



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

Nof 74 Arad 8906973
נוף 74 ע"ד 8906973

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

Citizens of Israel

5 There was a certain Jew (יהודי) in Shushan the castle, whose name was Mordecai the son of Jair the son of Shimei the son of Kish, a Benjamite,

6 who had been carried away from Jerusalem with the captives that had been carried away with Jeconiah king of Judah (יהודה), whom Nebuchadnezzar the king of Babylon had carried away.

Esther 2

In the opening scripture, Mordecai is said to have been a *Jew*, but he was a *Benjamite* by family lineage, so, why was he referred to as a *Jew*? The following verse clarifies that he was among those who were taken into captivity from the kingdom of *Judah*, therefore, he was considered a *Jew*/יהודי because he had resided in the kingdom of *Judah*/יהודה while at the same time retaining his family identity as a *Benjamite*. This being the case, why isn't he referred to as a *Judahite*, rather than a *Jew*?

-ite

suffix

1. forming names denoting natives of a country.
"Israelite"

<https://languages.oup.com/google-dictionary-en>

We find this definition being used consistently in the Bible when referring to members of the various families of the sons of Jacob, with the exception of *Judah*; English translations of the Bible today do not refer to members of the tribe of *Judah* as *Judahites* but use the term *Jews* instead. We have seen *Benjamite* used already, but the use of *Levite* is very well known, as is the term *Ephramite* for members of the house of *Ephraim*, not to mention *Israelite*, so why not *Judahite*? Why are citizens of *Israel* today referred to as *Israelis* (which is the plural of the English transliteration of the

Hebrew) and not as *Israelites*, which is the proper English terminology?

The reason is that the term *Jew/Jewish* today is in fact a religious designation, i.e. it connotes a person who practices/observes the religion of *Judaism*: in its current usage there is no longer a connection to a national identity. To the world today, *Israeli* and *Jew/Jewish* are synonymous, and it is not used when referring to other citizens of the country. The avoidance of the use of the correct terminology can be traced to the 83rd Psalms:

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

Psalms 83:5

People will say, “But, the country is named Israel”, and that’s true, but the Psalms is referring to another *Israel*:

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.'

25 At that time, saith YHWH, will I be the God of all the families of Israel, and they shall be My people.

Jeremiah 30

19 say into them: Thus saith my Lord YHWH: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them unto him together with the stick of Judah, and make them one stick, and they shall be one in My hand.

*22 and I will make them one nation in the land, upon the mountains of Israel, and one king shall be king to them all; and **they shall be no more two nations**, neither shall they be divided into two kingdoms any more at all;*

Ezekiel 37

If anyone had a question about there being two nations based on Isaiah and Jeremiah,

Ezekiel makes it clear that there were 2 equal nations in this land, one called *Judah* and the other called *Israel*, the rulership of which is in the hands of the house of *Joseph* through his son *Ephraim*. This is the nation they have attempted to cut off from recognition, the kingdom of Israel.

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.

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 30

The name, *Israel*, is itself the inheritance of the house of Joseph and the Bible makes clear distinction between *Israel* and *Judah*, and that the whole family is to be referred to collectively as *Israel*, which precludes them being collectively called *Jews/Jewish*.

1 But now thus saith YHWH that created thee, O Jacob, and He that formed thee, O Israel: Fear not, for I have redeemed thee, I have called thee by thy name, thou art Mine.

Isaiah 43

1 Yet now hear, O Jacob My servant, and Israel, whom I have chosen;

5 One shall say: 'I am YHWH'S'; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto YHWH, and surname himself by the name of Israel.

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 44

It should be clear from this that being a *Jew/Jewish* doesn't take precedence over being an *Israelite*, although being a *Judahite* has its place:

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.

Zechariah 12

Here there is a clear distinction between *Judah*, *Jerusalem* and *the house of David*, these two entities are not subject to *Judah*, therefore they cannot be viewed as *Jewish* in any nationalistic sense: *Judah* in these verses is clearly a political entity and not a religious one, which implies that the *kingdom of Judah* is the subject of the verses, and its members were thus *Judahites*. These verses were written after the return of the *Judahites* from the Babylonian captivity; therefore, the following is very significant:

14 Then I cut asunder mine other staff, even Binders, **that the brotherhood between Judah and Israel might be broken.**

Zechariah 11

Here again we see *Judah* and *Israel* as separate entities, as brothers even, between whom the bonds of brotherhood were shattered... even onto this day. I am of the house of Ephraim and have citizenship in Israel; I don't refer to myself as an *Israeli*, but rather as an *Israelite*. As long as the Jewish leaders pursue a policy that is based on misrepresenting the Bible and the truth of history, there will be no peace in this land. The kingdom of Israel was never controlled by Judahites, much less Jews, so continuing to promote this false concept will only lead to violence and unrest: only the acceptance of truth leads to true peace.

7 I form the light, and create darkness; **I make peace**, and create evil; I am YHWH, that doeth all these things.

Isaiah 45

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.