraimite religion. ("in spirit and truth" - a reference to the Torah - see Ps. 119:142, 151; Ezek. 36:27).

Moreover Paul writes:

"...what is the advantage of the Jew? Or what is the profit of
circumcision? Much in everything!..."
(Rom. 3:1-2)

Now the question is: What is the prophetic hope of the House of Israel? Is there to be a last days restoration of a distinct and separate House of Israel (as opposed to the House of Judah) or is the hope of divorced Ephraim to be joined to the House of Judah?

One of the most beautiful prophecies of the reunion of the two houses of Israel is the "two sticks" prophecy in Ezekiel 37:15-20. In this prophecy each of the two houses of Israel are symbolized by two "sticks" which are brought together and made as one (Ezek. 37:15-18) the text goes on to specify that YHWH will:

...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 with the stick of Judah, and make them one stick, ...
(Ezek. 37:19)

Now lets look at another prophecy in Zech. 8:23:

Thus said YHWH of hosts, 'In those days ten men
from all languages of the nations take hold,
yea, they shall take hold of the edge of the garment of a man,
a Yehudite, saying, "Let us go with you,
for we have heard that Elohim is with you .

Now lest anyone think that the "Jew" (Yehudite) in this passage is a certain Jew, such as the Messiah, I must point out that in the Hebrew the word "you" in "let us go with "you" and "Elohim is with you" is PLURAL and therefore refers not to an individual Jew, but to the House of Judah. No doubt the number "ten" here implies the lost ten tribes of Ephraim. Note that Ephraim says to Judah:

"let us [Ephraim] go with you [Judah]
for we [Ephraim] have heard that YHWH is with you [Judah]."

Finally let us look at the olive tree prophecy of Romans 11. This prophecy parallels the two "sticks" prophecy of Ezekiel 37 (note that the word STICK in Ezek. 37 is ETZ which also means "tree").

Rom. 9 begins the contrast of the "Jews" and "Gentiles" by quoting Hosea 2:25(23); 2:1 (1:10) in Rom. 9:25-26. But if we look up the context of the people "which were not my people" which he calls "my people" in Hosea we find that they are the "children of Israel" (Hosea 2:1 (1:10)) as opposed to "the children of Judah" (Hosea 2:2 (1:11)) So if Paul is quoting Hosea in context and contrasting Jews and Gentiles (Rom. 9:24) using Hosea 2:1-2 (1:10-11) then the "Jews" of Rom. 9:24 are the "Children of Judah" of Hosea 2:2 (1:11) and the "Gentiles" of Rom. 9:24 are the "children of Israel" of Hosea 2:1 (1:10). If this is true then as this contrasting pair advances into Rom. Chapter 11 the two trees are the two Houses.

Now the uncultivated olive tree in Romans 11 is clearly therefore Ephraim and the cultivated olive tree is clearly that of Judah. This prophecy tells us that branches from the tree/stick of Ephraim will be broken off and grafted into the tree/stick of Judah, are to be fed by the root of the tree/stick of Judah and are not to boast against the natural branches (Jews)."

The House of Judah is the cultivated olive tree that Ephraimite branches are being grafted into.

The Nazarene sect of Judaism is the one true faith that was once and for all time given. Messiah did not come to create a new religion whether Christian or a new Ephraimite religion. Messiah came to be the Messiah of Judaism.

(end lesson six)