

**THE KINGDOMS OF ISRAEL AND JUDAH**

1 KINGS 12

# The Renaissance of Israel

## תחיית ישראל



PHOENICIA

Sidon ●  
Tyre ●

● Damascus

Jeroboam built a sanctuary

ISRAEL

Megiddo

Mediterranean Sea

Samaria  
Jeroboam built a sanctuary

Jordan River

Samaria ●

Adam ●

Rabbath-Ammon ●

AMMON

Dibon ●

PHILISTIA

MOAB

JUDAH

Anvayel Ben Ephraim

Zoar ●

ענויאל בן אפרים

EDOM

Kadesh Barnea ●

# **THE RENASCENCE OF ISRAEL**

**Israel is more than a Jewish State**

**By**

**Anvayel Ben Ephraim**

Published 2023 by Anvayel Ben Ephraim, this publication may be freely shared.

**2** O God, keep not Thou silence; hold not Thy peace, and be not still, O God.

**3** For, lo, Thine enemies are in an uproar; and they that hate Thee have lifted up the head.

**4** They hold crafty converse against Thy people and take counsel against Thy northern/hidden ones.

**5** They have said: 'Come, let us cut them off from being a nation; that the name of Israel may be no more in remembrance.'

**ב** אֱלֹהִים אֵל-דָּמִי-לָךְ ; אֵל-תַּחַרֵּשׁ וְאֵל-תִּשְׁקֹט אֵל.  
**ג** כִּי-הִנֵּה אוֹיְבֶיךָ, יִהְיֶינּוּ ; וּמִשְׁנֵאֵיךָ, נִשְׂאוּ רֹאשׁ.  
**ד** עַל-עַמֶּךָ, יַעֲרִימוּ סוּד ; וַיִּתְיַעֲצוּ, עַל-צְפוֹנֶיךָ.  
**ה** אָמְרוּ--לָכֹן, וַנִּכְחֲדֵם מִגּוֹי ; וְלֹא-יִזְכָּר שֵׁם-יִשְׂרָאֵל  
עוֹד.

## תהילים 83 Psalms 83

**Renaissance** – the revival of something that has been dormant; reincarnation; rebirth.

## Introduction

*Basic Law: Israel as the Nation-State of the Jewish People is an Israeli Basic Law which specifies the nature of the State of Israel as the nation-state of the Jewish people. The Law was adopted by the Knesset, with 62 in favor, 55 against, and two abstentions, on 19 July 2018.<sup>1</sup>*

The quote from the *Wikipedia* article seems to indicate that the lament of the 83<sup>rd</sup> Psalms which spoke of the name *Israel* no longer being in remembrance is no longer necessary, nor is cutting off from being a nation a viable possibility at this point; the State of Israel was established in 1948 and has thrived since that time despite numerous attempts to destroy its existence up until this very day. Why therefore was there a perceived need on the part of then Prime Minister, Benjamin Netanyahu, to push so earnestly to have the country declared specifically a *Jewish* state?

A closer look at the Psalms holds the answer; the 4<sup>th</sup> verse in English is rendered variously as “*thy treasured ones; thy cherished ones; those whom you cherish; your Holy ones; etc.*” The King James and American Standard versions both correctly translate the Hebrew צפון as “*hidden ones*”. What is not indicated, however, is that this Hebrew word also means “*north*” and is the clue to what the Psalms is really about, i.e., the attempt by those who hate God to prevent acknowledgement of the truth that *Israel* is the name of the Northern Kingdom and the heritage of the sons of Joseph.

The historical and biblical existence and importance of the northern kingdom is recognized widely by scholars all over the world, but the significance of that existence is not common knowledge, nor that it represents a segment of the story of the children of Jacob that is not Jewish. The role played by the north has been nearly wiped from popular history and plays a very secondary part in the telling of the Biblical narratives. This in spite of the fact that the name *Israel* has always historically been associated with the northern people and *Judah* with the south only.

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<sup>1</sup> Wikipedia-Basic law: Israel as the Nation-State of the Jewish people

*It was only the fall of the northern kingdom and the move of a large number of Israelites to Judah that brought about the rise of pan-Israelite ideology in the south. The new vision promoted the idea of the supremacy and sole legitimacy of the Davidic dynasty and the Jerusalem temple among the mix of Judahites and Israelites that now constituted the population of Judah. Still later, with the withdrawal of Assyria, this ideology was expanded to include all people and territories that were once ruled by the two Hebrew kingdoms. As part of this ideological process, and in competition with the remaining Israelites, the Samaritans, and their temple at Mount Gerizim, the term Israel was transformed from the name of the kingdom to a concept of a future unified nation living under a Davidic king and worshipping in the Jerusalem temple. The short, two-century-long history of the kingdom of Israel gave birth, then, to the millennia-long concept of the people of Israel.<sup>2</sup>*

While the name has become associated primarily with the Jewish people today, the 83<sup>rd</sup> Psalms indicates that the kingdom of Israel, i.e., the northern kingdom, will once again rise to acknowledgement. This is most evident in the prophetic writings of the scriptures, which clearly predict a future where the distinction between the northern *Israel* and the southern *Judah* is accepted. I believe the beginnings of the reality have manifested in our day with the return of our people to this land in 1969 and the announcement at that time by our spiritual leader, Ben Ammi of blessed memory, that we returned as *Israelites*, not as *Jews*.

The Renaissance of Israel had begun....

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<sup>2</sup> THE FORGOTTEN KINGDOM, THE ARCHAEOLOGY AND HISTORY OF NORTHERN ISRAEL  
By Israel Finkelstein, Copyright © 2013 by the Society of Biblical Literature, pg. 163



## Part 1: Israel and Judah

*The conflict between Joseph and his brothers, particularly that between Joseph and Judah, runs like a seam across the entire history of Israel. At times Joseph gains the upper hand, at times Judah prevails, but the schism always resurfaces. Our sages even speak of two messiahs, each with a role to play in the final fulfillment of Israel's mission—a messiah descended from Joseph, and a messiah from the royal house of David, from the tribe of Judah.<sup>3</sup>*

The *Israel* spoken of here is the one that most people are familiar with, i.e., the family of the patriarch Jacob, the *Children of Israel*. However, the archeological record and the written history bear witness to a somewhat different reality in which the terms *Israel* and *Judah* refer to two separate groups of people within the land of Caanan, one in the north, *Israel*, and the other, *Judah*, in the south, contrary to the Biblical account, which presents a picture of a patriarch, Abraham, being promised the land of Caanan by his God, and that promise subsequently passing to his progeny after him. Professor Israel Finkelstein addresses this issue in his book, *The Forgotten Kingdom*:

*In the first half of the eighth century B.C.E., Israel ruled over the lion's share of the territory of the two Hebrew kingdoms (fig. 1), and its population accounted for three quarters of the people of Israel and Judah combined (Broshi and Finkelstein 1992). Israel was stronger than Judah both militarily and economically, and in the first half of the ninth century and in the first half of the eighth century—almost half the time the two kingdoms co-existed—Israel dominated the southern kingdom. Nonetheless, Israel has lingered in the shadow of Judah, both in the story told in the Hebrew Bible and in the attention paid to it by modern scholarship.*

### *1. Historiography and Historical Memory*

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<sup>3</sup> [https://www.chabad.org/parshah/article\\_cdo/aid/1122/jewish/A-Rift-Extending-Across-History.htm](https://www.chabad.org/parshah/article_cdo/aid/1122/jewish/A-Rift-Extending-Across-History.htm)



*The history of ancient Israel in the Hebrew Bible was written by Judahite authors in Jerusalem, the capital of the southern kingdom and the hub of the Davidic dynasty. As such it transmits Judahite ideas regarding territory, kingship, temple, and cult.*<sup>4</sup>

Thus, historical *Israel* was far different, according to Professor Finkelstein, from the modern nation, which has officially declared itself a *Jewish state*. It is this kingdom that I feel the prophets of old insistently envisioned returning in spite of the apparent writing of those prophecies in the Hebrew Bible being by the hands of Judahite authors. The struggle spoken of by the Chasidic writer was/is not between Joseph and Judah as Brothers within the family of Isarel, but rather between the very concepts of Israel and Judah as separate historical and Biblical entities. The commonly accepted position is that the northern tribes have been lost to knowledge of the world and no one envisions their return as a polity to the world stage, however, that is not how I read the words of the prophets of Israel, according to whom both Israel and Judah would return to such prominence again. The Jews have returned, why not Israel?

*“When Ezekiel saw a valley full of bones, dried out by the sun and seeming beyond all hope of revivification, he understood the message: the bones represent the “whole house of Israel,” those northern tribes that had been deported. They might appear dead now, and yet, God could and would bring them back to life. North and south would once again be united, and a mighty empire would raise its head as in days of old. Indeed, it was not, Ezekiel said, just a matter of physical resuscitation, but of a changed spirit. Like the book of Jeremiah, Ezekiel said that God would make a new covenant with His people, and things would return to what they were before: My servant David [that is, one of his descendants] will rule over them, and they will all have one shepherd. They will follow My rules and they will carefully carry out My laws. They will settle in the land that I gave to My servant Jacob, and in which your ancestors lived. They and their children and their children’s children will live there forever, and My servant David will be their prince forever. Then I will make a covenant of peace with them. It will*

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<sup>4</sup> THE FORGOTTEN KINGDOM, THE ARCHAEOLOGY AND HISTORY OF NORTHERN ISRAEL  
By Israel Finkelstein, Copyright © 2013 by the Society of Biblical Literature, pg. 1

*be an eternal covenant with them, and I will bless them and make them numerous, and I will set down My sanctuary in their midst forever. My dwelling place will be with theirs, and I will be their God, and they will be My people. Ezek. 37:24–26 But it was never to be. Wherever the northern tribes had ended up, they never again returned to the Samaritan hills. To this day, their fate is quite unknown.<sup>5</sup>*

The general consensus- as Mr. Kugel states- is that the fate of the northern tribes is *unknown*, which is true as far as the human knowledge goes. But the Bible is about more than human knowledge...

*“11 And it shall come to pass in that day, that YHWH will set His hand again the second time to recover the remnant of His people, that shall remain from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.*

*12 And He will set up an ensign for the nations, and will assemble the dispersed of Israel, and gather together the scattered of Judah from the four corners of the earth.”*

#### **Isaiah 11**

*3 For, lo, the days come, saith YHWH, that I will turn the captivity of My people Israel and Judah, saith YHWH; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.'*

#### **Jeremiah 30**

*22 Therefore say unto the house of Israel: Thus, saith YHWH GOD: I do not this for your sake, O house of Israel, but for My holy name, which ye have profaned among the nations, whither ye came.*

*23 And I will sanctify My great name, which hath been profaned among the nations, which ye have profaned in the midst of them; and the nations shall*

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<sup>5</sup> James L. Kugel, *How to Read the Bible*, Pg. 848-9

*know that I am YHWH, saith YHWH GOD, when I shall be sanctified in you before their eyes.*

*24 For I will take you from among the nations, and gather you out of all the countries, and will bring you into your own land.*

### **Ezekiel 36**

The promise is that the God of Israel knows where His people are because He scattered them there and can call them forth when He is ready.

*“13 And ye shall know that I am YHWH, when I have opened your graves, and caused you to come up out of your graves, O My people.”*

### **Ezekiel 37**

Those who had seemed dead would come forth from their graves and give praise to YHWH; this is how you would know them and His works.

*6 For thus saith YHWH: sing with gladness for Jacob, and shout at the head of the nations; announce ye, praise ye, and say: 'O YHWH, save Thy people, The remnant of Israel.'*

*7 Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall they return hither.*

*8 They shall come with weeping, and with supplications will I lead them; I will cause them to walk by rivers of waters, in a straight way wherein they shall not stumble; for I am become a father to Israel, and Ephraim is My first-born.*

### **Jeremiah 31**

The God of Israel proclaimed Himself *a father to Israel*, therefore the great unification of Ezekiel 37 will result in there being one nation known as *Israel*, Judah would be submerged within the greater union. Today's nation known as *Israel* is the beginning of that transformation; while there are still attempts to hold on to the idea of the nation belonging to or of *Judah*, i.e., Jewish, and the use of the proper term *Israelite* is avoided by using the transliteration *Israeli*, the final result is inevitable; The people of *Israel* will be known as *Israelites* in the coming days, because this is

the correct translation of the Hebrew *ישראלית*, *a native or inhabitant or citizen of Israel*. Attention is already being drawn to the fact that the seed of Abraham, Isaac and Jacob are *Hebrews*, just as Professor Finklestein referred to the *two Hebrew kingdoms*, one Judahite/Jewish and the other Israelite, it is simply a matter of time until it is accepted that the united nation is *Israelite*, and not Judahite/Jewish.

The challenge is for the Jewish people to acknowledge that *Jewish* is not synonymous with *Israel*; they have grown comfortable in using the terms interchangeably, even in obviously erroneous instances, such as saying that Moses was sent to deliver the *Jewish* people from Egypt when the word *יהודי*/Yehudi never appears in the book of Exodus. We can definitely point to Moses stating that the *God of the Hebrews*<sup>6</sup> sent him, and the people he was sent to deliver were known as *Israel*<sup>7</sup>, but there is not one mention of *the God of the Jews* or *Judah*.

Throughout the prophetic writings, while *Judah* and *Israel* are called His people, there is not one time when He refers to Himself as *the God of Judah*. The same cannot be said with regard to the name *Israel*.

*“14 Fear not, thou worm Jacob, and ye men of Israel; I help thee, saith YHWH, and thy Redeemer, the Holy One of Israel.*

*3 For I am YHWH thy God, The Holy One of Israel, thy Saviour; I have given Egypt as thy ransom, Ethiopia and Seba for thee.*

*15 I am YHWH, your Holy One, the Creator of Israel, your King.*

*6 Thus saith YHWH, the King of Israel, and his Redeemer YHWH of hosts: I am the first, and I am the last, and beside Me there is no God.*

**Isaiah 41, 43, 45**

Clearly, Judah is included within *Israel* in these instances, but this is a reminder that He is the God of the Whole family of Jacob as *Israelites*, not as Judahites/Jews, according to scripture. The name *Israel* is the birthright of the house of Joseph through his youngest son, Ephraim, and declaring a Judahite/Jewish state in that name requires acknowledging that biblical truth, for the house of Ephraim/Israel has never been Judahite/Jewish.

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<sup>6</sup> <https://mechon-mamre.org/p/pt/pt0205.htm>, v 3

<sup>7</sup> <https://mechon-mamre.org/p/pt/pt0205.htm>, v 2

*“Of course, reading through the books of Samuel and Kings, it is utterly clear that in the eyes of the biblical writers, the monarchy was never completely unified in the first place. The distinction between »Judah and Israel had been there since the first time that the men of Judah joined forces with the Israelite Saul in his war against Amalek (I Sam 15,4).*

*The same is true of David’s kingdom. Even after he was anointed over Israel and moved his court to the neutral Jerusalem, David seems to have kept the two parts of his kingdom constitutionally separate (cf. II Sam 5,5).”<sup>8</sup>*

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<sup>8</sup> Joseph, Judah and the Benjamin Conundrum, By Yigal Levin, pg. 225-6

## Part 2: One People, One King

*1 Then came all the tribes of Israel to David unto Hebron, and spoke, saying: 'Behold, we are thy bone and thy flesh.'*

*2 In times past, when Saul was king over us, it was thou that didst lead out and bring in Israel; and YHWH said to thee: Thou shalt feed My people Israel, and thou shalt be prince over Israel.'*

*3 So all the elders of Israel came to the king to Hebron; and king David made a covenant with them in Hebron before YHWH; and they anointed David king over Israel.*

*4 David was thirty years old when he began to reign, and he reigned forty years.*

*5 In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.*

*42 And, behold, all the men of Israel came to the king, and said unto the king: 'Why have our brethren the men of Judah stolen thee away, and brought the king, and his household, over the Jordan, and all David's men with him?'*

*43 And all the men of Judah answered the men of Israel: 'Because the king is near of kin to us; wherefore then are ye angry for this matter? have we eaten at all of the king's cost? or hath any gift been given us?'*

*44 And the men of Israel answered the men of Judah, and said: 'We have ten parts in the king, **and we have also more right in David than ye**; why then did ye despise us, that our advice should not be first had in bringing back our king?' And the words of the men of Judah were fiercer than the words of the men of Israel.*

**2 Samuel 5:1-5, 19:42-44**

Here in the book of Samuel we find the tribes of *Israel* coming to David at Hebron and there they made a covenant with him to be king over them. They declared, “*we are bone of thy bone and flesh of thy flesh*”, seemingly indicating that he was one of them and had always been destined to lead them. We find further evidence of David’s connection to the north in the verses of the 19<sup>th</sup> chapter; the men of Israel plainly state that they “*have more right in David*” than the men of Judah. The 5<sup>th</sup> chapter further states that he ruled Israel and Judah 33 years from Jerusalem after ruling Judah only for 7 from Hebron. Why move the capital? If the elders of Israel were comfortable coming to him in Hebron of Judah, why not simply reign over both polities from there?

*“But the biggest advantage Jerusalem offered David was its location. Not far from his hometown of Bethlehem, it was nonetheless perched on the border between Judah and the northern tribes. Making it his capital was thus a clear statement: this town, and my whole administration, belong neither to the north or the south, but to both. Three millennia later, faced with a similar situation (and perhaps inspired by the biblical model), the founders of the American republic carved out a piece of territory between north and south and called it the District of Columbia, in which they built the capital city of Washington. In both cases the result was the creation of a new center of power, one that could inspire the loyalties of all the country’s inhabitants in equal measure.*

*What is more, scholars point out that Gilgal, Bethel, and Shiloh were all within the territory of the powerful northern tribe of Ephraim; this suggests that the ark had been particularly associated with the north, perhaps even serving as a unifying symbol during Saul’s reign. Moving it to Jerusalem was thus another way for David to assert his intention to be equally a king of all the tribes.”<sup>9</sup>*

Jerusalem was/is a symbol of the unity of the north and south, Israel and Judah. It was common ground where one did not have advantage over the other, as in the example of Washington, D.C. today, which is the place where all the states have equal representation. This seems to be reflected also in how *Jerusalem* and

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<sup>9</sup> James L. Kugel, *How to Read the Bible*, Pg. 677. 78 & 80

*Judah* are most often referred to as separate in the scriptures. This also raises the question of the heritage of David himself; was he also neutral ground?

*“1 And it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag:”*<sup>10</sup>

## **2 Samuel 1**

*“1 And it came to pass after this, that David inquired of YHWH, saying: 'Shall I go up into any of the cities of Judah?' And YHWH said unto him: 'Go up.' And David said: 'Whither shall I go up?' And He said: 'Unto Hebron.'”*

## **2 Samuel 2**

Here David is perched on the border of Judah after fighting the Amalekites and sending of the spoil there from to cities of Judah that he and his men were “*wont to haunt*”, and he inquired of YHWH whether he should go up to any of the cities of Judah, and he is told “*Yes.*” He then asked to where and is told “*to Hebron.*” I feel that he was building a relationship with the men of Judah because they were the furthest from the influence of the court of the deceased Saul, but why would he be unsure of their reception, since he was born in *Bethlehem Ephratah of Judah*? Wasn't he a Judahite?

*“12 Now David was the son of that Ephrathite of Beth-lehem in Judah, whose name was Jesse; and he had eight sons; and the man was an old man in the days of Saul, stricken in years among men.”*

## **1 Samuel 17**

*“Whether we interpret the title אפרתי as simply ‘Ephraim’, or whether we preserve the use of ‘Ephrathite’ and derive the title from an ethnic group by that name, the conclusion regarding David’s origin is similar; David belonged to one of the Ephraimite families who settled in the northern part of the Judean hills, which eventually amalgamated with the Judean population and affiliated themselves with the tribe of Judah. From a distant*

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<sup>10</sup> It was a provincial town within the Philistine kingdom of Gath when Achish was king.  
<https://en.wikipedia.org/wiki/Ziklag>



vantage one David could be identified as either or both, Judahite and Ephraimite.”<sup>11</sup>

*“An analysis of the biblical texts supports the assumption that Rachel’s tomb was identified at two different places (the two tombs hypothesis was supported by Abel 1938: 426; Cassuto 1950; Simons 1959: 220; Vogt 1975: 34–36; Na’aman 1984: 328). Scholars generally concur that the texts of 1 Sam 10:2 and Jer 31:14 locate Rachel’s tomb in north Benjamin. The identification of Ephrath with the city of Bethlehem is supported by five biblical references (Gen 35:19; 48:7; Josh 15:59A [LXX]; Mic 5:1; Ruth 4:11). Bethlehem and its region were named Ephrath after the settlement of Ephrathite families in this area, possibly in the late 11th–early 10th century. David’s designation as an “Ephrathite” in 1 Sam 17:12 and Ruth 1:2 refers to his lineage from a family that migrated from the hill country of Ephraim and settled in the area of Bethlehem (Na’aman 1984: 325–331; Japheth 2012). As Albright observed, the Ephrathite clan that settled near Ephrath/Bethlehem identified Rachel’s tomb near the city. The identification of Rachel’s tomb near Bethlehem has been old, probably as early as the Ephrathite settlement in the region.”<sup>12</sup>*

*“David, an Ephraimite tells that God’s justice and grace is upheld in the righteous Joseph and his descendants. David’s genealogy was rooted to Ephraim, the younger son of Joseph some clans of whose descendants had settled in Bethlehem area much earlier than the entry of the mixed-up tribe Judah to the land of Canaan. The reliable genealogy of David is only from Ephraimite Salma (Salmon) as a traceable genealogy as does the case of Samuel from Ephraimite Elkanah, a descendant of Zuph (Ephraimites, NIV; Ephrathite, KJV).”<sup>13</sup>*

*“Looking at the words Ephrathite and Ephraimite (אֶפְרַתִּי) they have the exact same spelling. From the website doitinhebrew.com the dictionary even said: ‘Ephraimite; inhabitant of Ephrat(ah).’*

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<sup>11</sup> Was David a Judahite or an Ephraimite? *Light from the Genealogies*, Sara Japhet, pg. 305

<sup>12</sup> The Jacob Story and the Formation of Biblical Israel, Nadav Na’aman, Tel Aviv University, pg. 107-8

<sup>13</sup> <https://www.amazon.com/David-Ephraimite-Genealogy-Christian-Park/dp/3330702109>

*This reminded me of Beit Lechem the homeland or ancestral home of both Elimelech and Naomi, who are called Ephratites in the book of Ruth (1:2). Which could be derived from the fact that Boaz is identified as a member of Elimelech his family (1:2), a near kinsmen redeemer for Naomi (2:2, 3:12), and a direct descendant of Yehudah (4:18-20). Boaz also identifies Elimelech as 'a brother' when he speaks with the nearest kinsmen redeemer (4:3).*

*So, here's the thing: we know that because of a famine they have to leave Beit Lechem and that when Elimelech and the two sons of Naomi have passed away that she returns with her daughter-in-law Ruth. From the story it becomes clear that Naomi, an Ephraimite, owned ancestral land in Beit Lechem which she decided to sell in an attempt to secure a life partner for Ruth in the hope of raising up a son in the name of Ruth's widow and Naomi's deceased son, Mahlon. Because Naomi's son Mahlon was the rightful heir to her ancestral land, Mahlon's widow, Ruth, came with the land and the man who purchased the land would be required to fulfill the levirate marriage rites and raise up a son to Mahlon, which would become the heir of the land.*

*Well, Boaz was that man, and he and Ruth got married, Ruth gave birth to Obed, the father of Yishai, who became the father of David HaMelech. Obed is said to be the grandson of Naomi (for clear reasons), and Ruth would be the great-grand-mother of David.*

*So David could be seen as a Ephratite of Beit Lechem Yehudah.*

*If Elimelech and Naomi hadn't had an ancestral right to the land in Beit Lechem, Boaz wouldn't had the responsibility to fulfill the levirate marriage role with Ruth because the land was the rightful inheritance of Mahlon.*

*The fact that Ephrat(ah) isn't listed as one of the cities of Yehudah, coupled with the fact Elimelech and Naomi are called Ephratites, which could mean the same as Ephraimites, and their ancestral right to land in Beit-Lechem, it may be concluded that this city in the territory of Yehudah was quite different from all other cities in this area. Why? Because it could be that many people in this city had ancestral ties to two tribes, Ephraim and Yehudah.*

*Because Boaz is a member of Elimelech's family, could it be he's also a Ephraimite living in Yehudah?! Of course, Boaz is also from the lineage of Yehudah as stated in the end of the book of Ruth.*

*So, here's my question: could it be that David is descended from both Ephraim as well as Yehudah?"<sup>14</sup>*

It appears there is some validity in questioning King David's lineage; things are not as simply straight forward as most people are accustomed to believing when the story as presented in the Bible is given closer examination and then aligned with other known archeological facts. In my paper, *A Heart Like David's*<sup>15</sup>, I highlight that David chose to take Jerusalem as his first act after being made king over Israel as well as Judah, he didn't consult with YHWH. I reached the same conclusion as Mr. Kugel in *How to Read the Bible*; he was making a statement of impartiality between north and south, Israel and Judah. It makes the same sense to me that he himself belong to both regions; that he was, as the Elders of Israel stated, *bone of their bone and flesh of their flesh*, while being a Judahite by virtue of his birth in the south/Judah and growing up there.

*"I And there shall come forth a shoot out of the stock of Jesse, and a twig shall grow forth out of his roots."*

#### **Isaiah 11**

This prophecy was written well after the times of David and Solomon and is said to foretell the coming of a leader of the children of Israel. Many say this is speaking of a messiah/anointed one who will be of the seed of David; some say this was speaking of king Hezekiah, some that it foresaw Yehoshua/Yeshua, but I have always wondered why it didn't simply say the personage would be of the seed of David, just as Isaiah 9:6 directly speaks of *the throne of David*. Instead, we have, *a shoot out of the stock of Jesse*, which makes *Jesse* the focal point, not David. The throne may be David's, but who is this *shoot/branch* who is to come from the *stock of Jesse*, and the *twig from his roots*? Are they the same? We can only answer this by first examining what is possibly meant by these phrases.

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<sup>14</sup> <https://judaism.stackexchange.com/questions/111059/ephraimites-such-as-david-both-from-ephrain-as-yehudah>

<sup>15</sup> [https://www.academia.edu/61583114/A\\_Heart\\_Like\\_Davids](https://www.academia.edu/61583114/A_Heart_Like_Davids)

If we use a tree as an analogy, fig. 1 shows us that the trunk/גזע is the main body of the tree. The branch/חוטא grows outward from the main body and is nourished directly by way of it. The trunk is the result of years of growth that began with a seed putting down roots into the soil. These roots carried the nourishment the young plant needed to grow, and they are primarily hidden below the surface of the ground. A trunk does not put forth branches until it has obtained a level of maturity that will allow it to support and maintain that branch. At the same time, the roots are spreading wider below ground, constantly putting forth twigs/נצרים that gather the nourishment needed by the tree from the earth.

This whole process begins with the planting of a seed; the nature of the seed determines the type of plant that will grow and the fruit it will bear. This means that we have to determine the seed which put down the roots that grew into the stock/trunk/גזע of *Jesse*. I can understand David identifying as a Judahite, after all, that's how he was raised, and to me it would have been a simple thing to state that he who was to come would be of his seed, without any ambiguity, but that is not what happened; the scripture says *Jesse*, not David. David is a branch/חוטא, who grew from the trunk/גזע.



Fig. 1

With this in mind, we can see that the description of Jesse in 1 Samuel 17:12 as, *that Ephrathite of Bethlehem in Judah*, after being called *Jesse the Bethlehemite*

in the 16<sup>th</sup> chapter, is highly important, given that Bethlehem is also referred to thusly:

*“I But thou, Bethlehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto Me that is to be ruler in Israel; whose goings forth are from of old, from ancient days.”*

#### **Micah 5**

Both Bethlehem and Jesse are connected to *Ephrathah/Ephraim* in a manner which indicates that their roots lie there, not in Judah, though that is where they both were/are located geographically. The seed that put down their roots was of *Joseph*; thus, this is from where the twig/נצר grows. The Hebrew נצר, which is translated ‘twig’, is very curious here; ‘twig’ is not its primary root meaning and is not a good rendering, better is *sprout, offshoot*. It means, ‘to guard, keep, tend, preserve, protect; to lock, close; to besiege’, as a verb, from which generally come forth the related nouns and adjectives. One of the modern uses is to describe *Christians*, נצרים, and *Christianity*, נצרות, which is viewed as an *offshoot* of *Judaism*. Is it a coincidence that the foundation of Christianity is the teachings of someone named *Yehoshua Ben Joseph*?<sup>16</sup>

*“But he answered and said, I am not sent but unto the lost sheep of the house of Israel.”*

#### **Matthew 15:24**

What Yehoshua Ben Joseph understood was that the first seed was planted by YHWH, which is why he looked to Him as Father, and in fact encouraged his disciples to do so also when he began the prayer with *“Our Father, who art in heaven, hallowed be thy name”*! The long awaited Messiah therefore is the best of both Joseph and Judah; there is no Messiah Ben Joseph and another Messiah Ben David, there is only one personage who will sit on the throne of David who is the product of both of them. David’s mother is never mentioned in the scriptures;

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<sup>16</sup> "Jesus' name in English comes from the Latin Isus, which is a transliteration of the Greek Iesus, which is a transliteration of the Aramaic name Yeshua, which comes from the Hebrew Yehoshua, or Joshua. The name comes from the Hebrew verb yasha, which means "he saves," and the proper name "Ya," which is short for the name Yahweh. Put together, Jesus' name in its original languages means "Yahweh saves" or "Yahweh is salvation." <https://inspiringtips.com/jesus-name>

however, it is my belief that she was a Judahitess, as it would be the perfect way to produce the person whose destiny is to unite the two main houses in the family of Jacob, Israel and Judah.

*“21 And he set up the pillars at the porch of the temple; and he set up the right pillar and called the name thereof Jachin; and he set up the left pillar and called the name thereof Boaz.”*

### **1 Kings 7**

**Jachin-יכינ:** *whom He (God) makes firm; He will set upright; He shall establish; founding; strengthening.*

*Metaphysical: The firmness, loyalty, steadfastness, and strength of character that result from the establishment of the consciousness in Truth--God, Spirit. The way is opened for this by a state of mind that is receptive and obedient to the things of Spirit.*

**Joseph-יוסף:** *whom YHWH will add to; YHWH shall increase; he shall increase progressively, i.e., from perfection unto perfection.*

*Metaphysical: The state of consciousness in which we increase in character along all lines; we not only grow into a broader understanding but there is an increase of vitality and substance. Joseph represents imagination. Joseph in Egypt symbolizes the word of the imagination in sub-consciousness, or the involution of a high spiritual idea. Joseph in Egypt could be said to also represent our highest perception of Truth, dealing with the realm of forms and bringing it into a more orderly state.*

**Boaz-בועז:** *alacrity; quickness; fleetness; in strength; in might; in power.*

*Metaphysical: The cheerful willingness, promptness, and quickness of action, also richness and power of thought, and strength of character (quickness, fleetness, alacrity, strength, lovely), that when established in substance and allied with the love of the natural man open the way for the birth of the Anointed into consciousness.*

**Judah-יהודה:** *praise YHWH; celebration of YHWH, laud YHWH; confession of Yah.*

*Metaphysical: It is evident that Judah represents the spiritual faculty that corresponds to accumulation or increase in the mental; this is prayer and praise. This brain center is the home or "house" of a spiritual consciousness, which is in Scripture designated as Judah, whose office it is to pray and praise. All lofty ideals come from this faculty; it is the inspiration of everything that elevates and idealizes in religion, poetry, art, in all things that are true and real.<sup>17</sup>*

*“23 And the word of the YHWH came to Jeremiah, saying:*

*24 'Considerest thou not what this people have spoken, saying: The two families which YHWH did choose, He hath cast them off? and they contemn My people, that they should be no more a nation before them.*

*25 Thus saith YHWH: If My covenant be not with day and night, if I have not appointed the ordinances of heaven and earth,*

*26 then will I also cast away the seed of Jacob, and of David My servant, so that I will not take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return and will have compassion on them.'”*

### **Jeremiah 33**

The scripture specifically states that *David's seed* – not *Judah's* – will be rulers over all the seed of Abraham, Isaac and Jacob, which to me is indication that this seed represents the uniting of the houses, just as *Jerusalem* does; the seed of David will sit on the throne, the seed in which *Judah* and *Israel*, the pillars of the family of Jacob, the two chosen houses, are united.

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<sup>17</sup> These 4 citations are from *The Metaphysical Bible Dictionary*, by Charles Filmore

# Conclusion

The Jewish people have lived in Israel for about 3,500 years...and it's in the Bible!



The Jewish people live in the Land of Israel, which is today the State of Israel,



Has lived and been connected to this place for about 3,500 years, Three and a half thousand years



Now for the first two thousand years or so of that period



We lived in what is described in the text commonly known as the Bible.



So, the Bible describes that the Jewish people lived on this land.



Were tied to this land, fought conquerors, sometimes were conquered, but remained on our land.

Taken from an interview of Prime Minister elect, Benyamin Netanyahu, by Jordan Peterson, Dec. 21. 2022.



# Coalition deals include discrimination bill, judicial override, immigration reform

New Netanyahu gov't stresses exclusive Jewish rights to Land of Israel, backs annexation in principle; presents its guidelines, signed deals with partners before swearing-in Thurs.

By TOI STAFF

28 December 2022, 5:08 pm



Incoming prime minister Benjamin Netanyahu at the Knesset on December 28, 2022. (Olivier Fitoussi/Flash90)

Incoming prime minister Benjamin Netanyahu finalized his right-religious coalition on Wednesday, setting out government guidelines that stressed the Jewish people's "exclusive and inalienable right to all parts of the Land of Israel" and vowing to bolster the settlement of "the Galilee, the Negev, the Golan and Judea and Samaria" (the West Bank).

The Times of Israel, December 28, 2022



**Mike Pompeo**

## Pompeo says Israel has biblical claim to Palestine and is 'not an occupying nation'

**Trump's secretary of state makes comments on podcast to defend former administration siding more openly with Israel**

**Chris McGreal in New York**

Thu 16 Feb 2023 05:01 GMT

**Mike Pompeo**, the former US secretary of state, has defended Israel's decades-long control of the Palestinian territories by claiming that the Jewish state has a biblical claim to the land and is therefore not occupying it.

Pompeo told the **One Decision** podcast that his religious beliefs, US strategic interests and his view of the Palestinian president, Mahmoud Abbas, as a "known terrorist" underpinned his support as the Trump administration's top diplomat for the shift in US

The Guardian, February 16, 2023

*"In any case, as the new, religiously defined Jewish identity eventually replaced the old, tribal based Judahite one<sup>32</sup>, the tribal traditions of the Benjaminites died out as well. As noted above, the post-exilic prophets do not make the distinction between Judah and Benjamin.*

*32 These, too, are of course modern definitions, but they are useful for our purposes. Judahite means someone or something pertaining to the pre-exilic tribe and kingdom of Judah (cf. Rendsburg, *Israelian Hebrew Features in Genesis 49, 163*, who writes of Judahite Hebrew, as opposed to Israelian Hebrew). Judean is the same, pertaining to the post-exilic province or state of Yehud/Judah/Judea, though R.C. Head (*Dynamics of Dissection, Ambiguity in Genesis 12–36 and Ethnic Boundaries in Post Exilic Judah*, 2001, 16ff.) has used Yehudian to describe the former. The term Jewish is used for the worldwide religious community. These distinctions are lacking in Hebrew, where the word*

יִשְׂרָאֵל encompasses all three meanings. Modern Israeli scholars have, in recent years, coined the term יְהוּדִי as an equivalent of Judahite. »<sup>18</sup>

“1. In this book “Judahite” is used as an adjective for terms relating to the kingdom of Judah (also described here as the “southern kingdom”), e.g., Judahite pottery. “Judean” is used to refer to geographical regions, such as the Judean Desert. “Israel” generally refers to the northern kingdom, while “ancient Israel” refers to the Iron Age people—north and south combined. In “two Hebrew kingdoms” I ostensibly adhere to the ideology of later Judahite-Judean authors but at the same time acknowledge both the proximities and differences in their material culture and cognitive world (see more in Finkelstein 1999a).<sup>19</sup>

While it is true -as Prime Minister elect, Netanyahu says-that the “Jewish” people have been in the land now known as the state of Israel for about 3.5 thousand years, and that this can be found in the Bible, this also serves to negate what he announced later concerning this land belong solely to the “Jewish” people; Professor Levin points out that the use of “Jewish” is modern usage, and the pre-exilic people were more properly known as *Judahites*, of the tribe and kingdom of *Judah*. Professor Finklestein further elaborates by saying that there were *two Hebrew kingdoms*, one in the north and one in the south, and, in his book, the northern one was called *Israel*, while for the combination of north and south he used *ancient Israel*. He chose not to use the term *Jewish* when dealing with members of the southern kingdom during this period of the early history of the two kingdoms, ending in about 722 B.C with the Assyrian conquest of *Israel*, the northern kingdom.

The use of the Bible by now Prime Minister Benjamin Netanyahu and the U.S. Secretary of State to support the Prime Minister’s claim to the land now known as the *State of Israel* in totality on behalf of the *Jewish* people shows faulty reasoning on their part, because the Bible does not support this claim. The Bible clearly tells us that the land that was known as *Canaan* during the time of the patriarchs was given as an inheritance of the seeds of Abraham, Isaac and Jacob, who gave his name, *Israel*, and a double portion of the inheritance, to the seed of his son *Joseph*, i.e., *Ephraim*, the youngest son of *Joseph*- who also received the

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<sup>18</sup> Joseph, Judah and the Benjamin Conundrum, By Yigal Levin, pg. 230-1

<sup>19</sup> Israel Finkelstein, *The Forgotten Kingdom*, footnote, pg. 1

right of the first-born- and *Manasseh*. It is an affront to the house of Joseph to declare that only the *Jewish people* have a right to any portion of this land!

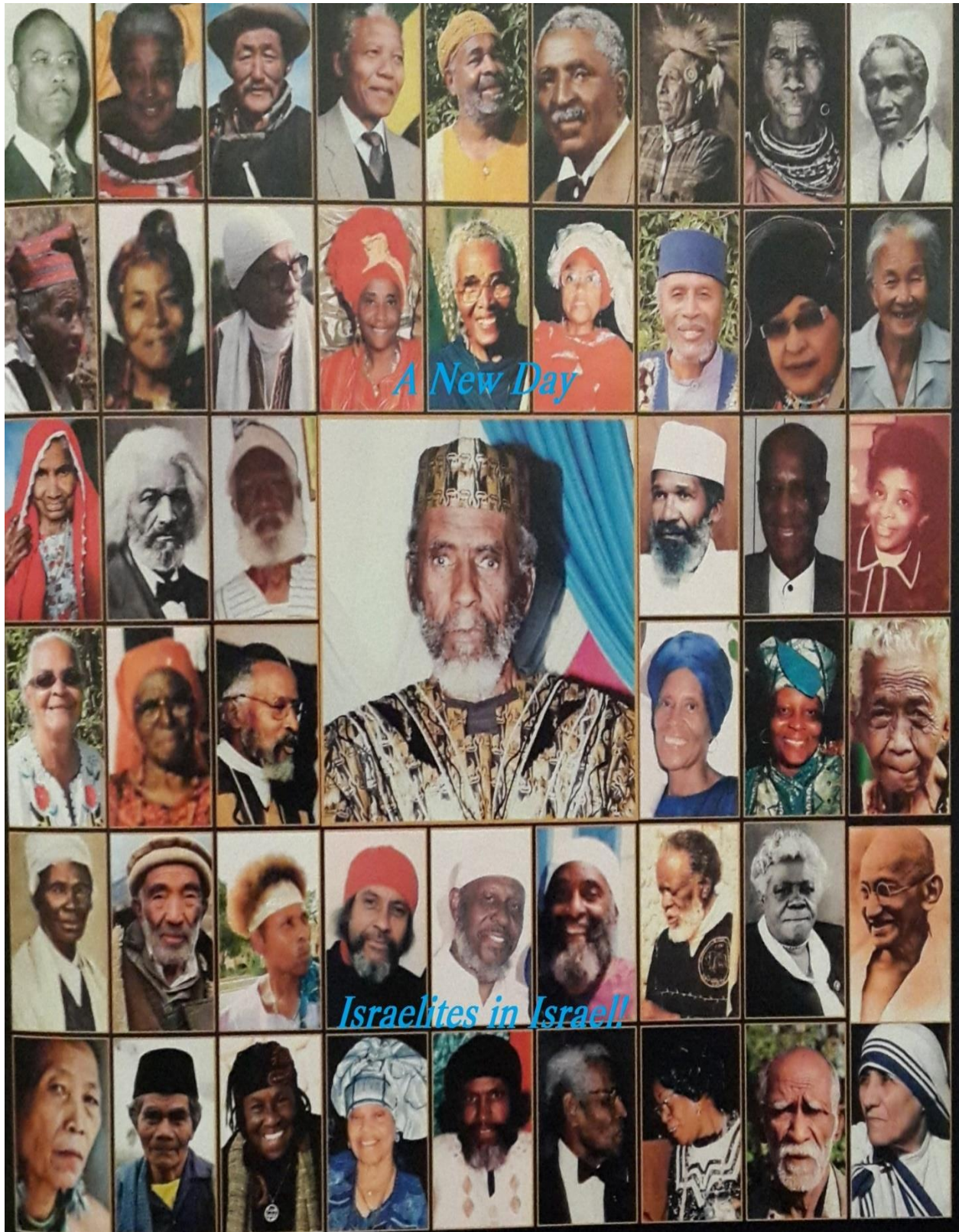
Our God has heard our cries...

*“14 Thus saith YHWH: A voice is heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children; she refuseth to be comforted for her children, because they are not.*

*17 I have surely heard Ephraim bemoaning himself: 'Thou hast chastised me, and I was chastised, as a calf untrained; turn thou me, and I shall be turned, for Thou art YHWH my God.*

*19 Is Ephraim a darling son unto Me? Is he a child that is dandled? For as often as I speak of him, I do earnestly remember him still; therefore My heart yearneth for him, I will surely have compassion upon him, saith YHWH.*

**Jeremiah 31**





## One Family, One Nation

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