



Declare all you see to the House of Israel
הגד את כל אשר רואה לבית ישראל

Nof 74 Arad 8906973
נוף 74 ערד 8906973

Phone: 054-5712520 טל.
Email: risingsense7@gmail.com
Website: aliyathashakar.com

The reunification of Israel

The Scepter shall not depart from Judah...until



The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him shall the gathering of the people be .

לא-יסור שֵׁבֶט מִיהוּדָה, וּמַחֲקֵק מִבֵּין רַגְלָיו, עַד כִּי-יָבֹא שִׁילֹה, וְלוֹ יִקְהֶת עַמִּים.

בראשית 49:10

I am sure that most people familiar with the Bible will recognize this verse, most likely due to the enigmatic *Shiloh*, which has puzzled both scholars and laymen alike for generations. What recently drew my attention was the use of the Hebrew word שֵׁבֶט, which is translated as *scepter*, because its most common usage today is in reference to a *tribe*.

שבט

Noun: *tribe, clan, scepter*

Google translate

However, its original meaning was somewhat different:

Noun: *rod, stick, staff; scepter, baton; stem; tribe, clan, division, family*

Reuben Alcalay *Complete Hebrew English Dictionary, 1996*

Since the verse was written thousands of years ago, let us assume that the intent was to express that Judah would have a *staff/scepter* at some time in the future because, after all, Jacob was sharing with his sons what he saw would be their destinies. Doing this raises a question about the next word in Hebrew, יָסוּר.

סר

Adjective: *sullen, dispirited*

Google translate

Verb: *to move, turn aside*

Adjective: *sullen, ill humored; dispirited*

Reuben Alcalay *Complete Hebrew English Dictionary, 1996*

What was Jacob saying about the *staff/scepter* of Judah? How does a *staff/scepter* “turn aside”? Can it become *sullen*, or *dispirited*? That doesn’t make any sense, so maybe we should consider that Jacob was using the more common understanding of יָסוּר as *tribe*, meaning the verse would read:

The tribe shall not turn aside from Judah

This actually aligns with what is said earlier about Judah:

8 Judah, thee shall thy brethren praise; thy hand shall be on the neck of thine enemies; thy father's sons shall bow down before thee.

Judah would be both *praised* and *submitted to* by his brothers/tribe/family. This verse from the book of Numbers also supports translating שבט as *tribe*:

*17 I see him, but not now; I behold him, but not nigh; there shall step forth a star out of Jacob, and a **tribe** (scepter) shall rise out of Israel, and shall smite through the corners of Moab, and break down all the sons of Seth.*

יז אֶרְאֶנּוּ וְלֹא עִמָּהּ, אֲשׁוּרֵנּוּ וְלֹא קְרוֹב; דֶּרֶךְ כּוֹכַב מִיִּשְׂרָאֵל, וְקָם שֵׁבֶט מִיִּשְׂרָאֵל, וְקָרַקַר כָּל-בְּנֵי-שֵׁת.
וְקָרַקַר כָּל-בְּנֵי-שֵׁת.

Numbers 24 במדבר 24

The use of *tribe* instead of *scepter* in this verse is much more logical and seems to indicate that *scepter* is used to maintain consistency with Genesis 49 and not with the content of the verse itself. In addition to this, the actual rulership over the family of Jacob was given to the *house of David*, not the tribe of Judah!

5 And the chiefs of Judah shall say in their heart: 'The inhabitants of Jerusalem are my strength through YHWH of hosts their God.'

7 YHWH also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem be not magnified above Judah.

Zecaryah 12

*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 *house of David* and *Judah* are not synonymous in these verses, therefore there was a time when *Judah*, not the house of David, would reign over the family of Abraham, Isaac and Jacob.

The phrase *between his legs* is also not obvious in meaning; after looking at the various uses of רגל, this one seems to point towards a possible interpretation:

הוא עומד בשני רגליו

to stand firmly, be of sturdy stance, to know things well

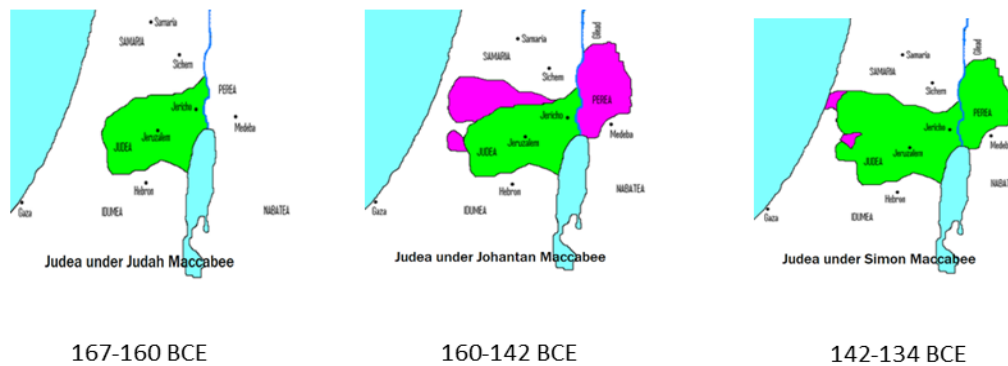
Reuben Alcalay *Complete Hebrew English Dictionary*, 1996

This seems to imply that the *lawgiver* will not turn aside from *what is firmly of Judah*; he will be steadfast in upholding the law as understood within Judah. Jacob saw this future for Judah, and has surely proven to be prescient: Judah is the tribe nearly all Hebrews claim to belong to or look to, and *Judaism* - the law that governs the lives of Jewish people- has been firmly in place for over 2,000 years!

Central to Adler's research, which he explores in his book "The Origins of Judaism," released in 2022 by Yale University Press, is his theory that Torah observance and knowledge became widespread only during the Hasmonean dynasty, which lasted from around 140 BCE to 37 BCE. This period saw the Hasmonean priestly rulers of Judea gain independence from the Greek Seleucids, and then grab more territory of their own, upon which they imposed Torah law.

According to Adler, while the Torah, meaning the Five Books of Moses, was in existence before the Hasmoneans, they were probably the rulers who made it the "ideological and legal underpinning" of their Judaic kingdom. Before this, "the people are Jews... they have a temple, they have priests, they have sacrifices, they spoke Hebrew and did all this," but perhaps in a more traditional way, without the "specificity" of the Torah.¹

¹ [First recorded evidence of Yom Kippur depicts day of affliction as sectarian struggle | The Times of Israel](#)



The Maccabee brothers were from the tribe of Levi but with theological conceit sat on the throne in Jerusalem.²

Mattathias, (died c. 166 BC), Jewish priest and landowner of Modein, near Jerusalem, who in 167 defied the decree of Antiochus IV Epiphanes of Syria to Hellenize the Jews; he fled to the Judean hills with his five sons and waged a guerrilla war against the Syrians, being succeeded by his son Judas Maccabeus.³

Judas Maccabeus, also called Judah Maccabee, Maccabeus also spelled Maccabaeus, (died 161/160 BCE), Jewish guerrilla leader who defended his country from invasion by the Seleucid king Antiochus IV Epiphanes, preventing the imposition of Hellenism upon Judaea, and preserving the Jewish religion.

The son of Mattathias, an aged priest who took to the mountains in rebellion when Antiochus attempted to impose the Greek religion on the Jews, Judas took over the rebel leadership on his father's death and proved to be a military genius, overthrowing four Seleucid armies in quick succession and restoring the Temple of Jerusalem.⁴

Jonathan Maccabeus, also called Apphus, Maccabeus also spelled Maccabaeus, (died 143/142 BCE), Jewish general, a son of the priest Mattathias, who took over the leadership of the Maccabean revolt after the death of his elder brother Judas

*. King Alexander Balas (also known as Alexander Epiphanes), now in control, made peace with Jonathan, calling him his "friend." In 153 or 152 BCE he elected **Jonathan** as high priest in Jerusalem. Thus was born the high priestly Hasmonean line. The strict upholders of the Law, however, were alienated, because the Law held that no man should be high*

² <https://www.atlantajewishtimes.com/a-chanukah-message-from-rabbi-shalom-lewis/#:~:text=The%20Maccabee%20brothers%20were%20from.Our%20ancestors%20were%20olivid.>

³ [Britannicahttps://www.britannica.com/biography/Mattathias](https://www.britannica.com/biography/Mattathias)

⁴ [Judas Maccabeus | History, Hanukkah, & The Hammer | Britannica](#)

priest who was not of priestly descent from [Aaron](#). From now on this group formed a strong opposition party, later to be known as the most conservative section of the Pharisees (the religious group whose interpretations and applications of the Law, written and oral, became accepted tradition in later Judaism).⁵

The Acra was still in enemy hands, and Jonathan sought to wall it off from the city. He died by treachery and was succeeded by his brother **Simon**, a man of character and prudence as well as a born leader who had quietly and loyally served under his other brothers. On his own initiative Simon brought peace and security to Jerusalem. He was the second Hasmonean high priest. In 135/134 BCE he was assassinated.⁶

The high esteem in which Simon was held by foreign powers impelled the people to show their appreciation of him, and on Elul 18, 141 B.C., the assembly of the priests, the people, the leaders of the people, and the elders of the land resolved that Simon should be the high priest, strategus, and ethnarch of the Jews, "forever, until there should arise a faithful prophet" (I Macc. xiv. 41). **By this phrase they probably intended to imply that the time would come when the spirit of prophecy would again appear in Israel, enabling them to learn the will of God; or they may have meant to express their conviction that the prophet Elijah would announce the Messiah, who would belong to the house of David, and in that case there could, of course, be no ruler but him.**⁷ (emphasis mine)

The succession of the Maccabees was maintained by Simon's son **John**, known later as **Hyrcanus I**. He remained as high priest in Jerusalem until his death in 104 BCE. His was a long and disturbed reign, but he consolidated and extended Jewish control, bringing Samaria into subjection and even forcing the Idumaeans (the descendants of the ancient Edomites who lived southeast of the Dead Sea) to accept Judaism. That is how the Idumaeen king **Herod** of Jesus' day was a Jew by religion.⁸

John Hyrcanus's reign marked a turning point in the history of the Maccabees. The movement that had begun with intense conviction and deep patriotic zeal had so completely succeeded that all memory of its first wild enthusiasm had gone. John in spirit had become a Sadducee, an upper-class conservative who accepted only the Written Law as divinely revealed and authoritative. In outlook he was worldly, agnostic, and urbane, utterly unlike his grandfather.

The Maccabees founded the Hasmonean royal dynasty and established Jewish independence in the Land of Israel for about one hundred years, from 165 B.C.E. to

⁵ <https://www.britannica.com/biography/Jonathan-Maccabeus>

⁶ [Maccabees - Jewish Resistance, Revolt, Dynasty | Britannica](#)

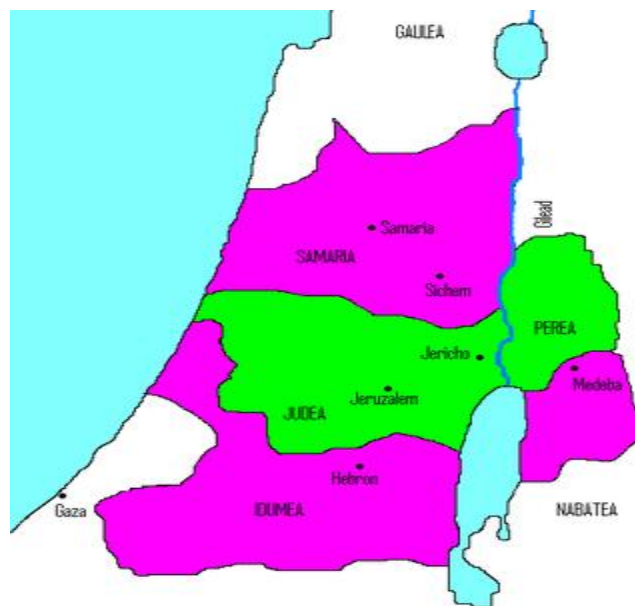
⁷ [SIMON MACCABEUS - JewishEncyclopedia.com](#)

⁸ Ibid

63 B.C.E. Their defeat of a much larger power was a remarkable feat. Israel had not known self-governance since 587 B.C.E. The Hasmoneans succeeded in winning back a considerable portion of Solomon's old empire.

They consolidated their power by centralizing authority in Jerusalem and combining the office of king and High Priest. This attracted criticism from some because the Hasmonean's were not descended from Moses' brother, Aaron the first High Priest and from others, especially the Pharisees because they exercised both religious and political authority. The Pharisees favored separation. The Hasmoneans tried to purify Judaism of what they saw as corrupt elements, destroying the Samaritan Temple on Mount Gerizim. However, they favored assimilation of Greek culture which was opposed by groups such as the Essenes, who withdrew to the Dead Sea region where they established a rival priesthood and community of the pure. The dynasty's downfall was caused by rivalry within the family and by the arrival of the Romans. In 63 B.C.E., Pompey brought Israel, generally known as Palestine, under Roman jurisdiction and in 37 B.C.E. the Romans supported Herod the Great's usurping of power. Not until the creation of the modern State of Israel would the Jews again know independence.

It would in fact be those who opposed the dynasty established by the Maccabees, the Pharisees, who enabled post-Biblical Judaism not only to survive but also to flourish after the Temple's destruction in 70C.E. with their focus on the [Torah](#) and on personal piety.⁹



Hasmonean Kingdom under John Hyrcanus
■ situation in 134 BCE
■ area conquered

⁹ [Maccabees - New World Encyclopedia](#)

The people of Judea had not known independence since 587 BCE, the year of the first invasion of their land by Babylon. They had been under foreign domination for 422 years until 165 BCE when they gained self-governance under the leadership of members of the family of Levi, i.e., Levitical priests. At the time of the return from Babylon to rebuild the temple at Jerusalem under Ezra the Priest and Nehemiah, the people of Judea were then known collectively as *Judahites/Judeans/Jews*, because the name of the area they lived in was known to them and the world as *Judea*; this was the region that had been ruled over by the house of David before the deportations, the *kingdom of Judah*, which had been comprised of the houses/families of Judah and Benjamin, and included Jerusalem where the temple was administered by the High Priest and the priesthood.

They had returned without a king from the line of David.

The inhabitants of the land were now *Judahites/Judeans/Jews* because this is the area they basically lived in, even though there were unquestionably in their midst *Benyamites of Benjamin* and *Levites of Levi*, and most certainly remnants of the other families who moved to the area of Jerusalem after the invasion of 722 BCE and the conquest of the northern kingdom of Israel. The Maccabees, who were Levites, were/are considered *Jews*, even though they had no familial affiliation with the house of Judah; they lived in the land that had formerly been known as the *kingdom of Judah*, which is seen as justification for this appellation.

In addition, at this time, led by the Levitical priest, the teachings of the Torah were given greater emphasis, and became the center of life for the returned *Judahites/Judeans/Jews*, and the beginnings of what would become *Judaism* were instituted. This led to the term *Jewish* becoming a part of the common vernacular as referring to one who *observed and wholly accepted the religion of the Judahites/Judeans/Jews*: it was/is a distinction solely rooted in religious belief, which is how the Idumean *Herod the Great*¹⁰ is recognized as a *Jewish* king historically, thanks to ***John Hyrcanus I***:

¹⁰ https://en.wikipedia.org/wiki/Herod_the_Great

He forced Idumaea to convert to Judaism, the first example of conversion imposed by the Jews in their history.¹¹

Thus, being *Jewish* became synonymous with being a *Jew*, even though the physical lines of inheritance could obviously be different, and this could cause some interesting situations:

23 Thus saith YHWH of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, shall even take hold of the skirt of him that is a Jew, saying: We will go with you, for we have heard that God is with you.'

כג פה-אמר, יהנה צבאות, בימים ההמה, אשר יחזיקו עשרה אנשים מכל לשונות הגוים;
והחזיקו בכנף איש יהודי לאמר, גלכה עמכם--כי שמענו, אלהים עמכם.

זכריה 8 Zecaryah 8

Is this referring to a *Jew* of the seed of *Judah*, or a follower of the *Jewish* religion?

In any case, as the new, religiously defined Jewish identity eventually replaced the old, tribal based Judahite one, 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.¹²

The post-exilic prophets-- such as Zechariah in this case-- are seen as using the term *Jew/יהודי* in a religious sense, and includes both tribal based *Jews* and converted *Jews*, which raises the question of *the house of Israel*, who were not a part of this entire scenario; are they tribal based only, or also religious?

13 And it shall come to pass that, as ye were a curse among the nations, O house of

¹¹ John Hyrcanus I | Maccabean ruler, Judean dynasty | Britannica

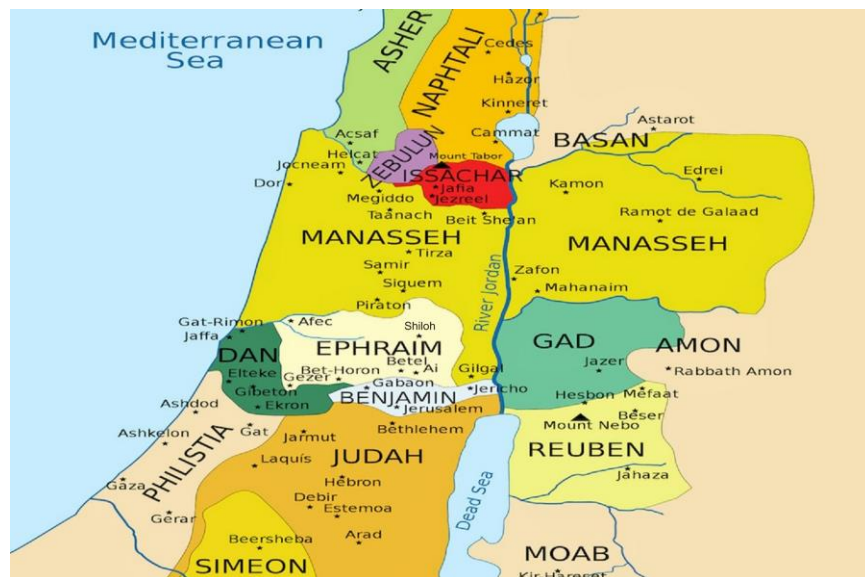
¹² Joseph, Judah and the Benjamin Conundrum, By Yigal Levin, pg. 230-1

Judah and house of Israel, so will I save you, and ye shall be a blessing; fear not, but let your hands be strong.

Zecaryah 8

The *house of Israel* of Zecaryah 8 can only be the returned of those who went into the Assyrian captivity and are considered *lost* to the world today, but there was to come a time-- as envisioned by Jacob/Israel-- when that would change: *Shiloh* would come.

Jacob was clearly speaking in parables, but if he could see a time when Judah would lead the family well before this manifested, he undoubtedly could also see a place named *Shiloh* in the future, and whoever is associated with that name would alter the status-quo of the time.



Shiloh was in the territory of the tribe *Ephraim* and was where the Tabernacle with the Ark of the Covenant was settled after the conquest of the land. Since *Shiloh* was a place, it can't "come", therefore the name is symbolic of what could/would come, i.e., the return of the northern kingdom, *the house of Israel*, led by the house of Ephraim; *Shiloh* is code for *Ephraim/Joseph!*

And what else would also happen at that time? וְלוֹ יִקְהֶת עַמִּים.

קהה

Adjective: *blunt, set on edge*

Reuben Alcalay *Complete Hebrew English Dictionary, 1996* (no listing of יקהת)

Adjective: *dull*

Jeff A. Benner, *Ancient Hebrew Lexicon of the Bible*

יקהה

Noun: *collection*

Jeff A. Benner, *Ancient Hebrew Lexicon of the Bible*

The Hebrew יקהה is not a verb or adverb, but a noun, which gives us a different understanding of this verse: *and he will have a collection of peoples!*¹³ Our revised translation then reads thusly:

The tribe/family will not turn aside from Judah, neither will a lawgiver turn aside from that which is firmly of Judah, until the return of Ephraim/Joseph, and he will have a collection of peoples.

I believe this translation best suits the existing reality of the status of the people of Judah/Jews and the influence of Judaism; the state of Israel has been declared a “Jewish” nation, which means that the interests of the Jewish people and their religion take precedence. Everything relative to the family of Jacob is brought under the “Jewish” umbrella, despite the Biblical and historical facts that this is not accurate.

¹³ Dakake, Maria Massi (April 2015). 17, The Night Journey, al-Isrā’ The Study Quran. San Francisco: HarperOne.

In any case, the word “Yisrael” remained the most common term for referring to the people for many years after the Tanaitic period. Alongside it, there was less common usage of the term “Jews”, and both continued to be used in their ethnic, cultural, historic, and religious connotations. As to the question of when the term “Jew” again became the word most identified with these meanings, we do not possess a clear answer. ¹⁴

Jacob/Israel foresaw this day, but he also saw that Ephraim/Joseph would return and bring about a revival of the foundational tenets of the Torah, beginning with the fact that all the family are Israelites, and not Jews. And he would bring many different peoples with him...

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

13 The envy also of Ephraim shall depart, and they that harass Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not place a stumbling block before Ephraim.

Isaiah 11

The Hebrew used in the above for *dispersed* is נִדְחָי:

נִדְחָי

Adjective: *remote, outlying, sequestered, solitary, lone, jerkwater, lonesome*

Babylon Hebrew-English translator

Adjective: *banished, exiled; led astray; wandering; out-of-the-way, remote*

Reuben Alcalay *Complete Hebrew English Dictionary*, 1996

¹⁴ How Did the Word "Jew" Become Identified with the Jewish People? (hartman.org.il)

Thus was the fate of the house of Israel: they were banished from the land of their fathers and sent into exile to distant nations, where they fractured into individuals or small groups, meaning that their return would involve collecting them from the many diverse places in the many countries they are found today. They would have to accept Judah's leadership, and Judah would do nothing to hinder their return: the leaders of Judah must accept the right of return to this land of the *house of Israel* as **non-Jewish**, i.e., non-observers of Judaism.

*11 Then He said unto me: 'Son of man, these bones are **the whole house of Israel**; behold, they say: Our bones are dried up, and our hope is lost; we are clean cut off.*

12 Therefore prophesy, and say unto them: Thus, saith YHWH GOD: Behold, I will open your graves, and cause you to come up out of your graves, O My people; and I will bring you into the land of Israel.

*16 'And thou, son of man, take thee one stick, and write upon it: For Judah, and for the children of Israel his companions; then take another stick, and write upon it: For Joseph, the stick of Ephraim, and of **the whole house of Israel** his companions.*

Ezekiel 37

Here we find again the promise of YHWH, the God of Israel, to return the *house of Israel* to the land given as an eternal inheritance to the seed of Jacob...Israel. We further see that *the whole house of Israel* is linked to the *house of Joseph thru Ephraim*, and are considered *his companions*, placing *Joseph/Ephraim* in the forefront of the relationship. *Judah* also has members of the *children of Israel* as companions, but a clear distinction is made between the quantity linked to *Judah* and those linked to *Joseph/Ephraim*; *Judah* has a few from the other families, but *Joseph/Ephraim* has the entirety of the *house of Israel*, i.e., the northern kingdom, which was always larger than its southern neighbor, consisting of 10 families!

The 16th verse is translated 32 different ways at *Biblehub*¹⁵, and each one translates

¹⁵ [Ezekiel 37:16 "And you, son of man, take a single stick and write on it: 'Belonging to Judah and to the Israelites associated with him.' Then take another stick and write on it: 'Belonging to Joseph--the stick of Ephraim--and to all the house of Israel associated with him.' \(biblehub.com\)](#)

the Hebrew עץ as *stick*, or *wood*, or some combination of the two. I'm inclined to disagree with these interpretations even though they somewhat make sense because of the principle meaning of this root; *tree*.

עץ

Noun: *tree, wood, timber; pole, log, lumber*

Reuben Alcalay *Complete Hebrew English Dictionary*, 1996

Adjective: *firm* Noun: *tree*

Jeff A. Benner, *Ancient Hebrew Lexicon of the Bible*

The concept of *stick* is nowhere present in these more accurate translations of the word עץ, but I can appreciate the translators struggling with envisioning Ezekiel taking two *trees* into his hands and putting them together! So, what was the message being imparted in these verses about the reunification of the family of Jacob? In the Old Testament, a *tree* is often used metaphorically to refer to a person/man, therefore, if we consider the verses from this perspective, they make more sense: the *trees* are a person who represents *Judah* and another person/tree who represents *Joseph/Ephraim*.

*The elders of the tribe were the upright and firm ones making decisions and giving advice.*¹⁶

Another word which stems from this root is עצה, which means *counsel, advice*; under the guidance of the Prophet, the representatives of the two entities will *counsel* together to reach an agreement that will establish one united *House of Israel!*

I And it came to pass after the death of Joshua, that the children of Israel asked YHWH, saying: 'Who shall go up for us first against the Canaanites, to fight against them?'

¹⁶ Jeff A. Benner, *Ancient Hebrew Lexicon of the Bible*, pg. 215

2 And YHWH said: 'Judah shall go up; behold, I have delivered the land into his hand.'

Judges 1

Judah, the lion, would prepare the way for the others to return, for the land was given into his hand to be secured for the return of his brethren, the other sons of Jacob of the house of Israel. Judah is not the peacemaker, he is the doorkeeper, the security guard, Joseph is the נזיר, the spiritual brother who would bind the whole together.

22 Joseph is a fruitful vine, a fruitful vine by a fountain; its branches run over the wall.

23 The archers have dealt bitterly with him, and shot at him, and hated him;

24 But his bow abode firm, and the arms of his hands were made supple, by the hands of the Mighty One of Jacob, from thence, from the Shepherd, the Stone of Israel,

25 Even by the God of thy father, who shall help thee, and by the Almighty, who shall bless thee, with blessings of heaven above, blessings of the deep that coucheth beneath, blessings of the breasts, and of the womb.

26 The blessings of thy father are mighty beyond the blessings of my progenitors unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of the נזיר among his brethren.

Genesis 49

נזיר

Noun: *hermit; Nazirite; monk; abstinent; unpruned vine*

נזר

Verb: *to take the Nazirite vow; to be a hermit; to abstain from, devote oneself to*

Noun: *diadem, tiara, crown; consecration, hair of Nazirite, abstinence*

Reuben Alcalay *Complete Hebrew English Dictionary, 1996*

Verb: *dedicate- to set something apart or apart from something for a special purpose*

Noun: *Crown- an ornament placed on the head as a sign of dedication*

Jeff A. Benner, *Ancient Hebrew Lexicon of the Bible*

Joseph/Ephraim/the house of Israel was dedicated/set-aside, in my opinion, to be the peacemakers in the latter days, just as Joseph forgave his brothers for the wrong they had seemingly done to him from their envy of his position with their father. The blessings of our father Jacob will not go unfulfilled, and the house of Joseph will receive the recognition it is due.

Yusuf is believed to have been the eleventh son of Ya'qub (Arabic: يعقوب) and, according to a number of scholars, his favorite. Ibn Kathir wrote, "Jacob had twelve sons who were the eponymous ancestors of the tribes of the Israelites. The noblest, the most exalted, the greatest of them was Joseph."¹⁷

5/1/2020
Chabad.org

A Rift Extending Across History - Chassidic Masters - Parshah

A Rift Extending Across History

Based on the teachings of the Lubavitcher Rebbe

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.

https://www.chabad.org/parshah/article_cdo/aid/1122/jewish/A-Rift-Extending-Across-History.htm

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¹⁷ Wheeler, Brannon (2002). *Prophets in the Qur'an*. Continuum. p. 127.

30 Behold, the days come, saith YHWH, that I will make a new covenant with the house of Israel, and with the house of Judah,

31 not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; forasmuch as they broke My covenant, although I was a lord over them, saith YHWH.

*32 But this is the covenant that I will make with **the house of Israel** after those days, saith YHWH, I will put My law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be My people.*

33 And they shall teach no more every man his neighbour, and every man his brother, saying: 'Know YHWH'; for they shall all know Me, from the least of them unto the greatest of them, saith YHWH; for I will forgive their iniquity, and their sin will I remember no more.

Jeremiah 31

A new covenant and new standards for a reunited people: the Torah given to Moses will be the foundation of this new relationship!

17 And they shall be Mine, saith YHWH of hosts, in the day that I do make, even Mine own treasure; and I will spare them, as a man spareth his own son that serveth him.

*22 Remember ye the law of Moses My servant, which I commanded unto him in Horeb **for all Israel**, even statutes and ordinances.*

23 Behold, I will send you Elijah the prophet before the coming of the great and terrible day of YHWH.

24 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers; lest I come and smite the land with utter destruction.

Malachi 3

One Law for all Israel!

11.10.2023