

The Two Houses of Israel



This teaching is on the Two Houses of Israel. This topic has mixed opinion and is viewed by some to be erroneous. It is the purpose of this two part study to gain a deeper understanding into who the two houses are and what indeed is the message of the commission given to all believers by our Messiah Yeshua.

Part 1

Some of you may have come across the term 'the two houses of Israel'. Amongst Messianic groups there seems to be either a rejection or a complete ignorance of this teaching. In this article I hope to unravel some of the conflicts and issues it presents. But first let me say as a founder of this ministry that it is one that we adhere to. When I first came across the term 'The Two Houses of Israel' I was somewhat perplexed. What on earth did this mean? How can there be two houses? Surely, Israel is Israel. I understood that when scripture refers to Israel and Jacob they are referring in general to two different aspects ; either the man or the nation. But this term inferred that Israel was somehow split and that thought proved to me that that was in fact the case. Those perplexing thoughts were some time ago and now in this study I will also present to you what scripture says through prophecy and how I began to understand it through the patterns the Lord uses and through the many learned discussions I found myself in.

Let us first go to the idea of unity. YHVH identifies Himself as 'One'. I understand that as both a singularity and as a continuum, all things existing together in one place. He is in and out of time as human beings measure time and all things exist by Him, through Him and for Him. He is the power that holds all things in heaven and in the cosmos together. The 'Shema' in Deuteronomy 6:4, declares this: Hear oh Israel, the Lord, the Lord is One-'echad' in the Hebrew. The concept of 'one' alludes to the unity and balance of all things existing in total harmony -'Shalom'. When man fell from his glorious state, he was removed from the presence of God and the result was that the whole of the cosmos-'creation' was affected. All that was meant to live together in the

state of harmony at a genetic and spiritual level began to fall apart and decay as man began to move further away from God. His life became fragile and his years diminished. The story of Genesis gives us a brief overview of those early events and the repercussions that would overcome the human race. From Genesis to Revelation we find the plan to restore all of creation to that place of perfect unity. The return to the garden of God for the human, both male and female in their glorified bridal state is the plan and purpose of God.

From the fall of man, we have witnessed a separation. Even the marriage of the first two human beings came under conflict. The seed that the serpent planted put the relationship between man and God under intense strain. Man could no longer have dominion over the earth. The family of the first man and wife became fractured as conflict arose between Cane and Abel. As time goes by, we see that throughout the earth, corruption and lawlessness were increasing. As a result YHVH's reaction was to take the earth back to a point where He could begin again. He took from among the population Noah and his family. Noah was considered righteous in YHVH's eyes. He was a man not given to the enchantment of the world. The story of the flood, of which we are all familiar, tells us that from the multitude of all living things YHVH separated for Himself a remnant. Even every living creature that Noah gathered in the ark represented a remnant of creation.

Noah was chosen from the lineage of Adam to carry on the bloodline that would eventually give birth to Yeshua. But despite the salvation of Noah's family, man will still have no dominion on the earth. Contentions and conflict will soon rise again and they will turn away from God many more times. We are already beginning to establish a pattern. In creation, something must split in order for it to multiply. At biological levels we see this among the cells of all living things. The human being for instance, in the first three days of the development of the embryo exists in a two cell state. We see that Cane and Abel, Esau and Jacob (children of Isaac and Rebekha) and Perez and Zerah (children of Tamar and Judah) reflect a pattern that will eventually break.

The process of separation and filtration is a constant theme throughout scripture. The parable of the prodigal son even alludes to this. We will look at this later and we will also see that the teaching of Yeshua about the wheat and the tares, the goats and sheep all give us insight into how YHVH separates out what is His.

We turn now to the separation of Jacob from Esau and the breakup of Isaac's family. At first sight the story seems a bit convoluted but there is reason in all of this. God's ways are not ours, remember.

Jacob, through his wives Leah and Rachel, and by their handmaidens Bilhah and Zilpah, gave us twelve sons. This is the house of Jacob, the whole house of Israel. When scripture speaks of Jacob and Israel we must understand the context. Israel refers to the whole house of Jacob and reference to Jacob relates predominately to Jacob the man. Often the two references can occur in the same sentence. From the twelve sons, YHVH separated Joseph, who in turn had two sons - Manasseh and Ephraim (again we see the pattern of two). Joseph is symbolic of this part of Jacob's house going into the world represented by Egypt. Metaphorically, Egypt represents the world in which part of Jacob's family would live in exile over the ages. Historically, they will also be held captive in Assyria and Babylon. Following the time of the exile of Jacob's house - the whole house, YHVH planned an event to extract the people from Egypt; we know this as the exodus. We can conclude that not all of Israel came out of Egypt, just as many stayed in the world system following the subsequent exiles of the Jews. Each time YHVH

brings forth a remnant. From this remnant, the 40 year journey in the wilderness would see further extraction of the nation. This extraction or remnant entered the land.

During the ascension of Solomon's son Rehoboam, around 930BC, the twelve tribes - the whole house of Israel, divided, causing two distinct parts called the Southern and Northern kingdoms. The two Southern tribes that remained in the land were Judah and Benjamin - the house of David. The remaining ten tribes became dispersed and created a diaspora of the people into the surrounding nations. This diaspora remains to this day. Regarding this diaspora we *must* understand that it is in exile and like many of their ancestors have no intention of returning. Though in the days and events to come YHVH will the open eyes and ears of many to do just that. We will see once again how YHVH will extract a remnant from among these nations.

At times through the history of Israel we will note that the breakdown in her relationship with YHVH will cause her to be cast out of His presence. When this happens, she enters into the populous of the nations of the world. In scripture there is also another distinction, the nations and the gentiles. We view it from this point; Israel was given the word or the Torah by YHVH and commanded to be a light unto the nations. Now here is a clue, so let's break it down. Israel is dispersed in the nations. Israel becomes gentile because they have rejected the Torah. These are a people who have God, so to speak, but do not follow Him. They become idolatrous but, they are still Israel. The whole house of Israel represents the twelve tribes united. The house of Israel represents the ten tribes scattered amongst the nations. Within the nations are what YHVH calls the heathen or pagans. Israel is still the carrier of the light of God's word and it is this light that attracts the nations and Israel among them. How? Because the light was given to them in the first place - they have just forgotten what it looks like. Their term in exile has caused them to become hopeless, lost and blind. The Spirit of grace will be given to them and at that time they begin to recognise the light again. YHVH begins to call the Jewish and pagan gentiles together. The foreigner or stranger begins to join the community or commonwealth of Israel.

Romans 11 So I ask, did they stumble in order that they might fall? By no means! Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous.

And, Ephesians 2:11 Therefore remember that you, once Gentiles in the flesh—who are called Uncircumcision by what is called the Circumcision made in the flesh by hands— 12 that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. 13 But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.

So within the gentile stream we also see two distinct parts that will become one, because of the redemptive act of Messiah. Now we focus on the ministry of Yeshua. Yeshua's ministry was not to the Christian Church. It was to the lost sheep of Israel, those scattered amongst the nations. Matthew 15:24, reveals the Yeshua's very words. Judah and Benjamin are not lost. They are already in the land. Messiah's commission to all who believe in Him was spoken to those in the land to go out to Jerusalem first and then to Judaea and Samaria and then to the rest of the world. The message was simple; tell the diaspora that a way has been made for them to come back and that their actions

will unite the whole house, all twelve tribes again. This is the meaning behind the next verse.

Romans 11:25 I do not want you to be ignorant of this mystery, brothers, so that you will not be conceited: A hardening in part has come to Israel, until the full number of the Gentiles has come in. 26 And so all Israel will be saved, as it is written: "The Deliverer will come from Zion; He will remove godlessness from Jacob".

That is the kingdom message. The Kingdom of Israel, currently two, will become one. The prayer of Yeshua in John 17 is all about this; those who believe in the message of his disciples - the kingdom message, will believe it and pursue the journey to unite the kingdoms.

Contemporary thought especially in the modern Messianic and Hebrew roots movement such as the return to Judaism is now beginning to cause division too, just as in the early church. Then it was what became known as the doctrine of replacement theology. It was the beginning of the institutionalised Christian church. Alongside the schisms in the organised church and the messianic movements, other more modern divisions occur with those seeking to identify the missing tribes among certain nations. In the UK this belief is called British Israelism. It is defined as: a movement which holds the view that the people of England (or more broadly, the people of **United Kingdom**) are "genetically, racially, and linguistically the direct descendants" of the Ten Lost Tribes of ancient Israel, specifically the tribe of Ephraim. In addition, other nations also represent the remaining tribes.

Though it is true that a remnant of the tribes exist in the nations, it would be false to assume that any specific nation is a lost tribe. Over spiritualisation and a romance with Israel has ensued. To this degree I would even add that some organisations are gathering anyone that resembles or may have historic links to the nation of Israel in the hope of fulfilling prophecy. We have to therefore make a point that Israel as a nation today is not Israelite. An Israelite is fundamentally one who has crossed over - a Hebrew. Within Israel the nation and the nations beyond, exist Israelites who are genuinely the house of Israel. Even among the Arab people there are Jews that are yet to find out their true heritage.

The scripture tells us that even the stranger, if they join with Israel, must be accepted as one who is native born. All are welcome and will obtain their own inheritance in the land . Ezekiel 47:21:23.

Before we delve into prophecy, the parables of Yeshua have something to tell us about the split in the house of Israel and the main parable referring to the house of Israel is that of the prodigal son.

Many of us have grown up reading this parable and we have all identified with this disobedient child. We have been taught that the prodigal son is the common sinner and the Father is God Almighty. Is this interpretation correct? Yeshua spoke of a divided kingdom. What was this kingdom? In order to understand this let us look at a historical event. In a nutshell, this is what happened:

After Moses led the 12 tribes of Israel (the generations that came from the 12 Children of Jacob) out of Egypt, God appeared to "His People - Israel" and gave them Commandments and led them to the Land of Israel. At this time there was no King over Israel, and God Himself reigned King over His people. After Moses' death, Joshua acted as "Judge" over Israel and many others were appointed after Joshua (Book of Judges) for a span of around

450 years(Acts 13:20). When Samuel was acting as Judge over Israel, the people asked for a King to rule over them, to much displeasure from Samuel and God Himself(1Sam 8:5-8). After Saul's reign, David was appointed as King and he ruled over all 12 Tribes of Israel/ Jacob (2Sam 5:3-5). After David, Solomon was anointed King and when Solomon was old, his many wives made him sin against God (1Kin 11:4-7). As punishment, Solomon's servant Jeroboam received 10 tribes to rule over, and the rest were ruled by Solomon's son, Rehoboam (1Kin 11:30,31/1Kin 12:16,17). Rehoboam ruled over the Tribe of Judah & Benjamin, collectively called the "House of Judah" (1Kin 12:23). From this point onwards in the books of 1st and 2nd Kings, Jeroboam and his sons ruled over what was called "The House of Israel" in the north of the land - the Northern Kingdom, while Rehoboam and his sons ruled over what was called "The House of Judah" in the south of the land - the Southern kingdom. After much rebellion against God, and not giving ear to the Prophets, the House of Israel, was taken captive to Assyria(2Kin 17:6,18,23). The majority of them were scattered among the nations(Hos 8:8, Jer 31:10). Even though the House of Judah, was much better than the House of Israel, they also disobeyed God and were taken captive to Babylon(Dan 1:1,2). But God let them return back to their land after 70 years in exile(Jer 29:10, Eze 2:1, Neh 7:6). The people who are called Jews today, are mostly the descendants of the House of Judah. And the House of Israel has been dispersed among nations according to all of the prophecies of scripture. We must also understand that YHVH wanted His people to worship Him alone but the assimilation of other cultic practices prevailed throughout their relationship. The diaspora or the scattered people remaining in the world today like their Israelite ancestors who went into exile in Assyria and Babylon, absorbed the culture of their captors.

Deuteronomy has this to say: 28: 62 **You will be left few in number, whereas you were once as numerous as the stars in the sky – because you did not pay attention to the voice of *Adonai* your God.**

63 “Thus it will come about that just as once *Adonai* took joy in seeking to do you good and increase your numbers, so now *Adonai* will take joy in causing you to perish and be destroyed, and you will be plucked off the land you are entering in order to take possession of it. 64 *Adonai* will scatter you among all peoples from one end of the earth to the other, and there you will serve other gods, made of wood and stone, which neither you nor your ancestors have known. 65 Among these nations you will not find repose, and there will be no rest for the sole of your foot; rather *Adonai* will give you there anguish of heart, dimness of eyes and apathy of spirit. 66 Your life will hang in doubt before you; you will be afraid night and day and have no assurance that you will stay alive.

Ezekiel 12:15 Complete Jewish Bible (CJB)

15 They will know that I am *Adonai* when I scatter them among the nations and disperse them among the countries.

Despite their practices and rejection of YHVH, YHVH has declared that HE will cause them to return from the ends of the earth. The book of Isaiah, which Yeshua read from, speaks about the day of the Lord. Yeshua taught from this book. He read:

Luke 4:16 And he came to Nazareth, where he had been brought up. And as was his custom, he went to the synagogue on the Sabbath day, and he stood up to read.

17 And the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written,

18

**“The Spirit of the Lord is upon me,
because he has anointed me
to proclaim good news to the *poor*.
He has sent me to proclaim liberty to the *captives*
and recovering of sight to the *blind*,
to set at liberty those who are *oppressed*,
19
to proclaim the year of the Lord's favour.**

This passage refers to the dispersed lost sheep who are in captivity to the nations. And without the light of the Word they have become poor, blind and oppressed. The revelation of the good news will bring deliverance, redemption and restoration. In this sense there will be a true revival.

”Nehemiah 1:8-9 Complete Jewish Bible (CJB)

8 Remember, please, the word you gave through your servant Moshe, ‘If you break faith, I will scatter you among the peoples; 9 but if you return to me, observe my *mitzvot* and obey them, then, even if your scattered ones are in the most distant part of heaven, nevertheless, I will collect them from there and bring them to the place I have chosen for bearing my name.’

Further reference to the two houses can be found in these passages

1Kin 12:21, 2Kin 23:27, Isa 5:7, Jer 3:18, 5:11, 11:10,17, 12:14, 13:11, 31:27, 31:31, 33:14, Eze 9:9, Hos 11:12, Mic 1:5, Zec 8:13, Heb 8:8

Further prophecies include:

The scattering of His people was prophesied before it happened:

Lev 26:33, Deut 4:27, 28:63-68, 32:26, Jer 9:16, Ezek 20:23, 22:15,

God has promised to bring back the scattered and rebuild His people:

Deut 30:1-5, Isaiah 11:10-13, 27:12, 43:5-7, Jer 3:12-15, Amos 9:9, Ezek 11:17, Ezek 37

The two houses will become one people:

Eze 37:16-19, Jer 3:18, 50:4, Hos 1:11

Yeshua was sent for the lost sheep of the House of Israel:

Mat 15:24, John 11:52

Yeshua will rule over these 2 Houses forever:

Luke 1:33 (The House of Jacob is the “House of Judah” and the “House of Israel”, together)

Everyone including the Apostles knew about the scattered people.

John 7:35, 1Pet 1:1, James 1:1, Acts 21:21

Having laid the foundation of the two kingdoms, we can now begin to unpack the meaning of the parable prodigal son. But first, let us remind ourselves of the ministry of Yeshua. He came for the lost sheep of Israel, commanding His disciples to go out and preach the gospel - the good news; that a way has been made for Israel to come back and be united with his brothers. This is the kingdom message which the Christian church has not understood. Replacement theology or supersessionism, teaches that the church is Israel, but Yeshua declared that He came for Israel to gather the two divided kingdoms together.

Part Two

Now let us look at the parable of the prodigal son. Giving this teaching in a conference setting would normally take several hours. Interpretation of the text is written within brackets.

Luk 15:11 And Yeshua said, “A certain man(**Father God**) had two sons(**The two Houses of Israel - Hos 1:10,11**)

Luk 15:12 And the younger of them(**The House of Israel/Ephraim - Jer 31:20**) said to his father, ‘Father, give me the portion of goods that falleth to me’. And he divided unto them his living. (**God blessed them abundantly with their inheritance - Eze 35:15**)

Luk 15:13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. (**The House of Israel sinned against God, doing all that they pleased, and was finally exiled - 2Kin 17:18**)

Luk 15:14 And when he had spent all, there arose a mighty famine in that land; and he began to be in want. (**In Exile, the house of Israel got scattered among the nations - Deut 4:27**)

Luk 15:15 And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. (**Among the nations they have become slaves to other gods - Deut 4:28**)

Luk 15:16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. (**They fell to the depths of uncleanness - Hos 9:3**)

Luk 15:17-19 And when he came to himself, he said, ‘How many hired servants of my father’s have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants’. (**They will finally understand their error and return to the Father - Jer 31:16-19**)

Luk 15:20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. (**The Father showed His ways through Yeshua, to whomever was in error - John 14:24**)

Luk 15:21 And the son said unto him, Father, I have sinned against heaven, and in thy

sight, and am no more worthy to be called thy son. **(The House of Israel is coming back to him with repentance - Acts 5:31)**

Luk 15:22 But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: **(The Father accepts the repenting House of Israel, and gives them back their rightful position - Hos 14)**

Luk 15:23 And bring hither the fatted calf, and kill it; and let us eat, and be merry: **(Yeshua was sent for the Lost of the House of Israel - Mat 15:24)**

Luk 15:24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. **(Through Yeshua the House of Israel is alive again through a renewed covenant - Heb 8:10)**

Luk 15:25-28 Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called one of the servants, and asked what these things meant. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound. And he was angry, and would not go in: therefore came his father out, and intreated him. **(The House of Judah has a hard time accepting that the Father could accept the children that had disobeyed Him - Acts 11:3&18 , as the House of Judah did not keep company with other Nations - Acts 10:28)**

Luk 15:29 And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends: **(The House of Judah, for the most part, have always been obedient to God - Hos 11:12)**

Luk 15:30 But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. **(The House of Israel, on the other hand had been in harlotry with other gods - Jer 3:6)**

Luk 15:31 And he said unto him, Son, thou art ever with me, and all that I have is thine. **(The House of Israel, unlike Judah, was given a bill of divorce and put away by God, Almighty resulting in their exile and scattering - Jer 3:8)**

Luk 15:32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found". **(God will accept the repenting House of Israel, making his brother, The House of Judah, jealous - Rom 11:11)**

When we understand the real message of Yeshua, the eyes of our understanding will be opened, just as Israel's revelation comes to them. Remember how Yeshua spoke to His disciples about why He taught in parables. They were illustrations given to His audience so that they could understand. If we conclude therefore, that His audience understood His teachings, then we too must be able to understand them. Indeed, we *must* be able to understand them if we have the Holy Spirit in us that guides us in the truth and revelation of YHVH's word.

Another parable may also allude to a kingdom message. The parable of the ten virgins in Matthew:

25 “At that time the kingdom of heaven will be like ten virgins who took their lamps and went out to meet the bridegroom. **2** Five of them were foolish and five were wise. **3** The foolish ones took their lamps but did not take any oil with them. **4** The wise ones, however, took oil in jars along with their lamps. **5** The bridegroom was a long time in coming, and they all became drowsy and fell asleep.

6 “At midnight the cry rang out: ‘Here’s the bridegroom! Come out to meet him!’

7 “Then all the virgins woke up and trimmed their lamps. **8** The foolish ones said to the wise, ‘Give us some of your oil; our lamps are going out.’

9 “‘No,’ they replied, ‘there may not be enough for both us and you. Instead, go to those who sell oil and buy some for yourselves.’

10 “But while they were on their way to buy the oil, the bridegroom arrived. The virgins who were ready went in with him to the wedding banquet. And the door was shut.

11 “Later the others also came. ‘Lord, Lord,’ they said, ‘open the door for us!’

12 “But he replied, ‘Truly I tell you, I don’t know you.’

13 “Therefore keep watch, because you do not know the day or the hour”.

This parable comes directly after Matthew’s discourse in chapter 24 concerning the end times and Jacob’s trouble. In context it follows the teaching of the wise servant who is meant to serve the master’s house. In the parable of the ten virgins, we notice first a significant number, the number ten. The parable breaks the number ten into two. The number ten seems to allude to the ten tribes in the nations or maybe is metaphorical of two distinct peoples; one who kept the light burning and the other who has to go into the world to find it. In doing so, the latter loses their position in entering into the bridegrooms house. In other words they don’t become the bride. The parable tells us however, that the five unwise virgins return only to find it is too late. The allusion may point us to the fact that though the five unwise virgins did return to the bridegroom, (because they wanted to be the bride) they did not lose their place in the kingdom.

John recounts Yeshua’s prayer of unity in Chapter 17. Yeshua begins by thanking the Father for the disciples He has given Him. He says that they were chosen out of this world. Yeshua prays for the unity that will come about from the hearing of the word that they will take into the nations. The nations are the lost sheep who will hear the word; Yeshua has made a way to unite the two houses. Scripture also tells us that the blessings occur when brothers dwell together in unity.

Psalm 133 speaks about brothers dwelling in unity. The psalm alludes to the unification of the two houses and Zechariah 8:23

23 This is what the Lord Almighty says: “In those days ten people from all languages and nations (the ten tribes - Ephraim) will take firm hold of one Jew (Judah) by the hem of his robe and say, ‘Let us go with you, because we have heard that God is with you’ ”.

Ezekiel 37:1-15 speaks about the valley of dry bones; a picture of a perishing Israel in the wilderness and the two sticks of Judah and Joseph are a direct reference to the unification of the divided house.

Jeremiah 3:18 speaks of a time when Judah will join Israel - Ephraim

18 In those days the people of Judah will join the people of Israel, and together they will come from a northern land to the land I gave your ancestors as an inheritance.

And, Hosea 6 speaks of YHVH's lament over Ephraim and Judah:

6:4

“What can I do with you, Ephraim?

What can I do with you, Judah?

Your love is like the morning mist,
like the early dew that disappears....

....**10**

I have seen a horrible thing in Israel:

There Ephraim is given to prostitution,

Israel is defiled.

11

“Also for you, Judah,

a harvest is appointed.

“Whenever I would restore the fortunes of my people,

Isaiah speaks during a time when the Assyrian empire was on the rise and was a threat to Israel. He spoke that the enemy of Israel were arising because they were becoming Godless. Ch8 tells us that He and his children will be a sign and witness to Israel. His son Shear-yashuv (“A Remnant Shall Return”) Maher-shalal-hash-baz (“Speed-spoil-hasten-plunder”). In this chapter we see a clear reference to the two houses of Israel.

8:13The LORD of Hosts is the One to regard as holy. Only He should be feared; only He should be dreaded, **14**and He will be a sanctuary. But to both houses of Israel He will be a stone of stumbling and a rock of offense, a trap and a snare to the dwellers of Jerusalem. **15**Many will stumble over these; they will fall and be broken; they will be ensnared and captured....

17 And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him.

18 Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion.

I hope that this study will provide some illumination into the questions often raised concerning the two house teaching. Yeshua through Paul, taught us that there is neither Jew nor Gentile - Galatians 3:28-29 - referring to the house of Judah and Ephraim. Ephraim became a gentile among the nations, and among the nations would be those who would also gather with them having once obtained the light. The message that both Judah and Ephraim receive will bring about the rebirth of a new man united together as ‘One’.

Ephesians 14For He Himself is our peace, who has made the two one and has torn down the dividing wall of hostility **15** by abolishing in His flesh the law of commandments and decrees. He did this to create in Himself one new man out of the two, thus making peace **16** and reconciling both of them to God in one body

through the cross, by which He extinguished their hostility. 17 He came and preached peace to you who were far away and peace to those who were near.

Finally, the term Gentile separates the church from the commonwealth of Israel, so it is well that we address and understand this identity. If we are believers in Messiah Yeshua then we are not Gentiles. YHVH did not create two separate groups of people or laws. One group of people became two, but through Yeshua the two houses are reconciled and the kingdom restored. The plan of the enemy of God is to confuse and bring conflict within the united Kingdom of Israel because he knows the divine plan. The plan of God is to restore to Himself a royal priesthood in the order of Melchizedek. This in essence is what the bride will become. She will reign with Him over His united house.