

# SOLD OUT!

## Ephraim's Heritage Sold for Pottage!

By Rabbi Edward Levi Nydle/ Levi bar Ido  
B'nai Avraham

<sup>16</sup>lest someone guilty of gilui arayot (sexual immorality) or some person who is mitnaged ladat (a profane person<sup>1</sup>) like Esav, who in exchange for one meal sold Habechorah (the inheritance) belonging to him. <sup>17</sup>For you have da'as that even afterwards, when he desired to receive the nachalah (inheritance) of the berakhah (blessing), he was rejected, for he found no place for teshuva, though he sought for it with tears. Ivrim 12:16  
OJBC

Recently there has been a movement by so-called representatives of the Tribes of Yosef who are selling their inheritance of the birthright for a mess of pottage. In this betrayal Ephraim and his companions are having their rightful inheritance as the firstborn sold out from underneath them. In order for Ephraim to return to *Eretz Yisrael*, they are negotiating a second-class citizen status of a *ger toshav*<sup>2</sup> for the House of Yisrael. Ephraim does not realize that there will be a "hidden agenda" to have them in the process of their "return" to deny the Master Yahshua, the *Brit Chadasha*, and convert to traditional Judaism. According to the sages:

- "The bible has no procedure by which a proselyte may become formally converted to Israelite religion and a full citizen in Israelite society...In the most fully developed biblical Story of an alien with a full heart chooses to become part of the household of Israel, the book of Ruth, the term *ger* does not even appear." Etz Chayim

To deny the Messiah and His purpose of reuniting Yisrael as ONE in Himself will result in a loss of the promised inheritance to Ephraim and Yehudah.

- REBBE, MELECH HAMOSHIACH AND SHALOM BAYIS (FAMILY PEACE)--MAKING THE ANI MA'AMIN HODA'AH (CONFESSION) OF REBBE, MELECH HAMOSHIACH BEFORE MEN, EVEN IF MEN WANT YOU TO PUT MISHPOCHAH ABOVE MOSHIACH <sup>32</sup>Therefore, everyone who shall declare publicly the Ani Ma'amin of me [as Moshiach], before bnei haAdam, I will make hoda'ah (acknowledgment) of him before Avi sh'baShomayim. <sup>33</sup>But everyone who makes hakhchashah (denial) of me [as Moshiach], I also will make hakhchasha (denial) of him before Avi sh'baShomayim. <sup>34</sup>Do not think that I have come to bring shalom al ha'aretz (peace on the earth-land); I have not come to bring shalom but a cherev (sword). <sup>35</sup>For I came to divide a man against his Av, and a bat against her Em, and a kallah (bride) against her chamot (mother-in-law, shviger). <sup>36</sup>And the OIYVEI ISH ANSHEI VEITOH (the enemies of a man will be the members of his own household, ` MICHOH 7:6). Matt.10:32-36
- <sup>14</sup>For as many as are led by the Ruach HaElohim, they are bnei HaElohim. <sup>15</sup>For you did not receive a spirit of avdut, falling back into yir'ah (fear); but you received the Ruach Mishpat Banim (the Ruach of having Ma'amad haBanim, standing as Sons), by which we cry, "Abba, Avinu"! <sup>16</sup>The Ruach Hakodesh Himself bears edut with our ruach that we are bnei HaElohim. <sup>17</sup>And if bnei HaElohim, then also yoreshim (heirs) of Elohim and co-heirs (Rom 4:13f) together with Moshiach, provided that we suffer with him in order that we might also be set in kavod (glory, eschatological glorification) with him. Romans 8:14-17

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<sup>1</sup> G952 bebēlos from the base of G939 bēlos (a *threshold*); *accessible* (as by *crossing the door way*), that is, (by implication of Jewish notions) *heathenish, wicked*: - profane (person).

<sup>2</sup> A resident alien, but it was not until the late Second Temple period did the word *ger* take on the meaning "proselyte". The sages of the post-destruction era formulated the procedures by which a *goy* could ritually be converted to Judaism. There were even disagreements among them about what ritual procedures were required.

## Prophetic Words

- 14 And Yisra'el stretched out his right hand and laid it on Ephrayim's head, who was the younger, and his left hand on Menashsheh's head, consciously directing his hands, for Menashsheh was the first-born. 15 And he blessed Yoseph, and said, "The Elohim before whom my fathers Avraham and Yitskaq walked, the Elohim who has fed me all my life long to this day, 16 the Messenger who has redeemed me from all evil – bless the youths! And let my name be called upon them, and the name of my fathers Avraham and Yitskaq. And let them increase to a multitude in the midst of the earth....19 But his father refused and said, "I know, my son, I know. He also becomes a people, and he also is great. And yet, his younger brother is greater than he, and his seed is to become the completeness of the nations." 20 And he blessed them on that day, saying, "In you Yisra'el shall bless [May the children of Yisrael bless their children with your name-Rashi], saying, 'Elohim make you as Ephrayim and as Menashsheh!' " Thus he put Ephrayim before Menashsheh. 21 And Yisra'el said to Yoseph, "See, I am dying, but Elohim shall be with you and bring you back to the land of your fathers. 22 "And I, I have given to you one portion above your brothers, which I took from the hand of the Amorite<sup>3</sup> with my sword and my bow." **Bereshith 48:14-16,19-22**
- "And like fish [sign of the early Nazarenes] may they multiply among mankind on earth." **Rashi Chumash pg.512-513**
- 22 "Yoseph is an offshoot of a fruit-bearing tree, an offshoot of a fruit-bearing tree by a fountain, his branches run over a wall. 23 "And the archers have bitterly grieved him, shot at him and hated him. 24 "But his bow remained in strength, and the arms of his hands were made strong by the hands of the Mighty One of Ya'aqov –from there is the Shepherd, the Stone of Yisra'el – 25 from the El of your father who helps you, and by the Almighty who blesses you with blessings of the heavens above, blessings of the deep that lies beneath, blessings of the breasts and of the womb.26 "The blessings of your father have excelled the blessings of my ancestors, up to the limit of the everlasting hills. They are on the head of Yoseph, and on the crown of the head of him who was separated<sup>4</sup> from his brothers. **Bereshith 49:22-26**
- 13 And of Yoseph he said, "Blessed of YHWH is his land, with the choicest from the heavens, with the dew, and the deep lying beneath, 14 with the choice fruits of the sun, with the choice yield of the months, 15 with the finest of the ancient mountains, with the choicest of the everlasting hills, 16 with the choicest of the earth and all that fills it, and the good pleasure of Him who dwelt in the bush. Let it come on the head of Yoseph, and on the crown of the head of him who was separate from his brothers. 17 "His splendor is like a first-born bull, and his horns are like the horns of the wild ox. With them he pushes the peoples to the ends of the earth. And they are the ten thousands of Ephrayim, and they are the thousands of Menashsheh." **Devarim 33:13-17**

Concerning the Tribe of Yehudah it was prophesied:

- 8 "You, Yehudah, your brothers praise you; your hand is on the neck of your enemies; your father's children bow down before you. 9 "Yehudah is a lion's cub; from the prey you have gone up, my son! He bowed down, he crouched like a lion<sup>5</sup>. And like a lion, who does rouse him? 10 "The scepter<sup>6</sup> shall not turn aside from Yehudah, nor a Lawgiver<sup>7</sup> n from between his feet<sup>8</sup>, **until Shiloh<sup>9</sup> comes**, and to Him is the obedience (assemblage) of peoples . 11 "Binding his donkey to the vine, and his donkey's colt to the choice vine, he

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<sup>3</sup> According to Rashi this means Esav -Esau

<sup>4</sup> "They shall separate themselves from the holy things offered by the Children of Yisrael and they separated themselves regressing from the things of the Torah-Rashi

<sup>5</sup> This refers to King David-Rashi

<sup>6</sup> Symbol of Kingship-Rabbi Hertz

<sup>7</sup> Seat of authority, Torah scholars-Rashi. According to Speiser the Lawgiver is the mace; for etymology it refers to something pertaining to a legislator or one in authority; and from the context an analogue to the scepter. When the king is seated, the staff would sit between his legs.

<sup>8</sup> Luke 10:39 concerning the method of students sitting at the feet of their Master

<sup>9</sup> King Moshiach

washed his garments in wine, and his robes in the blood of grapes. 12“His eyes are darker than wine, and his teeth whiter than milk. **Bereshith 49:8-12**

- 7 And this of Yehudah, and he said, “Hear, YHWH, the voice of Yehudah, and bring him to his people. His hands shall fight for him, and You be a help against his enemies.” **Devarim 33:7**

Concerning this prophecy over Yehudah Rabbi J.H. Hertz<sup>10</sup> wrote:

- “Unlike Reuben, Judah has neither birthright, nor the dignity or opportunity of the firstborn, but he has both strength and consistency of purpose.” **Hertz Pentateuch pg.184**
- “This translation may also mean that when the tribe of Judah comes into its own, the scepter shall be taken out of its hands...The meaning of this verse is very difficult. Some Jewish commentators have given it a Messianic meaning.... “Till he come whose it (the kingdom) is” (Onkelos and Jerusalem Targum, Saadyah, Rashi). **Rabbi Hertz**

What is interesting is what the traditional sages teach concerning these passages:

- Concerning the blessing of Ya’akov to Ephraim: “When Joseph questions this, Jacob replies that the younger son [Ephraim] has a greater need for the blessing because the children that would come from the younger son [Ephraim] would be on a higher spiritual level.” Rav Yehudah Berg **Bereshith Chumash pg.339**
- Concerning the blessing in Bereshith 49: “Joseph controls the month of Pisces whose symbol is the fish [early symbol of the Nazarenes].” Rav Yehudah Berg **Bereshith Chumash pg. 343**
- **Rashi**: “For Yehoshua [a type of Moshiach] is destined to be born from him (Ephraim), who will cause the people of Yisrael to inherit the Land of Kenan and who will teach them Torah.” **Chumash Rashi pg.513**
- UNTIL SHILOH COME.5 This indicates that all the nations of the world will bring a gift to Messiah the son of David, as it says, In that time shall a present be brought (yubal shay) unto the YHWH of hosts (Isa. XVIII, 7). Transpose ‘yubal shay’ and expound it, and you find that it reads Shiloh. **Genesis Rabah XCVII**
- UNTIL SHILOH<sup>11</sup> COMETH2: this alludes to the royal Messiah. AND UNTO HIM SHALL THE OBEDIENCE (YIKHATH) OF THE PEOPLE BE: he [the Messiah] will come and set on edge (makheh) the teeth of the nations of the world. **Genesis Rabah XCVIII**
- The Messiah's name is ‘Shiloh’, as it is stated, Until Shiloh come (Gen. XLIX, 10), where the word is spelt Shlh.6 The School of R. Hanina **Lamentations Rabah 1:51**
- **Rashi**: SHILOH: “This refers to the Messianic King, for the kingdom is his, and thus does Onkelos render it [that it applies to a messianic king also] .And the aggadic interpretation is *SHAI LO* , ‘presents to him’, as it is stated ‘Let them bring presents (*shai*) onto him ( *lo*) that is to be feared (Ps.76:12).There are other commentators as well who explain this verse as a reference to the messianic king.Rabbeinu Ya’akov ben Asher, the *Baal Haturim*,explains that the words ‘until Shiloh comes’ has the numerical equivalent (*gematria*) of Moshiach, both equal to 358.He goes on to explain that the word Shiloh, without the word *yavoh*, ‘will come’, is also the numerical equivalent of Moshe, a total of 345.Thus is it explained in the *Zohar* and the *Likkutei Torah* by Rabbi Isaac Luria.
- “Kings and Rulers shall not cease from those of the house of Judah, nor scribes teaching the Law from his descendants, until the time the King Messiah comes, the youngest of his sons, because of whom the people will pine away. How beautiful is the King Messiah who is to rise from among those of the house of Judah.” Bereshith 49:10-11 **Targum Genesis-Pseudo Jonathan**

### The Blessing and Birthright

If we forfeit our inheritance as co-heirs with Moshiach Yahshua, the First-born Son of Elohim, it will be the identical thing Esav did in order to obtain instant gratification for his fleshly hunger (*yetzer harah*) to be satisfied.

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<sup>10</sup> Hertz Pentateuch and Haftarahs

<sup>11</sup> Shiloh refers to the Messiah. It is made up of three parts-SH-L-OH, meaning to him whom the scepter belongs. The SH is the relative pronoun, the L is the possessive, and the OH is the pronominal suffix. This cannot refer to the town of Shiloh where the Tabernacle was set up nor can it be the proper name of the Messiah That idea would render it meaningless prophetically. In the context of verse 9 it refers to Yahshua in Rev.5:5.

He embraced the temporary of the material in order to give up the eternal things. Esav distained his inheritance as the first-born son of Yitzchak and it went to Ya'akov. Remember that Ephraim held the blessing of the first-born instead of Yehudah.

Let us review some basic truths found in Scripture. A basic Two House Truth is that the blessing given to our father Avraham of multiplicity and Kingship was divided when Yisrael blessed Ephraim and Manasseh (fruitfulness-*melo hagoyim*) in Bereshith 48 and the blessing of Kingship or Rulership (the scepter-*shebet*) to Yehudah in Bereshith 49.

- 6 “And I shall make you bear fruit exceedingly, and make nations of you, and sovereigns shall come from you. **Bereshith 17:6**
- 2 “for Yehudah prevailed over his brothers, and from him came a ruler, although the birthright was Yoseph’s” **.1 Dibre HaYamim 5:2**

It is true that the scepter, or the Davidic Covenant of Kingship eternally belongs to Yehudah through the offspring of David; the Messiah. However, the birthright of the firstborn belongs to Ephraim (Yosef) who was given the double portion. Birthright implies what comes by right of birth, or as an inheritance.

We can see that both kingship and multiplicity were given to Avraham from YHWH Elohim. It was the lawful heritage to Avraham. The son was to succeed the father and become the possessor of the inheritance, the divine right of the being the legal heir to what the father possessed.

This heritage was first given to Yitzhak. Even though Avraham had six other sons through Qeturah; he gave all he had to Yitzhak. He was the lawful heir as the firstborn son of Avraham. He received the birthright of Kingship and multiplicity.

- 5 “Now Avraham gave all that he had to Yitskaq”, **Bereshith 25:5**

Esav, the first son of Yitskaq, sold the birthright to Ya'akov for a mess of pottage. Then Ya'akov had to deceive his father, Yitskaq, in order to receive the blessing. Ya'akov then bought the birthright from the firstborn, Esav, and deluded his father into giving him the blessing. That word blessing seems to attach itself to the receiver and inheritor of the covenant promises pertaining to earthly matters.

- 3 “And El Shaddai bless you, and make you bear fruit and increase you, and you shall become an assembly of peoples, 4 and give you the blessing of Avraham, to you and your seed with you, so that you inherit the land of your sojourning, which Elohim gave to Avraham.” **Bereshith 28:3-4**

The next legal heir of the birthright was Reuven, the firstborn son of Ya'akov (Yisrael). He, like Esav, lost it, and Yosef became the rightful heir of the birthright.

- 33 “And they sat before him, the first-born according to his birthright and the youngest according to his youth, and the men looked at each other in astonishment.” **Bereshith 43:33**
- “As for the sons of Reuven the firstborn of Yisra'el – he was the firstborn, but because he profaned his father's bed, his birthright was given to the sons of Yoseph, son of Yisra'el, so that the genealogy is not listed according to the birthright”, **.1 Dibre HaYamim 5:1**
- [Concerning Reuven] “But because you sinned, my son, the birthright was given to Joseph, the kingship to Judah, and the priesthood to Levi.” **Targum Genesis-Pseudo Jonathan**

The gentile sons of Yosef became the rightful heirs of the birthright because it was given to them by Yisrael. Yisrael had the birthright blessing, and split it between Yosef and Yehudah. Ephraim received the birthright of the firstborn instead of Menashsheh when Yisrael crossed his hands and laid his right hand on Ephraim.

- 5 “And now, your two sons, Ephrayim and Menashsheh, who were born to you in the land of Mitzrayim before I came to you in Mitzrayim, are mine – as Reuven and Shimeon, they are mine. **Bereshith 48:5**
- 14 “And Yisra'el stretched out his right hand and laid it on Ephrayim's head, who was the younger, and his left hand on Menashsheh's head, consciously directing his hands, for Menashsheh was the first-born.” **Bereshith 48:14**

So, Ephraim was set before Manasseh, both nationally and tribally; and they were to grow together until they became a multitude of people in the earth. Ephraim was elevated to the inheritance forfeited by Reuven, the firstborn of Yisrael.

- 9 “With weeping they shall come, and with *their* prayers I bring them. I shall make them walk by rivers of waters, in a straight way in which they do not stumble. For I shall be a Father to Yisra’el, and Ephrayim – he is My first-born.” **Yirmeyahu 31:9**

Afterwards, the spirit of prophecy rested upon Yisrael and he blessed his sons one by one. Among the prophetic utterances was the declaration that the kingship (the scepter) would not depart from Yehudah UNTIL Shiloh would come. It is apparent that when the birthright was given to Yosef and his sons, it was stripped of the blessing of rulership, which was then given to Yehudah until the fullness of it was to be realized in the Messiah.

### Who is Shiloh?

- “**Shiloh**: A title for Messiah (Gen.49:10)...The objection that the expectation of a personal Messiah was foreign to the Patriarchal age, and must have been foreign to that age is not valid. For the expectation of a personal Savior did not arise for the first time with Moses, Joshua, and David, but was contained in the germ of the promise of the seed of the woman and in the blessing of Noah upon Shem, and was still further expanded in the promises of Elohim to the Patriarchs....Judah was to bear the scepter with victorious, lion like courage, until in the future “Shiloh” was to descend from Judah.” **The New Unger’s Bible Dictionary**
- **SHILOH** (1) *shīlō* (שִׁילֹה, *shiloh*): The prophecy in Gen 49:10, “The scepter shall not depart from Judah... until Shiloh come,” etc., has been the subject of very diverse interpretations. The Revised Version margin gives as alternative renderings, “‘Till he come to Shiloh having the obedience of the peoples’ Or, according to the Syriac, ‘Till he come whose it is,’ etc.” (1) From the earliest times the passage has been regarded as Messianic, but the rendering in the text, which takes “Shiloh” as a proper name, bearing a meaning such as “peaceful” (compare Isa 9:6, “Prince of Peace”), labors under the difficulty that Shiloh is not found elsewhere as a personal name in the Old Testament, nor is it easy to extract from it the meaning desired. Further, the word was not personally applied to the Messiah in any of the ancient VSS, which rather assume a different reading (see below). Apart from a purely fanciful passage in the Talmud (compare Driver, Gen, 413), this application does not appear earlier than the version of Seb. Munster in the 16th century (1534). (2) The rendering, “till he come to Shiloh,” where Shiloh is taken as the name of a place, not a person, is plausible, but is felt to yield no suitable sense in the context. It is, therefore, now also set aside by most recent scholars.” **ISBE**
- (3) The 3rd rendering, which regards Shiloh as representing the Hebrew *שלה*, *shellōh* = *שלה*, *shiloh* for *אשר לו*, *’āsher lo*, “whose (it is),” has in its favor the fact that this is evidently the reading presupposed in the Septuagint, the Peshita, and the this is evidently the reading presupposed in the Septuagint, the Peshita, and the Jewish Targums, and seems to be alluded to in Eze 21:27, “until he come whose right it is.” In this view the passage has still a Messianic reference, though critics argue that it must then be regarded as late in origin. Other interpretations need not detain us. See for details the full discussions in Hengstenberg's *Christology*, I, 54 ff, English translation, the commentaries of Delitzsch, Driver, and Skinner, on Genesis (especially Excursus II in Driver), and the articles in the various Bible dictionaries. **ISBE**
- 25 R. Johanan said: For the sake of the Messiah. What is his [the Messiah's] name? — The School of R. Sheila said: His name is Shiloh, for it is written, until Shiloh come.<sup>26</sup> The School of R. Yannai said: His name is Yinnon, for it is written, His name shall endure for ever:<sup>27</sup> e'er the sun was, his name is Yinnon.<sup>28</sup> The School of R. Haninah maintained: His name is Haninah, as it is written, Where I will not give you Haninah.<sup>29</sup> Others say: His name is Menahem the son of Hezekiah, for it is written, Because Menahem [‘the comforter’ ], that would relieve my soul, is far.<sup>30</sup> The Rabbis said: His name is ‘the leper scholar,’ as it is written, Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of Elohim, and afflicted. **Talmud Sanhedrin 98b**

Some scholars also believe that “Shiloh” referred to in the prophecy of **Bereshith 49:10** is referring to the dividing of the land by Yehoshua in **Yehoshua 18:10**. There Yehudah graciously gave up its rulership to divide the Land for all 12 tribes.

- 8 So the men rose up and went. And Yehoshua commanded those who went to describe the land, saying, “Go, walk through the land, and describe it, and come back to me, and let me cast lots for you here before YHWH in Shiloh.” 9 So the men went, and passed through the land, and described it in a book in seven portions by cities. And they came to Yehoshua at the camp in Shiloh. 10 And Yehoshua cast lots for them in Shiloh before YHWH, and there Yehoshua divided the land to the children of Yisra’el according to their portions.

It is interesting that it was at Shiloh, which is in the territory of Ephraim; all 12 tribes were united in worship at the Dwelling Place in Shiloh.

- Under Joshua, the tabernacle was erected at Shiloh (Josh. 18:1). Here lots were cast for the various tribal areas (Josh. 18) and for the levitical cities (Josh. 21:2) and here Israel assembled to settle its dispute with the tribes beyond the Jordan (Josh. 22:9, 12). Shiloh was the center of Israelite worship. **Encyclopedia Judaica**
- The cult place established by David to house the Ark after it was brought to Jerusalem was also designated as a *bet YHWH* (II Sam. 12:20). Since Shiloh and Jerusalem represent two successive stages in Israelite religion, it seems that use of this term and its synonyms implied the belief that the Elohim of Israel had only one "residence" at any given time. This notion is expressed in Psalms 78:60ff. "He abandoned the tabernacle of Shiloh... He elected... Mount Zion which he prefers... and He made His sanctuary [*mikdash*] enduring as heaven, as the earth which He established forever." Like the terms containing the element "house," the designation *mikdash* was also conceived of as designating a divine residence; and as in the passage first quoted, the Jerusalem Temple (and perhaps, on occasion, even Shiloh; see below) was also termed "sanctuary" **Encyclopedia Judaica**

### **The Messiah: the King of Yisrael**

The right of Rulership (Kingship) has nothing to do with setting Torah halakah for all Yisrael. The blessing of kingship is the promised blessing of the Davidic Covenant, which is Messianic in its nature. It has not been fulfilled in David or Solomon. Only a King who has never seen corruption can be a Ruler that sits on the Davidic throne forever.

- <sup>31</sup>"Foreseeing this, Dovid Hamelech spoke about the Techiyas HaMesim of Rebbe, Melech HaMoshiach: neither was he "abandoned to destruction nor did his BASAR see corruption." [Bereshith 47:18; Tehillim 16:9-10; Iyov 19:25-27; Yeshayahu 53:11] <sup>32</sup>"This Yehoshua in fact YHWH made to stand up alive again, of which we all are edim (witnesses unto mavet al Kiddush YHWH)" **Acts 2:31**
- "My flesh also dwells in safety. 10 For You do not leave my being in the grave, neither let Your Kind One see corruption". **Tehillim 16:10**
- 16 "And your house and your reign are to be steadfast forever before you – your throne is established forever." **2 Sam.7:16**
- 3 "You said, "I have made a covenant with My chosen, I have sworn to My servant David: 4 'I establish your seed forever, And shall buildup your throne to all generations.' " Selah. **Tehillim 89:3-4**

This promised SEED is the Moshiach, Who was to be a descendant of King David and sit on the throne over Yisrael FOREVER!

- **Tehillim 45:6** "Your throne, O Elohim, is forever and ever; the scepter of Your reign is a scepter of straightness."
- 6 "But I, I have set My Sovereign on Tsiyon, My set-apart mountain." 7 "I inscribe for a law: YHWH has said to Me, 'You are My Son, Today I have brought You forth. **Tehillim 2:6-7**

### **Both Houses Become One in Moshiach**

This blessing was brought back into ONE person by Yahshua HaMoshiach. Yahshua, as the True Messiah, is the embodiment of all the souls of Yisrael and the Promise SEED of Avraham.

- <sup>16</sup> “Now to Avraham Avinu were spoken the havtachot (promises) and to his ZERAH ("seed" BERESHIS 22:18). He does not say V'LIZERAHEHCHAH ("and to your seeds"), as concerning many, but as **concerning one**, "and to the ZERAH of you", and that ZERAH is Moshiach. <sup>17</sup>And this I say: a berit (covenant), which was previously confirmed by YHWH, cannot be annulled so as to abolish the havtachah (promise) by the mattan Torah (which was given arba me'ot usheloshim shanah [four hundred and thirty years--SHEMOT 12:40] later). <sup>18</sup>For if the nachalah (inheritance) is based on Torah, it is no longer based on havtachah (promise); but YHWH has given the nachalah to Avraham Avinu by havtachah (promise)". **Galatians 3:16-18**
- In the *Tanakh* the term “seed” (Hebrew *zera*>), like English “posterity,” is used in the singular as a collective noun to refer to all of a person’s descendants. Thus the *pshat*, of this text has “seed” referring to Avraham’s descendants. But Sha’ul is not expounding the *pshat* emphasis on the singular form of the word allows the **seed** to sprout into a richly layered *midrash*:

- (1) Yisrael is Elohim’s son.
- (2) The Messiah is Elohim’s Son.
- (3) Yisrael is descended from Avraham, is Avraham’s seed, the children of Avraham.
- (4) The true children of Avraham are those who trust.
- (5) Those who trust in Yahshua are united with him by that trust—they are part of his Body, one with him, one, singular.
- (6) In the thinking of the *Tanakh*, a king represents his people to the point of being one with them; and the king of Yisrael is treated as representing Yisrael, standing for them, being one with them.
- (7) The Messiah Yahshua is the King of Yisrael, the promised Son of David, one with Yisrael.
- (8) By trusting, all men become a part of Yisrael.
- (9) All of Elohim’s promises reach their culmination and fulfillment in the Messiah, who is Avraham’s “seed.”

All nine of these truths lead to this verse, and this verse leads to these nine truths, each of which is expressed at greater length elsewhere in Galatians and the rest of the Bible ( Hosea 11:1; Mt 2:15&; Yn 17:20–26; Ro 9:6–13; 2C 1:20; and below, Gal.3:26–4:7, 4:21–31).

According to Scripture, both houses are partially blinded and need to be grafted back into the Olive Tree by belief in the Messiah. Ephraim (the wild olive branches) and Yehudah (the natural olive branches) were broken off because of disobedience (unbelief).The way of exile is the same path of return-BELIEF!

- <sup>16</sup>If the teruah (portion, offering, kohen's share of the challah or Shabbos bread) that is reishit (first) is kodesh (holy), so is the whole; and if the shoshanah (root) is kodesh (holy), so also are the a'na'im (the branches). <sup>17</sup>But if some of the a'na'im have been broken off, and you a wild olive, have been grafted among them and have become sharer in the richness of the olive tree's root, <sup>18</sup>do not boast (4:2) over the a'na'im. If you do boast, it is not the case that you sustain the shoshanah, but the shoshanah sustains you. <sup>19</sup>You will say, then, "Branches were broken off in order that I might be grafted in." <sup>20</sup>Quite so: they were broken off on the ground of no emunah (emunah), but you stand only by emunah (emunah). Do not cherish proud thoughts, but fear. <sup>21</sup>For if Elohim did not spare the natural branches, neither will he spare you. <sup>22</sup>Consider then the nedivut, the chesed of YHWH and also the mishpat hanora (frightful judgment) of YHWH: to those who fell (11:15), severity; but to you the goodness of Elohim, provided that you continue in that goodness--otherwise, you too will be cut off. <sup>23</sup>Whereas, they also, if they do not continue in a condition of no emunah, shall be grafted in; for YHWH is able to graft them in again. <sup>24</sup>For if you were cut off from the wild olive tree and grafted unnaturally into the cultivated olive tree, how much more shall those who belong to it naturally be grafted into their own olive tree. <sup>25</sup>For I do not want you to be unaware, Achim b'Moshiach, of this raz (mystery), lest you be wise in your own estimation, that a hardening in part has come over Yisroel, until the full number of the Goyim has come in;

<sup>26</sup>and so klal Yisroel shall be delivered, as it is written: "Out of Tziyon (Zion, heavenly Zion, Jerusalem or earthly Zion/Jerusalem at the parousia/Second Coming) shall come the Go'el (Deliverer/Redeemer); He will turn away/remove that which is without yir'at Shomayim from Ya'akov (Jacob), <sup>27</sup>and this will be my Berit (covenant) with them, when I take away their sins"--YESHAYAH 59:20-21; 27:9. **Romans 11:16-27**

Thus, Messiah is the representative for all the tribes of Yisrael and all mankind as the Last Adam and the King of Yisrael. When Yahshua is taken out of the equation of the blessing for reunification, then we still have a divided blessing and birthright .A blessing that is divided needs rectification (*tikkun*) back to unity. Therefore, when misguided zealots of Ephraim and Yehudah try in the flesh to reunite the Tribes in Eretz Yisrael WITHOUT MOSHIACH YAHSHUA, there is no *tikkun* of the Avrahamic blessing and Promise. Messiah is the unifying factor for all Yisrael to return to the land **after** the Land itself is rectified and prepared for the return.

- <sup>11</sup>"Therefore, have zikaron that formerly you, the Goyim in the flesh, who are called "arelim" (uncircumcised ones) by the ones being called "nimolim" (circumcised ones-the Yehudim)--which is a Bris Milah performed in the flesh by human hands-- <sup>12</sup>have zikaron that you were at that time bazunder (unrelated and separate) from Rebbe, Melech HaMoshiach, having been alienated from the torat haEzrakhut (the citizenship) in the Am Berit, from Yisroel, zarim (strangers) to the Beritot HaHavtacha, farfalen (lost) and having no tikvah (hope) and without YHWH in the Olam HazeH. [Yeshayahu 14:1; 65:1] <sup>13</sup>But now in Rebbe, Melech HaMoshiach Yehoshua, you, who formerly where in the outermost courts, have been brought near by the kapparah of the dahm of Moshiach. <sup>14</sup>For Moshiach himself is our arbitrating shalom, who made the Shneyim into Echad, having broken down the barrier of the Mechitzah, the Eyvah, in the basar of Moshiach, <sup>15</sup>the chok (decree/law) of mishpatim in ordinances having annulled that the Shneyim he might create in himself into Adam Chadash Echad, arbitrating shalom, <sup>16</sup>and that Moshiach might bring the ritzzuy (reconciliation, cessation of enmity), reconciling to YHWH the Shneyim into one gufaniyut (corporeality) [Bereshis 47:18; Tehillim 16:9-10; Iyov 19:25-27; Yeshayahu 53:11] through the Moshiach's aitz, having put to death the Eyvah by it. <sup>17</sup>And having come, Moshiach preached shalom to you, the ones in the outermost courts, and shalom to the ones near; [Tehillim 148:14; Yeshayahu 57:19] <sup>18</sup>because through Moshiach we both have HaSha'ar laYHWH (gate to approach Elohim's presence, access of the tzaddikim --Tehillim 118:20) by one Ruach Hakodesh to Elohim HaAv. <sup>19</sup>Therefore, then, **no longer are you zarim and aliens**, but you are fellow citizens of the kedoshim and bnei bayit members of the household of Elohim, <sup>20</sup>having been built upon the yesod (foundation) of the Shluchim and Nevi'im, Rebbe, Melech HaMoshiach Yehoshua himself being the ROSH PINAH (Tehillim 118:22), <sup>21</sup>in whom all the binyan (edifice), being fitly joined together, grows into a Heikhal Kadosh b'YHWH, <sup>22</sup>in whom also you are being built together into a Mishkan of YHWH in the Ruach Hakodesh." **Eph.2:11-21**
- "All the prophets spoke of Moshiach as the redeemer of Israel and their savior, who would gather their dispersed ones and strengthen their observance of the mitzvot." **RaMBaM**
- "He will purify the lineage of the Levites first, stating that 'this one is a priest of defined lineage' and 'This one is a Levite of defined lineage'. Those whose lineage he does not recognize will be relegated to the status of Israelites...He will define the lineage of the Israelites according to their tribe alone;i.e., he will make known each person's tribal origin stating , 'This one is from this tribe' and 'This one is from another tribe' **RaMBaM**

According to Rav Shaul, we cannot return as *GER TOSHEV* (strangers) because in Moshiach Yahshua we have become full citizens of the *B'nai Brit* and the *Bayit* of YHWH.To return to Yisrael as a stranger is a denial of the work of Moshiach in creating the Unified Renewed Mankind (*Adam Chadash Echad*). Without Messiah we WERE STRANGERS and FOREIGNERS from the COMMONWEALTH<sup>12</sup> OF YISRAEL.Because of Moshiach Yahshua we already have citizenship in the Nation of Yisrael and all the rights of a natural-born Yisraelite!<sup>13</sup> Ephraim does not need the approval of the *rabbonim* and man-made conversion methods to be citizens of Yisrael.We have full citizenship because of the Messiah. He is the rightful King of Yisrael and the Lawgiver from Yehudah.He alone holds the scepter of Rulership and setting halakah, and the Blessing of fruitfulness.

- "In the future time, the King Moshiach will arise and renew the Davidic dynasty, restoring it to its initial sovereignty." **RaMBaM**

<sup>12</sup> **G4174** politeia **Thayer Definition:** 1) the administration of civil affairs 2) a state or commonwealth 3) citizenship, the rights of a citizen

<sup>13</sup> Ex.12:48; Lev.19:34,24:16,



- 9 “And they shall serve YHWH their Elohim and Dawid their sovereign (King), whom I raise up for them”. **Yirmeyahu 30:9**
- 15 “I am YHWH, your Set-apart One, Creator of Yisra’el, your Sovereign.” **Yeshayahu 43:15**
- <sup>2</sup>saying, "Where is he that is born Melech HaYehudim? For we have seen his KOCHAV ("star," BAMIDBAR 24:17) in the Mizrach (East) and have come to fall down before him.”**Matt.2:2**
- <sup>11</sup> Now Rebbe, Melech HaMoshiach stood before the Governor, and the Governor questioned Rebbe, Melech HaMoshiach, saying, "Are you the Melech HaYehudim?" And Rebbe, Melech HaMoshiach said to him, "It is as you say." **Matt.27:11**
- <sup>32</sup>"Let the Rebbe, Melech HaMoshiach, let the Rebbe Melech Yisroel, let [him] come down now from the aitz, in order that we may see and have emunah!" And the ones having been hanged on the aitz on either side of him were reproaching him. [Markos 8:31]" **Mark 15:32**
- <sup>49</sup> In reply, Natan'el said to him, "Rebbe, you are the Ben HaElohim [SHEMUEL BAIS 7:14; TEHILLIM 2:7; 89:26-27], the Rebbe, Melech HaMoshiach of Yisroel". **Yochanan 1:49**
- <sup>15</sup> And this will be made manifest at the right time by hamvorach, Ribbon haYachid, Melech haMelachim and Adon haAdonim. <sup>16</sup>To the One who is alone Almavet." **1 Tim.6:15**
- <sup>16</sup> And he has on his garment and on his thigh a name inscribed: Melech Hamelechim and Adon HaAdonim” **Revelation 19:16**
- “Sing, O barren one, you who did not bear! Break forth into singing, and cry aloud, you who have not been in labour! For the children of the deserted one are more than the children of the married woman,” said YHWH. 2 “Enlarge the place of your tent, and let them stretch out the curtains of your dwellings, spare not. Lengthen your cords, and strengthen your stakes. 3 “For you shall break forth to the right and to the left, and your seed inherit the nations, and make the deserted cities inhabited”. **Yeshayahu 54:1-3**
- 14 “For as many as are led by the Spirit of Elohim, these are sons of Elohim”. **Romans 8:14**
- 11 “For both He who sets apart and those who are being set apart are all of One, for which reason He is not ashamed to call them brothers, 12 saying, “I shall announce Your Name to My brothers, g in the midst of the congregation I shall sing praise to You.” 13 And again, “I shall put My trust in Him.” And again, “See, I and the children whom Elohim gave Me.” 14 Therefore, since the children share in flesh and blood, He Himself similarly shared in the same, so that by means of His death He might destroy him having the power of death, that is, the devil” **Ivrim 3:11-14**

### **The Reunion Requires Torah AND Messiah**

Moshe *Rabbeinu* was not our Redeemer. He cannot be the Messiah as he comes from the tribe of Levi, the tribe of priesthood. Messiah is to be a King from the tribe of Yehudah and the offspring of David. Moshe had a unique relationship with the Torah. He received it, studied it, taught it, lived it, and left it as a legacy to all Yisrael. But the rabbis teach this unique relationship between Moshe and the Torah will be duplicated in the Messiah!

- Yehoshua. <sup>2</sup>He being ne'eman (faithful) to the One having given Him s'michah as also Moshe Rabbeinu was ne'eman (faithful) in kol YHWH's Beit. <sup>3</sup>Yet Rebbe, Melech HaMoshiach is considered worthy of more kavod than Moshe Rabbeinu, because more kavod has the Boneh (Builder) of the Beis that the Beis itself. <sup>4</sup>For every Beis is built by someone, but the One having built everything is YHWH. <sup>5</sup>Now Moshe Rabbeinu was ne'eman (faithful) in the Kol Beis YHWH as an eved, for a solemn edut (testimony) of the things which were to be spoken later; [i.e. 3:11]. <sup>6</sup>But Rebbe, Melech HaMoshiach was ne'eman (faithful) as Ben over the Beis YHWH, whose Beis we are, if indeed the bittachon and the tikvah (hope) in which we glory we keep hold of to HaKetz. **Ivrim 3:2-6**
- “Moshiach will reveal altogether new insights, making manifest the hidden mysteries of the Torah, to the point that all the Torah learned in the present world will be in vain compared to the Torah of Mashiach.” **Kohelet Rabah 11:12**
- Said R. Judah: ‘Elohim will one day reveal the hidden mysteries of the Torah, namely, at the time of the Messiah, because “the earth shall be full of the knowledge of YHWH like as the waters cover the sea” (Isa. XI, 9), and as it is written, “They shall teach no more every man his neighbor and every man his brother, saying, Know YHWH, for they shall all know me, from the least of them to the greatest of them” (Jer. XXXI, 34). **Zohar 3:23a**

According to Maimonides in “*Laws of Wars and Kings*”, the quality that will distinguish the Messiah is his relationship to the Torah. He writes that Messiah will have ‘a great mastery of Torah’. This indicates that the final redemption will be dependent on the Torah AND Messiah. Thus the potential of the Messiah’s coming was dependent upon the receiving of the Torah by Moshe. The final redemption comes from the Messiah but its potential emanates from Moshe.

### **All Twelve will Return**

The Restoration of the Kingdom of Yisrael cannot be accomplished without all 12 Tribes coming into the Land .All Jews are Yisraelites, but all Yisraelites are not Jews. Converting to one tribe (Yehudah) is just another twist to the One House Heresy that is taught and practiced by Messianic Judaism.

- “AND HE SAID: GATHER YOURSELVES TOGETHER (HE'ASEFU)... ASSEMBLE YOURSELVES, AND HEAR (XLIX, 1 f.). GATHER YOURSELVES TOGETHER from the land of Egypt, and ASSEMBLE YOURSELVES into Raameses; GATHER YOURSELVES TOGETHER from [the exile of] the ten tribes, and ASSEMBLE YOURSELVES to the tribes of Judah and Benjamin. He thus commanded them to show honour to the tribes of Judah and Benjamin.1 R. Aha interpreted [the word HE'ASEFU], ‘Purify yourselves,’ as in the verse, And they gathered themselves together... and they purified themselves (Neh. XII, 28 ff.).2 The Rabbis say: He warned them against dissension, bidding them, Be ye all one assembly. Thus it says, And thou, son of man, take thee one stick, and write upon it: For Judah, and for the children of Israel his companions (Ezek. XXXVII, 16). ‘His companion ’ is written3: when the children of Israel unite in one band, then they may prepare themselves for redemption. For what follows this? And I will make them one nation in the land, etc. (ib. 22).\* (1) The Midrash explains the duplication of GATHER YOURSELVES TOGETHER and ASSEMBLE YOURSELVES, and interprets this with reference to their future redemptions. On this exodus from Egypt they halted at Raameses (Ex. XII, 37); while with respect to the later redemption the hope was cherished that the northern ten tribes would enjoy redemption along with Judah and Benjamin (v. Isa. XI, 12; LVI, 8 and Sanh. 110b) (2) The two expressions being regarded as parallel. (3) In the singular--thus all Israel (the ten tribes) are counted as one.” **Genesis Rabah XCVIII:2**
- (4) “Judah and Joseph were now at peace. The verse from Isaiah indicates that in the Messianic era there will be a reunion of all the tribes and they will again live in brotherly love.” **Genesis Rabah XCV:2**
- “So when Jacob saw that the Body was made complete, his body conceived the desire to depart, the completion of the body being the sign of the covenant. But for all that it was Benjamin who completed the number of the twelve tribes. Why, then, it may be asked, did Jacob, knowing that the number of the tribes was not yet full, not wait for the birth of Benjamin to complete the number? The reason is that Jacob was guided by a further consideration. “It is clear”, he said, “that if the number of the tribes will be completed here, then divine perfection will rest upon them in the appropriate manner; but in this land it is not desirable that they should attain perfection, but only in the Holy Land.” The proof that all the twelve tribes together effect the full realization of the lower world is to be seen in the fact that immediately Benjamin was born Rachel died, and this lower world fell into its proper place, and attained through them perfect realization. Hence Benjamin had to be born in the Holy Land and not elsewhere. So Scripture says: “And as for me, when I came from Paddan, Rachel died unto me in the land of Canaan” (Gen. XLVIII, 7). Rachel thus died there, and her place was filled by this lower world, which assumed its rightful place in a completed House. But as long as Rachel was alive the lower world could not be made perfected through them. If it is asked why Leah did not die at the same time, the answer is that the House was in the lower world, and from it all were to be brought to full self-realization, but it was not in the upper world.” **Zohar 1:158a**
- “Our tradition tells us that the lower world was assigned to Jacob in the same way as it was later to Moses, but this could not be accomplished until there were the full twelve tribes in the House to whom the Shekinah could attach herself. It was then that Rachel was removed, and the Shekinah took up her abode in the House with all the tribes, and become the foundation of the House. Assuredly, “He sets in her place the foundation of the House” (Ps. CXIII, 9). Jacob thus said: “The time has now arrived for the number of the twelve tribes to be completed, so that the upper world will be due to descend into the House to become attached to them, and this poor woman (Rachel) will be thrust out to make room for it. Should she die here, I shall never be able to get away. Moreover, this is not the land where it is fitting that the House should be made complete.”**Zohar 1:158b**

Those among Ephraim who are willing to forfeit their birthright in the First-born are merely showing their lack of understanding concerning what the *TaNaK* and rabbis teach concerning the Restoration of the Kingdom of Yisrael under King Messiah. In their love and zeal for the Torah, they are willing to violate the prophetic words of the *navaim* in order to buy a mess of man-made pottage. Yes, it is true Ephraim was joined to idols and the ways of the *goyim*. But Moshe *Rabbeinu* prophesied that in the last days all Yisrael would return after all Yisrael had left YHWH and the Torah.

- “And it shall be, when all these words come upon you, the blessing and the curse which I have set before you, and you shall bring them back to your heart among all the gentiles where YHWH your Elohim drives you, 2 and shall turn back to YHWH your Elohim and obey His voice, according to all that I command you today, with all your heart and with all your being, you and your children, 3 then YHWH your Elohim shall turn back your captivity, and shall have compassion on you, and He shall turn back and gather you from all the peoples where YHWH your Elohim has scattered you. 4 “If any of you are driven out to the farthest parts under the heavens, from there YHWH your Elohim does gather you, and from there He does take you. 5 “And YHWH your Elohim shall bring you to the land which your fathers possessed, and you shall possess it. And He shall do good to you, and increase you more than your fathers. 6 “And YHWH your Elohim shall circumcise your heart and the heart of your seed, to love YHWH your Elohim with all your heart and with all your being, so that you might live.” **Devarim 30:1-6**
- “ Though The Israelites be scattered to the four winds of heaven, yet will Elohim reunite them in the Land of the Fathers, and work in Israel a change of heart” **Rabbi Hertz pg.881 Hertz Pentateuch**
- 11 “And the children of Yehudah and the children of Yisra’el shall be gathered together, and appoint for themselves one head, and shall come up out of the earth, for great is the day of Yizre’el! **Hoshea 1:11**
- “The day of Jezreel will ultimately result in a long exile, after which Israel will leave the lands of their dispersion and ascend to Israel (*Radak*).The name Jezreel also may be rendered “El will gather seed” (*Rashi*).**Artscroll TaNaK**
- 20 “Is Ephrayim a precious son to Me, a child of delights? For though I spoke against him, I still remembered him. That is why My affections were deeply moved for him. I have great compassion for him,” declares YHWH .”**Yirmeyahu 31:20.**
- Yea, verily, He “came” for the sake of the Matrona (Shekinah), to take Her, as it were, by the hand and raise Her in glory, as He will also do when Israel's captivity in Edom (Rome) Will come to an end.’ R. Jose remarked: ‘If it was for the sake of the Matrona, why did He not “come” to Babylon, where the Shekinah was also in exile with Israel?’ To this the Jew replied that according to tradition the reason why the Holy One did not reveal Himself fully by signs and wonders in Babylon was because the Israelites took to themselves foreign wives and profaned the sign of the holy Covenant. In Egypt, however, it was different: they entered it as pure sons of Israel, and left it as such. When the Edomitic exile comes to an end He shall manifest His glory in fullness and raise up His Spouse from the dust, saying to her: “Shake thyself from the dust; arise, sit down, O Jerusalem, loose thyself from the bands of thy neck, O captive daughter of Zion” (Isa. LII, 2). Who shall then stand against Him? It is written “And the godlings of Egypt shall flee from His presence.” The “godlings” are not merely idols made of stone and wood, but celestial principalities and terrestrial divinities. Indeed, wherever Israel is in exile the Holy One watches them and demands an account from those peoples and their supernal representatives. Mark what is written! “Thus says YHWH, my people went down at the first to Egypt to sojourn there, and Assyria oppressed them for nothing” (Ibid. v. 4). **Zohar 2:7a**

The true Restoration involves Messiah Yahshua, Yehudah, Ephraim, and the Shekinah. The tribes will return only after their Edomic [Rome] exile ends. Trying to circumvent any part of the Scriptural equation will result in an Ishmaelite Ephraimite return to the Land that cannot be blessed by YHWH. Their birthright blessing will be forfeited and they will settle for second-class citizenship as “Joes” and not Yisrael. Let us not be like Esav who sold the birthright (which we have Messiah Yahshua) and then sought to get it back with bitter tears but failed. Stand firm in the Faith in Messiah and the Two House Truth of Torah!