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# THE TRUTH ABOUT ALL ISRAEL

Hear All Israel-Shema Kol Yisrael  
Judah Responds!

Rabbi Moshe Joseph  
Koniuchowsky

Founder-President Of Your Arms To Israel  
Rabbi Of B'nai Yahshua Synagogue-Miami Beach, Fl.  
Founding Member Of Messianic Israel Alliance  
Master Of Bible Missions 1985  
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## The Truth About All Israel

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***\*Throughout this document the reader will find the word "YHVH". This is the Tetragrammaton in English, derived from the Hebrew (yud-hey-vav-hey). It is the Sacred Name. The Tetragrammaton is also commonly pronounced in English as YHWH,<sup>1</sup> Yahweh, Yahuweh or Yahveh. The writer has chosen to use YHVH.***

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<sup>1</sup> Marvin T. Wilson, "YHVH-YHWH, Introduction and Section 1," *In The Bible, Divine Titles, Names & Attributes*. p. 2, and p. 5.

This paper is a point-by-point written response to:

***The Ephraimite Error***

*A Position Paper Submitted to the International Messianic Jewish Alliance*

*Author: Kay Silberling, Ph.D.*

*Committee Members and Advisors:*

*Kay Silberling, Ph.D. Daniel Juster, Th.D. David Sedaca, M.A.*

*Can be viewed in its entirety with footnotes at:*

*<http://www.mjaa.org/position>*

## ACKNOWLEDGMENTS

Rabbi Koniuchowsky is very grateful to all the special Messianic Israelite brethren that have made this work possible, through their contributions. To Anne Brodbeck, Yochanan Mascaro and Rebbetzin Rivkah, who spent countless hours correcting and proofreading. To all of our praying and giving friends, from Your Arms To Israel, for under-girding our efforts to restore the tattered nation of Israel. Special kisses of appreciation and love, to the growing flock of the Miami Beach Israel Revival at B'nai Yahshua Synagogue. You have put the real joy for ministry, back in my heart. And to Angus and Batya Wootten who have labored tirelessly and endured much pain, in order to perfect this message for the rest of us. To my family: Rebbetzin Rivkah, my wife, Pastor Eric, my 20 year old son, and to my little 11 year old daughter, Nina. You were all chosen by the Almighty and given to me as a precious gift.

## THERE ARE TWO

To understand the *Truth About All Israel*, we need to see that there are:

- Two Houses (Isaiah 8:14, Jeremiah 31:31)
- Two Nations (Ezekiel 35:10)
- Two Chosen Families (Jeremiah 33:24)
- Two Backslidden Sisters (Ezekiel 23:2-4)
- Two Olive Branches (Zechariah 4:11-14, Jeremiah 11:16-17)
- Two Sticks (Ezekiel 37:15-28)
- Two Witnesses (Revelation 11:3-4)
- Two Lamp Stands (Revelation 11:3)
- Two Silvers Trumpets To The Whole Assembly (Numbers 10:2-3)
- Two Advents (Hebrews 9:28)
- Two Cherubim (Exodus 25:18-20)<sup>2</sup>

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<sup>2</sup> Batya Wootten, *Who Is Israel*, (St. Cloud: Key of David Publishing, 1998), p. 165.

## FOREWORD

**By Batya Wootten**

When one's work is "errantly critiqued" it causes one to ask, do I answer, lest they think they are "wise in their own eyes"? Or, do I choose "not to answer," lest I become "like them"? (Proverbs 26:5,4). To answer or not to answer? That is the question.

We, Moshe Koniuchowsky and Batya Wootten, feel that, rather than being the recipients of a "valid critique" by Dr. Silberling, instead have had false charges leveled against us. For we find that Dr. Silberling's "Position Paper" is errant, misleading, and worst of all, inflammatory.

Though I have never responded to Silberling, I, along with many of my colleagues, have responded to Daniel Juster (President, Union of Messianic Jewish Congregations). Years ago, friend Dan wrote a ten-page report entitled, *Is the Church Ephraim?* And he requested a response, so I sent him a sixty-seven-page response. It, along with assorted letters from colleagues, was printed in a bound 170 page report (*Is The Church Ephraim? A Requested Response*: ©1994, House of David, White Stone, VA.)<sup>3</sup>

At Juster's request, we then sent copies of this report to each member of the UMJC Theological Committee. And we included a cover letter wherein we asked them "not to reinterpret' our words, but to quote us verbatim,' and in context,' and to correct us with the Father's Word.'" We also told them that, if they could "prove us wrong in this essential doctrine," we would "burn" our materials. Not one ever responded.

From the beginning, we have asked our Messianic Jewish friends: Quote us, and then correct us with the Father's Word. Do not reinterpret our words, and then waste time correcting yourself. Instead, use our exact words, and then correct us with our Father's exact Words.

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<sup>3</sup>The Report: Dan Juster, President, Union of Messianic Jewish Congregations, critiqued our two houses teaching and invited comment. Collectively, many wrote responses, which we compiled in a book. Description: *Is The Church Ephraim? A Requested Response*: Two-house advocates comment on UMJC criticism of what they call our "movement." This inspiring report confirms that the Father is awakening Ephraim! But, those who do not want to share the "Israel" title do not like it! Yet an abundance of biblical evidence for this truth is now being seen by an ever-increasing number of Bible Believers. This insightful report completely refutes their supposed "refutation." Now is available only as an 8 1/2 x 11 notebook. 170 pages. (Item # 7004 @ \$20.00). Available at: <http://www.mim.net> or write to: House of David, P O Box 700217, Saint Cloud, FL 34770. Or call: 1 800 829-8777.



I find that Silberling's paper is more "reinterpretation and misrepresentation." And so have chosen not to answer her. For, her complaints against me simply are not legitimate.

On the other hand, my friend Moshe does feel led to answer her because he is concerned about those who might be misled by her unfair accusations. And, he asked me to write a foreword for his work. Therefore, since Moshe has read and studied all of our books and *House of David Herald Newsletters*, and since our essential teaching has in many ways become part of his being, and since that teaching now stands on trial before the hierarchy of Messianic Judaism (albeit in their distorted version), I would like to briefly explain what it is that I do teach:

Long ago the Father divided Israel into the two houses of Ephraim (Israel) and Judah, and, as His "two witnesses", they were sent in different directions, to accomplish different purposes; and, in this last day, He would have the two come together, that they might serve to fully confirm His truth in the earth (1 Ki. 12:15,24; Isa. 43:10-12; Deu. 19:15; Isa. 8:14; Matt. 18:16; Jer. 11:10,16, Rom. 11; Zech. 4:11,14; Rev. 11:3,4; 1:20; Ezek. 37:15-28).

Genealogy is relatively improvable for Jew and non-Jew alike. Anyone on the face of the earth could possibly be a biological descendant of Israel's patriarchs, because they were promised myriads of physical descendants (Gen 12:3; 15:5; 17:4; 26:4; 24:24,60; 28:3,14; 32:12; 48:4,16,19).

Such faith has no place for racism and excludes no one from the glory of the Gospel. In and of itself, it demands that one's Gospel be all-inclusive, for, how can one exclude, if one cannot know who is or is not "of Israel"? Moreover, any and all who are brought nigh to the covenants of Israel (whether descended from the Patriarchs or not), share citizenship with Israel's saints (Eph 2:11-22).

The teaching about the two houses does not exclude anyone. Instead, it is Silberling and Messianic Judaism who exclude. And together, they try to paint us with a damning title that rightfully belongs to them. (My prayer is that the exclusion they practice would come to a quick end, and that we could rightly join forces, even as Israelite brethren should.)

In declaring the truth about both the blinded, stumbling houses of Israel (Isa. 8:14; Rom 11:25; Gen 48:19), we do not seek to take anything away

from the people of Judah. The House of Judah's return to the Promised Land has been orchestrated by the Holy One of Israel, and He Himself will preserve (at least a remnant of) them. Further, my husband, Angus, and I have always done everything we can to support them, and to affirm our Father's eternal love for them.

However, just as we believe the promises to Judah are literal, so we believe the promises to Joseph are literal. And so we seek to restore that which was once lost to Ephraim, which is the truth about his own Israelite roots (Jer. 31:18-19; Hos. 1-2). For in that restoration, in Messiah, Ephraim will become a true brother to Judah (Isa. 11:1-14; Ezek. 37:15-28; Zech. 10:6-10; Hos. 1:11).

To this end, we have been declaring the truth about "both the houses of Israel" (Isa. 8:14); working to help develop those of Messianic Israel; and of late, forming the Messianic Israel Alliance. In this Alliance, we ask that people believe in the Deity of Messiah Yeshua, the Divine inspiration of Scripture, and that they support "The Hope of Messianic Israel" ([www.mim.net](http://www.mim.net)).

Our Alliance includes those who use the Sacred Name, and those who do not; it includes those who wear head coverings and those who do not; and it definitely includes those who are of Jewish background as well as those who are not. Hopefully, it is an Alliance that is based on mercy, one whose members understand the cardinal rule that, "It is the kindness of Yah that leads us to repentance" (Rom 2:4).

It also is an Alliance that calls for the use of equal weights and measures: "You shall not have in your bag differing weights, a large and a small. You shall not have in your house differing measures, a large and a small. You shall have a full and just weight; you shall have a full and just measure, that your days may be prolonged in the land which Yahveh your God gives you. For everyone who does these things, everyone who acts unjustly is an abomination to Yahveh your God" (Deu. 25:13-16).

And this leads me back to my friend Moshe.

My friend Moshe can be very caustic, and he can be the proverbial "teddy bear." But the one thing I like most about Moshe is the fact that he totally accepts Ephraim as an equal heir in Israel. Moreover, this is a man who has had to, and continues to have to, "take it on the chin" because of this choice.

In my opinion, this is a modern day miracle. We have a bona fide "New York Jew" if you will (said with much love and respect for my New York friends), who opens his arms to Ephraim and says, "Welcome home!"

O that all could see what Moshe sees: There is room on Abba's knee for both sons, Judah and Joseph/Ephraim.

I invite you to read my Jewish friend's personal rebuttal of a paper that excludes one of our Father's children.

Shalom b' Yeshua,  
Batya Wootten  
Messianic Israel Ministries

## FOREWORD

**By Angus Wootten**

If someone begins with certain presuppositions that they are determined to hold on to, their conclusions will mirror their presuppositions. Or, more scientifically speaking, their hypotheses will be reflected in their analyses of their research. Or, put more bluntly, they will make sure that they stick to what they "planned" to prove!

If someone reads the IMJA Position Paper or, for that matter *Who Is Israel?*, with presuppositions and prejudices like Silberling, instead of an open heart as to what the Father is saying through His Scripture, that person will come away unimpressed by what the Father is doing and revealing to His people.

Many people are easily influenced by their leaders. How sad that there are Ephraimites who have been blessed by the two-house understanding, only to have Messianic Jewish "leaders" try to steal it. So, let those who read Silberling's Paper ask themselves the question: "*For what purpose was her paper written?*"

We can surely rule out that she wanted to give counsel and correction to Batya and Moshe. If so, she would have followed Scripture and gone privately to them to resolve an ought with a brother. But she did not go to either of them. Instead, friends who obtained it over the Internet, made copies of her paper available to them.

The purpose of this "position" paper is not a godly attempt to resolve an ought, and to promote unity among brethren. Rather it was created to defend the unscriptural and exclusive position regarding the identity of Israel held by the leadership of Messianic Judaism.

I know that both Batya and Moshe welcome any honest discussion over differences. But what is being done by Silberling and company is to construct a "straw man," created from an aberration of Batya's and Moshe's teachings, and to then attack the aberrant straw man.

Just as Pilate asked Yeshua, "What is truth?" Silberling and followers need to ask Yeshua, "What is the truth about the identity of Israel? And, what are Your purposes for our generation?"

Had Pilate known the truth he would not have crucified our Messiah. And if our brothers in Messianic Judaism would come to the knowledge of the truth about all Israel, they would cease trying to “crucify” their brother Joseph. They would accept him as an equal heir in Israel.

My prayer is that Messianic Judaism comes to the knowledge of truth, and that we come together as brothers, thus becoming a united nation of Israel that cannot be overthrown. For only then, will we be stewards prepared for their Master’s return. Only when we are reunited, as brothers will all Israel truly be useful to Messiah Yeshua in the reestablishment of His Kingdom on earth.

May our unity come quickly that our Messiah might come quickly.

Angus Wootten  
Director  
Messianic Israel Ministries

# INTRODUCTION

The book you are about to read had to be written. It is a book that, if you are a seeker of the truths of YHVH, you need to read.

Ever since Israel was set apart from among all peoples, made a nation and established its covenant relationship with the Father, we have been under attack. Throughout the ages, people have continually sought to destroy us. When they could not succeed with a sword, they tried to do so with words, with the “church system” being the biggest perpetrator on both accounts. So many doctrines exist that seek to steal away the relationship and blessings of YHVH from his physical people and give them to some fabricated “New Israel,” that even a paper of this size could not adequately address them all.

To the casual observer, the two house teachings of Batya Wootten and Rabbi Moshe Koniuchowsky may seem, to be just a repackaging of many heretical replacement theologies, and that (rightfully so) sends up red flags, especially among the Messianic Jewish community. Are these people advocating “British Ephraimitism”, “British Israelism”, “Supersessionism” or “New Israelism”? Are they representing “White Supremacy”, “Segregation”, “Separate Entity Theology” or “DNA Salvation”? Are they pushing for a “master race”? Or, as I have heard claimed, is this merely some power play of Wootten and Koniuchowsky to create a denomination within Messianism that they can rule over? After reading the document you now have in your hands, *The Truth About All Israel*, you will be confident that the answer is surely “E: None of the Above”.

What you will discover is that Two House Theology offers biblical answers to the whole issue of “Who is Israel?” It is not a doctrine of exclusion and anti-Semitic claims as to who took the eternal covenant of YHVH away from “the Jews”. It is, rather, a Scripturally and historically accurate explanation as to who, according to YHVH, comprises the people of Israel, how one becomes part of the Nation, and what are the rights and duties that accompany legitimate citizenship. This is a teaching that is **inclusive of all people**, Jewish and non-Jewish alike. It does not seek to place any individual or group above another, but to lay the groundwork for true restoration. When you are part of the nation of Israel, you are the “seed of Abraham and a child according to the promise”\* as well as “co-

heir with Messiah”<sup>\*</sup>. If that is truly how YHVH considers us, and the Two House Theology represented here teaches nothing different, then what’s with all the *tsuris* (problems) being generated?

It continues to intrigue me...Just how did I get involved with this whole “two- house” thing, both in being exposed to the theology, and also the ensuing controversy?

My first Messianic shul was Beth Yeshua in Philadelphia (Rabbi David Chernoff’s congregation), where I was a member for three years before relocating to Florida and joining B’nai Yahshua (Rabbi Moshe Koniuchowsky’s congregation) in 1998. This puts me in an interesting position, as I am a Jewish Believer who has been rather active in both the MJAA (Messianic Jewish Alliance of America) and the MIA (Messianic Israel Alliance). I know the visions, the practices and the players quite well. And due to the fact, as it just so happened, that I moved to Florida the *very same week* that Rabbi Koniuchowsky began teaching the two houses, I have been around for the heated debates.

For the record, the whole “Who is Israel?” thing did not make sense to me at first, because it severely challenged what I had been taught: (1) that the terms “Jew” and “Israel” are completely synonymous, (2) that non-Jews are “Gentiles”, whether they are saved or not, and (3) that all those “Gentiles” in Messianic congregations are simply the “spiritual seed” of Abraham (i.e. “spiritual Jews”) who feel that Messianic worship is, for some unexplained reason, more their *style* than what the churches are practicing.

The truth of the matter is, even though Messianic Jewish congregations are having more and more contact with non-Jewish believing congregations (i.e. “churches”), where they proclaim the Scriptures about us being “one new man” and that there is now “neither Jew nor Greek” in the Messiah, the spiritual atmosphere unwittingly created by referring to the body as “Jew and Gentile Believers” does not allow for a complete unity. This may seem like just semantics, but it is not. This is the terminology of Separate Entity Theology; of “Jews” and “Gentiles, “Messianic Judaism” and “The Church”. It is not only unbiblical, but it is a faulty core doctrine that sustains division!

The same way that many believers, who don’t consider themselves to be anti-Semitic, practice anti-Semitism due to their ingrained “church-fed” dogmas; so a fundamental age-old misunderstanding of “Who is Israel?”

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<sup>\*</sup> Galatians 3:29.

causes the Messianic Jewish Movement to belittle our (associate member) non-Jewish brothers. Is this our fault? Possibly not, since we inherited this view from our fathers and didn't know any better. Is it sin if we don't change our ways in the light of this now-revealed truth? Grievous sin, I would say! If traditional Judaism cannot agree and decide upon "who is a Jew", what gives Messianic Judaism the impression that it can determine who is and who is not the returning house of Ephraim-Israel?

Now you may feel I have been deceived, and that I am putting my faith in false teachings, replacement theologies, and the like. Believe me, especially after consulting with many of my friends in the MJAA, this continues to be a concern of mine, and it keeps me alert. Their dissenting opinions are sort of strange, though, because my confidants are wondering how I can believe in such doctrines, yet they haven't themselves read Batya Wootten's book, nor Eddie Chumney's book, nor Moshe Koniuchowsky's writings, nor sincerely studied the issue in a complete fashion. Now, what they *have* done is read the IMJA "*The Ephraimite Error*" paper, or maybe they've just skimmed it, or (more likely) they've been told by their leadership (who has read the IMJA paper, or at least skimmed it) that this is heretical stuff, and they are not to go near it. But you know what? **If Two House Theology really was what the IMJA's *The Ephraimite Error* paper makes it out to be, I wouldn't go anywhere near it either. I dare say, neither would Rabbi Koniuchowsky, nor Batya Wootten, nor any leader or congregant of any MIA (Messianic Israel Alliance) congregation!**

I understand the fears of Messianic Judaism, because I share them. They have striven too hard for too long to hand this whole Movement back to the "church" system. Unequivocally, I can tell you that the Two House Theology represented by the MIA teaches no such replacement, and the fear stirred up by the misrepresentations of the IMJA paper is a fear based on ignorance and, quite often, arrogance.

How important is understanding "Who is Israel?" Well, considering that our Messiah expressly came for the "lost sheep of the House of Israel", to restore the Kingdom to David and deliver Israel from its sins, I would say it's of critical importance. For us to genuinely understand YHVH's plan for the entire world, for the body of Believers (Israel) and for us in our individual walks, Two House Theology is core Messianic theology. It should not, it must not, be trivialized nor ignored.

You are now poised to read this document refuting point by point the claims made by the IMJA paper, "*The Ephraimite Error*". I pray that you prepare your mind and heart to receive this, *The Truth About All Israel*,



because once you know the facts (and I encourage you to be a Berean and **look up** all the Scriptural and historical references for yourself), you will have no excuse.

As the adopted children of YHVH and co-heirs with Messiah, we, the body of Believers, are called to be a “**set-apart Nation**” (First Peter 2:9). Yet, we currently exist as a house greatly divided, and worse still, a house divided against itself with some 20,000 denominations (little nations)!

Let us come together in these last days to realize the vision of Ezekiel 37, that we would be made one in the Master’s hand. Baruch HaShem YHVH!

Chaim (Hobie) Goldman  
Shamesh/Elder  
B’nai Yahshua Synagogue Miami Beach, Florida

Rabbi Moshe Joseph Koniuchowsky when responding to Dr. Kay Silberling's position paper entitled *The Ephraimite Error*, is typed in normal style text. Silberling's text as it originally appeared is in *red italics*.

## ***The Ephraimite Error***

*A Position Paper Submitted to the International Messianic Jewish Alliance*  
*Author: Kay Silberling, Ph.D. Committee Members and Advisors: Kay Silberling, Ph.D. Daniel Juster, Th.D. David Sedaca, M.A.*

## RESPONSES

### **Method Of Inquiry**

According to the IMJA website <http://www.imja.com> the International Messianic Jewish Alliance is listed as an independent organization from the Messianic Jewish Alliance of America, with David Sedaca as the General Secretary. Nevertheless *The Ephraimite Error* has been openly embraced and primarily distributed by the Messianic Jewish Alliance of America (MJAA) and their affiliates (IAMCS, YMJA) for their memberships and has come to be associated by most as solely the MJAA's official response to two-house truth. Clearly *The Ephraimite Error* represents the jointly held views of the IMJA (David Sedaca), MJAA (Kay Silberling) and the UMJC (Dan Juster). Despite this confusion, we will address our discussion of the issues to the IMJA.

This initial confusion did not escape Jerusalem based, two-house proponent, Dr. John Hulley: "The method of inquiry pursued by Dr. Silberling leads far from the truth. At this heading of the IMJA Position Paper she lists members and advisors of an unspecified committee: Daniel Juster (TH.D.), David Sedaca (M.A.) and herself (PH.D.). She does not tell us the name or purpose of the committee, nor does she say what relationship it has (supervisory, advisory or other) to her work. Are we to understand that it shares some responsibility for the paper? If so, is the committee also prepared to share responsibility for a retraction?"<sup>4</sup>

The use of this term *The Ephraimite Error* is quite interesting, in as much as the Messianic Israel movement does not claim to be an exclusively Ephraimite movement. Rather it is the forerunning movement that will ultimately lead to the full family reunion of Ephraimites with their brother Judah.

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<sup>4</sup> Dr John Hulley, "Do The Rabbis Expect To See The Lost Tribes?" February 2000, p. 4, [johnhully@netvision.net.il](mailto:johnhully@netvision.net.il) to [ravmoshe@bellsouth.net](mailto:ravmoshe@bellsouth.net).

The title name *The Ephraimite Error* is in itself a derogatory attempt to portray our two-house family brotherhood as merely non-Jewish believers who wannabe Jewish. But the non-Jewish believers in our movement do not “wannabe Jewish!” They just “wannabe” recognized as to who they truly are, the people of Ephraim!

Not one leader or teacher of two-house truth has ever referred to ours as an “Ephraimite Movement.” It is most disrespectful to assign a moniker to those who do not use that name to ever refer to themselves.

To be an “Ephraimite-Movement” would mean to exclude Jewish-Israel, when in truth, most non-Jewish-Israelites, who understand who they are as the other house of Israel, would willingly lay down their lives for their Jewish brothers. In addition, the Messianic Israel Alliance has a great many Jewish leaders and rabbis, all of whom accept Ephraim-Israel as extant. At the core of two-house theology is the truth that Ephraim must repent of jealousy and past anger against Jewish-Israel. However, the very title of the IMJA response (“The Ephraimite Error”), unfortunately, is a dart designed to recreate division among a people who have been divided long enough!

It is interesting to note the name of Daniel Juster ascribing to this position. He has personally corresponded with Batya Wootten and Rabbi Moshe Koniuchowsky and he made the following statement to Rabbi Koniuchowsky privately: **“By physical descent, there are three groups. [Jews, Ephraimites and non-Israelites] You are right. This needs to be stressed.”**<sup>5</sup> In another startling e-mail he stated, **“My work for the UMJC was not a wholesale rejection of Batya’s work, but nuanced.”**<sup>6</sup> And now has he publicly added his name in support to this paper?

### ***Introduction***

*A movement alternately known as the “Ephraimite,” “recently Restoration of Israel,” “Two-Covenant Israel,” or “Two House” movement has gained ground in some areas among ardent Christian Zionists.*

### **Response to Introduction**

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<sup>5</sup> Tikdan@aol.com to Robkon@bellsouth.net, 5/99.

<sup>6</sup> Tikdan@aol.com to Robkon@bellsouth.net, 5/99.

In this book, we will be responding in great detail to all the points raised by the IMJA Position Paper. At the core of the struggle between us for eternal truth, is the essential error proclaimed by the IMJA, MJAA, and UMJC: Messianic Judaism governs their affairs with a flawed “**one-house theory**”. They presume that the Jewish people today (whom we know as Judah, Benjamin and Levi) are “all Israel.”

***The Truth About All Israel***, on the other hand, is not like the “one-house theory”. We believe “two-house” truth to be the foundation of the apostles and prophets, with Messiah Yahshua Himself being the Chief Cornerstone, over our nation’s commonwealth.<sup>7</sup> The truth seeker will come to see that “**one-house theory**” (Messianic Judaism), is unfortunately fueled and driven by misinterpretations, paranoia and fear of Scriptural change. *Sola Scriptura* or Scripture alone, on the other hand, is the basis of two-house truth.

Those of Messianic Israel do not use the terms “Ephraimite” or “Two Covenant Israel”, though First and Second Covenant are terms we use quite often. The explosion of two-house truth is global and certainly not limited to Christian Zionists.

*Proponents of this movement contend that members of the “born-again” segment of the Christian church are, in fact, actual blood descendants of the Biblical Israelites who were dispersed as a result of the Assyrian invasion of the ancient kingdom of Israel in 722 B.C.E.*

Koniuchowsky and Your Arms To Israel has taught and continues to teach that the “church” as a separate entity apart from the people of Israel does not exist. Thus, Israelites can be found anywhere in any religious entity in any region of any nation anywhere on the globe. Naturally, they will also be found in man-made ecclesiastical denominations and man-made “churches”, in much the same way Israelites can be found in cults such as The Watchtower Bible & Tract Society. The true understanding of the two houses of Israel is that both houses plus non-Israelites make up the single entity called the *ekklesia* of YHVH, the same *ekklesia* that Stephen said was at the foot of Mt. Sinai.<sup>8</sup> Having said that, of course the assembly (*ekklesia*) of Israel is full of born-again Israelites! Where else would one find Israelites but in Renewed Covenant Israel?

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<sup>7</sup> Ephesians 2:13-20.

<sup>8</sup> Acts 7:38.

*The movement's proponents further argue that these dispersed "Israelites," or "Ephraimites," whose identities have remained undisclosed even to themselves until recent times, primarily settled in areas now recognized as largely populated by Anglo-Saxons. At times they argue that all Anglo-Saxons, and even all of humanity, are descended from these lost Ephraimites. At other times, that only born-again Christians can claim descent. In either case, Christians from Anglo-Saxon lands, such as Great Britain, Australia, Canada, and the United States, can feel assured that they are most likely direct blood descendants of the ancient people of Ephraim.*

There is no assurance of biological descent guaranteeing anyone's salvation found anywhere in the Word of YHVH. But there are many Scriptural references to the north and westward migration of the ten tribes of Ephraim. These migrations were not limited to English speaking countries but include them. Scripture is clear that YHVH will fill all the earth with Jacob-Israel's seed. Therefore by faith in His Words we know that the earth is full of Israelites.<sup>9</sup> As to tribal affiliation, no one can know for sure which person is from what tribe. What we can know is that Israelites were prophetically promised to fill the nations.

*It is now incumbent upon these members of "Ephraim," they argue, to "accept their birthright" and live as members of Israel. They urge Gentile Christians to keep the Torah in obedience to the Hebrew Scriptures, to strive to re-educate Jews and other Christians about their new, "latter-day prophecy," and to work toward the repatriation of the land of Israel by their own number.*

It is incumbent upon all of Israel: Judah, Messianic Judaism and Ephraim to teach the truth of Scripture, which includes *Torah* observance. This observance should not be viewed as a prerequisite to salvation, but as the loving, grateful and faithful response to our Father's love, wisdom and grace in granting us the *Torah* guidelines as our protection and our tutor. We are called to be a loving people. Refusing to speak what we know to be true is equal to bearing false witness against our neighbor.

The author of Hebrews is the one who calls non-Jewish and Jewish believers not to neglect their birthright as believers in Yahshua. In Hebrews 12:16-17 Paul cautions all those who draw near to the Heavenly Jerusalem (born-again believers), not to despise their birthright lest they be guilty of being as profane as Esau, who discounted his Hebrew heritage. Thus it is

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<sup>9</sup> Genesis 48:18, Genesis 28:3, Genesis 35:10-11.

in respect and obedience to Scripture, that non-Jewish believers are reclaiming their own biblical heritage.

As to repatriation of the land, the northern kingdom who became mixed and assimilated among the Gentiles was said by YHVH to have an equal right and inheritance in the land and thus belong there as much as do those of the other two tribes. This latter-day claim to the land by twelve recognizable and professing tribes of Israel is found in Ezekiel 48. Thus the reawakening of the House of ten-tribe Israel is not only a fulfillment of prophecy but also a prerequisite to the resettling of the land.<sup>10</sup>

*Primary among the movement's spokespersons are Batya and Angus Wootten and Marshall, a.k.a. Moshe, Koniuchowsky.*

Maushe is the name of birth. (Moshe is the correct Hebrew pronunciation). This can be verified by the Woottens, and by other friends who have seen a copy of his birth certificate. "Marshall", was a name given to him by his first employer after graduation from college. The employer felt Moshe was too Jewish, and not good for business. Koniuchowsky now has restored his name as given to him by Almighty YHVH.

*The Woottens publish a newsletter entitled the House of David Herald, as well as several books. Batya's books include In Search of Israel, The Star of David, The Olive Tree of Israel*

The IMJA Position Paper makes more references to the *Olive Tree Of Israel* (eight years old) than to Batya's newest book, *Who Is Israel?*<sup>11</sup> *Who Is Israel?* is a far more comprehensive work that answers more possible questions of truth seekers. Is it the intention of our critic that readers skim a shorter and less informative version?

*and Who Is Israel? And Why You Need to Know. Angus' books include Take Two Tablets Daily, A Survey of the Ten Commandments and 613 Laws that God Gave Moses and The Messianic Vision. Other names mentioned by Wootten are Brian Hennessy and David Hargis.*

David Hargis is not a spokesperson for two-house truth.<sup>12</sup>

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<sup>10</sup> Rev. 7:4-8.

<sup>11</sup> Batya Wootten, *Who Is Israel?*, \$14.95 plus shipping. Available at: [www.mim.net](http://www.mim.net), or write to: House of David, PO Box 700217, St. Cloud, FL 34770.

<sup>12</sup> Messianic Bureau International, <http://www.messianicbureau.com/articles/britishisraelism/htm>

*Ed Chumney has written a book entitled *The Bride of Christ*, which I was unable to review. Among the Woottens, I will deal only with Batya's writings.*

*Moshe Koniuchowsky leads a ministry called "Your Arms to Israel." In addition, he has recently formed an organization named "The Messianic Israel Alliance," which, despite its misleading name, has no affiliation with or endorsement by the International Messianic Jewish Alliance or any of its affiliates.*

All of Messianic Israel works jointly under one name. Messianic Israel Ministries. The Messianic Israel Alliance is part of that single organization. Our opponents on the other hand, use a confusing multitude of affiliated names. Nowhere is this confusion clearer than in the publication of the *Ephraimite Error*, published in such a misleading manner, so as to transfer responsibility for its wild accusations unto a committee, rather than the well established sponsoring organizations themselves.

The name of the Messianic Israel Alliance came from divine inspiration, and was never intended to mislead anyone. The name accordingly speaks to our true nature and call and the initials, "MIA", have great meaning on both a surface and deep level. First, the name recognizes that our physical brothers and sisters in the House of Israel (Ephraim) have been missing in action (to us, not to YHVH) for some 2700 years.

In John 10:16 the words for "one" flock in Greek is the word "**MIA**" **flock**. Nothing can be clearer: Inspiration calls the new reunited flock made up of both flocks a "**MIA**" **flock**. Yahshua Himself is the Chief founder of the Messianic Israel Alliance. Beyond that, Koniuchowsky does not present himself as a sole "founder" of the Messianic Israel Alliance. He worked with Angus and Batya Wootten to "found" it. As to our not being endorsed by the Messianic Jewish Alliance, that is quite alright, since according to the evangel of John, recognition does not come from flesh and blood but by the Master's pronouncement.

*The movement is growing to the point that it now has some areas of overlap with the Christian Zionist movement as well as the Messianic Jewish movement. As a result of this, there are several spokespersons in both these groups who advance this teaching while maintaining primary affiliation either as Christian Zionists or as Messianic Jews.*

Yes the movement is growing and the area of our greatest gains are among **Messianic Jewish leaders** who see the validity in the latter-day



promises of Scripture to regather all twelve tribes. One such Scripture in Isaiah 11:11-14, talks about the days of Messiah's banner being stretched out over the nations in order to perform a dual rescue of two parts of a scattered nation. It is said that the Rod Of Jesse will "gather the outcasts of Israel and assemble the dispersed of Judah from the four corners of the earth." More and more believers see two houses being regathered with Ephraim being former outcasts, as opposed to Judah who was never outcast but merely scattered. If YHVH's end time ingathering involves two houses then of course His children who are led by the Ruach will see the same differentiation of the outcast as opposed to the scattered. Most Messianic Jews and Messianic non-Jews from all persuasions are flocking to Messianic Israel and its more complete vision, making it the world's largest Messianic brotherhood, but even more importantly, the foretaste and arrival of "kingdom come."

### *Analysis*

#### *Logic and Exegetical Method*

*Batya Wooten and Koniuchowsky build their theology of "born-again Christians" as Israel on typological and grammatically suspect readings of the stories of the Biblical patriarchs and the fall of the northern kingdom of Israel in 722 B.C.E.*

#### **Response to Logic and Exegetical Method**

Overlooking the truth about the two houses seems to be a case of blindness on the part of those who level accusations. They do this by what is commonly called "projection" onto another, the sin of which the accuser is guilty. Does pride blind them to literal and primary understanding of clear two-house texts?

*In doing so, we will see that they create an artificial and contrived analogy between type and reality. All the patriarchs of the past are models for Wooten's and Koniuchowsky's present. The rhetoric that follows from this, then, is based on typological foreshadowing.*

By definition, the type or picture has to match the reality, and what we teach is a perfect match! Besides, 1 Corinthians 10:1-11 tells us that the things that happened to our forefathers "happened as examples for us."

The IMJA Position Paper's contrived refutation is but a classic case of what is commonly called "projection." Meaning the promoting first party



makes points that in truth apply to themselves, and they attempt to cast those traits upon another adversarial party.

It is Messianic Judaism that has been willing to accept the House of Ephraim (10 tribes), as a shadow or picture of the so-called church. Dan Juster is willing to accept the House of Israel-Ephraim, as long as Messianic Judaism is allowed to teach that Ephraim or the Northern Kingdom **is a type** of the apostasy found in the so-called “church system.”<sup>13</sup> **They take a literal reality and explain it away as a mere foreshadowing of the so-called church.** It is two-house opponents who openly and without shame, engage in a type that is in fact a reality. This spiritualization of the literal text can never lead to realistic conclusions. Using their own brand of Scripture wrestling, the reality of the House of Israel as non-Jewish-Israel, becomes unrealistic and hard to accept, because their contrived type was never meant to be typological but literal reality!

For instance if a First Covenant type speaks of two sons and the reality-projected speaks of three sons, the type and anti-type do not fit. Since 721 BCE YHVH has had “two chosen (physical) families” (Jeremiah 33:24). Rather than accept this simple reality, which matches the types and prophecies of texts like Genesis 35:10-11, our opponents insist that one house is typological and the other really physical. It is we who support two-house truth, who allow real types and reality to match, without distorting the text.

Those who choose to walk in blindness will not allow the foreshadowed type and reality to line up even as YHVH presents it! Those who believe in the two houses cannot embrace a supposed “reality” that actually differs from the biblical type.

### ***A Multitude of Nations***

*Starting with the patriarchs, Wootten argues that Jacob’s promise to Ephraim in Gen 48:19 predicted the transformation of Ephraim/Israel into Gentiles. The phrase reads, “and his descendants shall become a multitude of nations” (Heb. v’zar’o yihye m’lo hagoyim). This is the first instance of a foundational grammatical error on the part of Wootten (also shared by Koniuchowsky) that presupposes that every time the Hebrew word, goy, is*

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<sup>13</sup> Dan Juster, “Prophetic Analogy vs. Exegesis, Is The Church Ephraim”, (Unpublished Report) p.4.

*employed, it is a reference to a Gentile or a Gentile nation. Upon this supposition they will build their case.*

### **Response To A Multitude Of Nations**

Batya Wootten states in several places in her book, *Who is Israel?*, that the context of the text determines if the word *Goy* refers to Israel or Gentiles. On page 81, under the header, A Nation And A Company Of Nations she writes:

“Yahveh promised Jacob: ‘A nation and a company of nations shall come from you’ (Genesis 35:11). Restated, a *Goy* (nation), and a *kahal* [of] *Goyim* (nations), would come from Israel.

“These words too have multiple meanings:

“*Goy* is used to describe the ‘nation’ of Israel: ‘I will make you a great *Goy*.’ Yahveh said to Abraham (Genesis 12:2).

“ ‘Consider too, that this *Goy* is Thy people,’ Moses pleaded with Yahveh (Exodus 33:13).

“Also, when “Israel” crossed the Jordan, the entire ‘*Goy*’ was circumcised (Joshua 3:17; 4:1; 5:8)

“In Scripture, *Goy/Goyim* is used to define political, ethnic and territorial groups (without ascribing moral connotation); to speak of a governed body of people. However, after Israel received their covenant and entered into Canaan, among the Israelite people, *Goy/Goyim* primarily came to mean the non-covenant, non-believing, pagan, foreign nations surrounding them. It came to mean, the *Gentiles*.<sup>14</sup>

Also, she writes on page 42: “ ‘Israel,’ is a multi-faceted name/title, and one must know what an author means with its use.”

This leading spokesperson for two-house truth always warns that we should make sure of the context before deciding on the meaning. The awareness that sometimes Israel is referred to, as the *Goy* of YHVH should give two-house theology even more weight as it reminds us that Israel was, is and always will be a *Goy* made up of *Goyim*. Pretty simple. Isn't it? Again, I quote Batya:

“After the Israelites received their covenant and entered into Canaan, among the people of the *Goy* of Israel the term *Goy/Goyim* **primarily** came to mean the non-Israelite, non-covenant, non-believing, pagan, foreign nations surrounding them. It came to mean *Gentiles*.”<sup>15</sup>

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<sup>14</sup> Wootten, *Who Is Israel*, pgs. 81-82.

<sup>15</sup> “Who Is A Gentile?” *House of David Herald* Vol. 10 Book 1

Mrs. Wootten goes out of her way to show us that Israel was YHVH's Goy but also that after their entry into Canaan, the outsiders became universally known as Goyim or non-Israelites.

Gen. 49:1 displays that the Genesis 48:19 pronouncement was in a latter-day context. Thus in the latter-days the seed of Ephraim-Israel (10 tribes) would become a fullness or full number of *Goyim*. As per *Strong's Concordance* and *Young's Bible Dictionary* the term Goy means Gentile.<sup>16</sup> After entering the Promised Land all non-Israelites became known as *Goyim*. The latter-days began with Shavuot (Pentecost) in Acts 2 and we have been in the latter-days for about 2000 years. According to Jacob-Israel himself the fullness of the Gentiles could only occur in the latter-days or the last 2000 years. Thus the *Goyim* who are returning to YHVH through Yahshua in this latter-day, 2000-year period are Gentiles. While currently difficult to prove, they are in all probability, those descended from Jacob.

Their inward desire to study and be submitted to *Torah* life is an eternal characteristic of Ephraim-Israel, despite long seasons of outright apostasy. According to the *Book of Jasher*, chapter 55:35B: "Ephraim and Manasseh, remained constantly in the house of Jacob [in Goshen-Egypt], together with the children of the sons of Jacob their brethren, to learn the ways of the Lord and His Law." (*The Scroll of Jasher*, while not Scripture, is historically valid and is mentioned in Joshua 10:13 and Second Samuel 1:18, by both Joshua and Samuel.)<sup>17</sup> This is not "Ephraimite theology". It is at its very core, Yahwistic theology. It is His plan for all Israel (Romans 11).

*This erroneous definition resulting from an inadequate knowledge of Hebrew grammar and syntax is one exegetical problem among many that we shall encounter.*

Based on the statements of Scripture, there is no basis for insinuating that Jews are called *Goyim* after entering the Promised Land, though they were called a Goy before receiving covenant. One must ask the question: Who shows a lack of knowledge here? Batya who rightly tells us the true meaning of Goy prior to and after entering Canaan, or those who haven't taken the time to read p. 81 and p. 82 of *Who Is Israel?*

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<sup>16</sup> *Strong's Hebrew#1471; Young's Bible Dictionary*, (Nashville: Masada, 1984), p. 230.

<sup>17</sup> *Book of Jasher*, <http://www.triumphpro.com/jasher2.htm>,

*In the Hebrew Bible and the Apostolic Writings, the word goy (English: people or nation; Greek: ethnos) may refer to a Gentile nation, or, just as easily, it may refer to the nation of Israel.*

Yes, but what the IMJA Position Paper does not tell us, is that the term is used one way before entering Canaan and the other way after entering Canaan. Wootten and Koniuchowsky have emphasized this point.

*Thus a carte blanche assumption that the words goy or goyim always refer to “Gentile” or “Gentiles” in Scripture is unwarranted and erroneous*

Yes, that understanding of Scripture and of our writings is equally erroneous, and it is unwarranted and erroneous to claim that we teach this in our writings.

*In the Hebrew Bible, Jeremiah 31:36 is especially enlightening in this regard, as it states, “‘If this fixed order departs from before me,’ declares the LORD, ‘then the offspring [lit. “seed”] of Israel also shall cease from being a nation (goy) before me forever.’” Exodus 19:6 is equally illuminating. It states, “‘and you shall be to me a kingdom of priests and a holy nation (goy kadosh). These are the words that you shall speak to the sons of Israel.’” Other examples of the term being used to refer to Israel or the Jewish people are: Deut 32:28, cf. 32:45; Josh 10:12-13; Isa 1:4; Isa 26:2; Jer 31:36; Zeph 2:9.*

Exactly. Then if Israel was a Goy nation or a nation of Goys in the past, then why isn't Israel still a Goy nation made up of Jews and Goyim? **The answer is that it is.** In Genesis 35:10 and verse 11 YHVH tells Jacob-Israel that Israel the Goy will be made up of a Goy (Jews) and a congregation or assembly of Goys (Gentiles). There you have it. According to Scripture Israel today is made up of a Goy (Jewish-Israel) and a *kehilat Goyim* or assembly of Goys (non-Jewish-Israel)! **In the IMJA Position Paper's own words it states that the sons of Israel were called Goys.** So if that were the case then, it also must be so now, since YHVH never changes!

*In the Greek Apostolic Writings, the word ethnos refers to the Jewish people in Luke 7:5; 23:2; John 11:48-52; 18:35; Acts 10:22; 24:2,10,17; 26:4; 28:19; 1 Cor 10:18; Phil 3:5. The first contention, then, that goy or goyim is always translated as Gentile or Gentiles is patently incorrect. It*

*must be determined from the context, and if the context does not call for it, such a translation is unwarranted.*

What is “patently incorrect,” is for anyone to keep saying that we teach this. However, the contention that the Greek equivalent *ethnos* refers to both Jews as mentioned above as well as those non-Jewish believers rescued from the nations, is further proof that both groups are called *ethnos* meaning both are equally Israel. YHVH follows the same pattern in the Greek *Brit Chadasha*, calling both believing communities *ethnos* just as both were called *Goyim* in the *Tanach* (First Covenant). The very fact that YHVH makes no difference between Jewish believers and non-Jewish believers calling both and referring to them both as *ethnos*, is further proof that Israel was always a mixed multitude.

The last two references, 1 Corinthians 10:18 and Phil. 3:5 do not use the Greek word *ethnos* at all, but both use the word Israel! It seems that the IMJA Position Paper simply assumes that the references to Israel refer to Judah alone, as the sole representative of all twelve tribes of Israel. Every Jewish person is of the stock of Israel, but all Israel is not of the stock of Judah. In mathematical language, Judah is a subset of Israel.

*In addition to this, the term “Gentile” is anachronistic as they employ it in this context. At the time of Joseph and Ephraim, the identity of the people was that of a loosely organized kinship group. The concept of “Gentile” as we read it today would have been unknown to the speakers.*

That is what Wootten and Koniuchowsky have been saying! The concept of Gentile is a post-return-to-Canaan concept. Genesis 48:19 and the deathbed prophecies are, in the clearest possible terms, placed in a latter-day context (Genesis 48:19), when *Goy* or *ethnos* will mean non-Jew. Israel’s pronouncement is that the seed of Ephraim will become a fullness of Gentiles or non-Jews, since the term Gentile is in fact anachronistic in an immediate context but certainly not in the latter-day context in which the patriarch Jacob is prophetically speaking!

*There was as yet no tribal coalition as we see in the later history of Israel that would have allowed for an in-group/out-group identifier term such as “Gentile.”*

Agreed. Therefore the tribal coalition known as the children of Israel was also simultaneously and interchangeably known as the Goy of Israel

or the *Goyim* of YHVH's covenant. Remember the sum total of the Goy of Israel by definition can only be made up by the sum of its parts (*Goyim*).

*To read that into the text is to read a concept as understood centuries later into the language of the Torah writer.*

It would have saved the author of the IMJA Position Paper so much time if she had just read p. 81-82 of *Who Is Israel!* Instead, they waste everyone's time by setting up their own "straw man", only to try and impress the world by knocking him down.

*Koniuchowsky makes the same errors of grammar, logic, and anachronism. In Part I of his four-part article, "The Full Restoration of Israel," he states of Gen 17:5, that the term there, "a multitude of nations" (hamon goyim) "literally means a noisy multitude of Gentile nations." Wootten also builds upon the definition of hamon, a term which in some contexts can include the concept of a noisy crowd. She ignores the context in Genesis and argues that "Abraham was to father a great multitude of peoples who would cause a tumultuous commotion, or great noise (about God) throughout the world" Her implication is that the evangelistic fervor of Christians is what is referred to in the use of the phrase.*

*Hamon Goyim* does literally mean "noisy nations".<sup>18</sup> Leading scholars such as Parsons and James Strong both concur. The above stated Messianic Jewish position is untenable. Thus we are confronted with the reality once again that Abraham will father more than Jewish-Israel, a single nation as of 721 BCE. Consider other clear texts where ten-tribe Israel was punished for *Torah* breaking by being placed among and in the midst of the world's nations. When these lost sheep find salvation and eternal life, they begin to celebrate and rejoice as Yahshua said they would in Luke 15. These noisy Gentiles, or *hamon Goyim*, do their noise making in the heathen nations, the very lands of their banishment! It has nothing to do with the "the evangelistic fervor of Christians" as is implied. That is errantly being read into the text.

*The context, however, indicates no such interpretation. Koniuchowsky makes the same argument based on Gen 28:3 but compounds his problems by misquoting the passage. Curiously, although the phrase under discussion is k'hal 'amim (assembly of peoples), Koniuchowsky states, "The Hebrew*

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<sup>18</sup> Strong's Hebrew #1995 and Hebrew #1471. *Theological Workbook of the Old Testament*, Vol. 2, Word 505A, Moody Press, 1981.



*term found in verse three is ‘kehelat goyim’ or an assembly of nations or even better an ‘assembly of goyim.’” “Somehow,” he continues, “the Father will fill the earth with the physical seed of Abraham, Isaac and Jacob by putting together an assembly of goyim.” It may be that Koniuchowsky confuses the verse with Gen 35:11 (k’hal goyim).*

Obviously the correct reference is to Gen. 35:11. Genesis 35:11 states that from Jacob would come a nation (Jewish-Israel) and a company of nations (non-Jewish-Israel). The term *kahal amim* in Gen. 28:3 literally means congregations of nations, as does *kehelat Goyim* in Gen. 35:11. Both are synonymous terms conveying the underlying fact that from the sperm or *zera* of Jacob (Israel) would come not just one type or race of peoples, but a full company and variety of races and peoples. With very little thought one can see these terms as interchangeable.

*Nevertheless, not only does he misquote both words in the phrase, but he makes the same broad-brush statement, that the term goyim is always translated as “Gentiles,” which it is not. His argument is doubly fallacious.*

As stated earlier, *Goyim* can be used of either pre-Canaan Israel or post-Canaan non-Israelites.

*Building on this same promise of hamon or m’lo goyim, Koniuchowsky lays out his arguments. They go something like this:*

### **ARGUMENT 1:**

*1-A Abraham and Ephraim are promised that their seed will be a multitude of Gentiles.*

*1-B The Jews are not Gentiles.*

As discussed previously, all Israel, including Judah, at one time was known as a *kehila* or *ekklesia* of *Goyim*.

*Therefore:*

*1-C The promise does not refer to Jews.*

The promise refers to Jews and non-Jews. Jews fill the nations, as do Ephraimites. Here the IMJA Position Paper makes a classical error in logic while misinterpreting what was plainly stated by two-house leaders.

**ARGUMENT 2:**

*2-A Abraham and Ephraim are promised that their seed will be a multitude of nations.*

*2-B Gentiles do make up a multitude of nations.*

*Therefore:*

*2-C The promise refers to Gentiles.*

Never does the promise of Abraham, Isaac and Jacob refer **only** to Gentiles. That is anti-Semitism and Replacement Theology. The promise is to both groups. The nation and the company of nations are both the physical sperm of the patriarchs, with both groups beloved by the Father.

*This is the first of many examples of faulty reasoning and poor logic, in which the conclusion does not follow from the premises.*

This is not an accurate representation of the logic used by two-house truth, anyway. 2A is certainly accurate, but the idea that there is a multitude of nations who are drawn to worship YHVH in love and *Torah* obedience is surely an important point in the process.

Both the two-house premise and conclusion are correct.

*First of all, the reasoning in argument 1 is based on a flawed misreading of the Hebrew, as discussed above. There is no promise of Gentiles here, as the concept of what a Gentile is will not develop for centuries.*

According to leading linguists, both the terms *kahal Goyim* and *kahal amim*, do in fact refer to *Goyim*, whether they be those in the immediate context or those in a prophetic context. What the Position Paper doesn't share with its readers, is that all the promises of future offspring and physical multiplicity are all given in a prophetic context, thus establishing these same texts as direct links to the Gentiles or the congregation of non-Jewish believers found in post-Hebrew entry into Canaan (1400 BCE). Beyond this, the IMJA Position Paper seems to fail to realize that the true "Author" of all of Scripture is YHVH. And, therefore, we need to know what He meant! While it may take mankind centuries to catch on to what He is actually saying, that does not make it any the less true!

*The context will not allow for such a translation. Thus premise 1-A is false, rendering Argument 1 false as well. If the premise is false, the conclusion must also be false.*



A false premise does not assure a false conclusion. It would only be an invalid (unproven) conclusion, if indeed based on a false premise. By the IMJA Position Paper's own admission, the Gentile context could not address a tribal kin-like community known to Abraham, Isaac and Jacob. Therefore according to her own reasoning the very concept of Goy as a non-Israelite must have a latter-day application. Since these statements given to the patriarchs and Ephraim are prophetic and for later in time, that makes the premise 1A and conclusion 1B absolutely true. Jews and Gentiles are no longer the same peoples. And again we ask, what did YHVH mean when He inspired His people to write Scripture for those yet to come? Surely we all agree that our patriarchs were not "all-knowing", and that the only One who is "all-knowing" is YHVH. And we all agree that He in truth is the ultimate Author of Scripture.

*Argument 2 is similar, and it is a line of reasoning that both Koniuchowsky and Wootten use. Here, passing over the definition of "Gentile" for goy, they anachronistically ascribe to the English word "nation" the same meaning that it holds in the modern-day period of "nation-state" or race. Based on this modern notion of "nation," they argue that the social-historical people of Israel is only one nation. Therefore it cannot have fulfilled the promise.*

As addressed above, we do not pass over the definition of Goy, etc. In its own time, Goy meant Israelites and prophetically it means "Gentiles". These are all prophetic pronouncements, and thus must be applied to a time when Gentiles or *Goyim*, will become by divine plan not considered separate from Israel.

*In point of fact, however, a nation in ancient Biblical times could be any kind of loose kinship federation, such as the nations of Edom, Ammon or Moab (cf. Jer 48:2). Thus it is entirely consistent that Abraham or Joseph could be foreseeing a future that involved a multitude of kinship groupings centered around a people who call themselves Israel. In the case of Abraham, this is demonstrated by his descendants through the line of Ishmael. But even in the case of Joseph, the kinship groups do not have to include Gentiles. Israel itself consisted of a number of kinship groups. This reading of Gen 17:5 and 48:19 has been accepted throughout history by both Jewish and Christian exegetes. For Argument 2 above to be true, it must be ruled out that the other group, Israel, could call itself a multitude of nations. But Israel indeed developed into a multitude of nations, as the term was understood in antiquity to refer to kinship groups.*

That is the whole point. Israel became twelve tribes, or kinship groups who in turn became a multitude of nations. Why does it seem strange to Messianic Judaism that those from different clans and tongues are claiming to be Israelites in the here and now? Zechariah 8:23 promised that **ten men** from all languages and all *Goyim* would join Jewish-Israel on the road back to Zion by saying, "We will go with you." Any people that travel together on the road back to Zion and sojourn in Zion are Israel, either by blood from either house or by engrafting. The engrafted do not constitute a third group but are Israel as well.

*Therefore, Argument 2 is also false. Abraham and Ephraim's seed was predicted to grow exponentially to a multitude of kinship groups...*

I.e. different races and nationalities, which is why they don't often look, act and think just like Caucasian Jews do! This is not difficult to comprehend.

*...collectively called Israel, a promise clearly fulfilled in the history of Israel and the Jewish people.*

No, a promise collectively fulfilled in two groups, both being Israel, resulting in the formation of both houses of Israel, since Jewish-Israel cannot lay any kind of justifiable claim to be all Israel. The prevailing Messianic Jewish attitude is that different races and nationalities have and do become Israel, but that means they become Jews. The Scriptures speak of two end-time nations of Israel that need reconciliation. If a stranger or kinsperson from one of these so-called tribal clans joins either house, they become Israel. Becoming Israel is not dependent on joining Jewish-Israel but is correctly understood as any race or kinfolks joining either house. Full proof of this is found in Jeremiah 31:31-34 where YHVH reveals that in the days and at the time of the giving of the Renewed Covenant, both houses will ratify that covenant. If becoming Jewish means joining Israel, then why didn't the Father say that when the Renewed Covenant comes, everyone would join the Jews, be a Jew and live like a Jew? Bad theological premises do not give the right to anyone to dictate the terms of engrafting or being part of Israel. It's a good thing Ruth was never dragged before any religious body before being recognized as Israel. Her citizenship was based solely on her confession.<sup>19</sup> Most modern

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<sup>19</sup> Romans 10:9-10. Citizenship in the nation of Israel ultimately was based on confession of heart, not just DNA.

Jewish legal courts, established based on extra-biblical Talmudic oral law would not have found her qualified!

*It does not require looking outside of the traditional social-historical people of Israel in order for the promise to be “fulfilled.”*

Correct. But according to Scripture the historical-social people of Israel was at its true zenith in King David’s days (1000 BCE). Those were the days of one nation not two. If anyone from a non-Israelite heritage, wanted to join David’s monarchy they had to become Israelite. The thought of anyone having to become Jewish is nonsensical prior to 721 BCE and is not mentioned in Scripture prior to 520 BCE. The term Jew does not even appear in the Scriptures in social-historical Israel until the nation split into two houses and is first referenced in the Book of Esther, (which took place **after** the first return of Judah from the Babylonian captivity).<sup>20</sup>

If we are to use a social-historical slant to identify Jews, we must be frank and state that Jews did not exist as Jews separately from Israel until the kingdom split in 721 BCE. Any ties to the social and historical Israel prior to that date would lead one to Israelite, and certainly not Jewish status! Thus, claimants to Israel via historicity are following faulty teaching and are standing on sinking sand. Furthermore, by connections to historic Israel after 150 BCE to the present, one would be a disciple of rabbinical Judaism. Is that what Messianic Judaism is suggesting? That we follow historical ties to the Jewish people even if that trail leads to the teaching of the very leadership that rejected Yahshua? At what point in time and chronology do we enter a historical continuity with the Jewish people? Do we identify with those who followed the lead of our leaders who rejected our Messiah Yahshua in order to promote rabbinical Judaism? Or do we start those ties before that?

We must use the days of the Tabernacle of David with twelve tribes settled in shalom and corporate unity in the land. All believers in Messiah are called to **commence their identification** of their Hebraic heritage with that united assembly of Israelites.<sup>21</sup> The commencement of historic-social identification must be with David’s Tabernacle and not with the leaders of Judah during the Second Temple period! Messiah Yahshua referred to the leaders in the time immediately prior, during and even after His earthly ministry (4 BCE-70 CE), as the most wicked in our nation’s history!<sup>22</sup>

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<sup>20</sup> Book Of Esther 2:5. Mordechai was considered a Jew because he came from Benjamin, a southern tribe.

<sup>21</sup> Acts 15:15-19.

<sup>22</sup> Matt. 23:32 & 36.

We are called to join David's Tabernacle, since David was a man who led a united nation, after YHVH's own heart. The days of King David are the only ones in our nations history, where almost total unity was present! Messianic Judaism is not asking us to establish historical identity with a specific, fragmented and often anti-Messianic segment created thereafter, are they?

### ***"Dust of the Earth"***

*This reading of the text betrays another exegetical problem. One of the hallmarks of Koniuchowsky's exegesis is a hyper-literalist reading of a phrase that precludes the common-sense interpretation of that phrase. For instance, he cites Gen 13:16: "And I will make your descendants as the dust of the earth; so that if anyone can number the dust of the earth, then your descendants can also be numbered."*

### **Response to "Dust Of The Earth"**

If we do not take a strict literal approach to the initial promise of physical abundance made to Abraham the patriarch in Genesis 13:16 and if we do as requested and "lighten up" on a literalist understanding of the text, then to be hermeneutically consistent we must take all texts involved in this initial promise on a non-literal basis as well.

A non-literal interpretation would require that the land of Canaan, vividly described as a physical place that could be seen by Abram's own eyes (Genesis 13:13), be accepted as non-physical. The place that could be literally viewed from four different directions (Genesis 13:14) and is referred to as all the land "*kol ha aretz*" (Genesis 13:15), which Abram is encouraged to walk ("*hitalach ba aretz*", Genesis 13:17) and then to live in (Genesis 13:18), must not be taken literally. If one were to dismiss these promises as hyperboles and metaphors, as the IMJA Position Paper incorrectly suggests, then the land of Israel is not physical, Abraham's eyes are not physical, his walk through the land is not physical, and his relocation to that land in Hebron is not physical. If we further interpret these texts as the IMJA Position Paper instructs, then Hebron is not actually a city but a type of heaven and Abraham's walk through the four corners is a type or picture of the believers walk in heaven, his or her eternal home.

This kind of interpretation would leave the people of Israel, which includes Jewish-Israel, without a homeland in the Middle East. Thus, the plain, primary, literal, non-metaphorical application of Genesis 13:14-18, is in fact the very basis for Israel's initial and ongoing modern day claim to the literal land. To divorce verse 16 and the dust of the earth promise from the literal land in which they were prophesied to settle, is to miss the fullness of the promise of vast multitudes of seed, settled in a vast land. The promise of physical multiplicity in verse 16 is given to Abram as *zera*, or seed, for the very purpose of settling *ha-aretz* (the land). The term *aphar ha-aretz* in Hebrew in the proper context of verses 14-18 is that Abraham's seed will be as much as not merely the dust of anyone's earth, but as the dust of the earth found in the land of Israel (*ha aretz*) itself. The literal understanding is far more pronounced in the Hebrew text, than in translation!

The Hebrew thought pattern is very pictorial, but not thereby, false. To fall into Hellenist philosophy, literal versus figurative, is to rob the Scriptures of the Hebrew richness that makes the Scriptures beautifully understandable to even a child.

*Based on this kind of reading, he argues:*

*If this promise to Abraham, Isaac and Jacob has been literally fulfilled only through the Jewish people alone, who continue to number only 16 million and can easily and readily be counted, censused (sic) and numbered, then the promise to Abraham, Isaac and Jacob is an outright lie! Yahweh lied! ... The promise of physical multiplicity was not fulfilled in Judah alone! That is a numerical and practical impossibility!"*

Correct!

*Koniuchowsky goes on to claim:*

*At the time that this promise [Gen 13:16] is literally and physically brought to pass it will be absolutely impossible for mankind to even count it, or in any way census it, since mankind is totally impotent and unable to count the dust of the earth. This promise is straightforward, needing absolutely no interpretation or explanation. That same seed will inherit the land eventually to be known as Israel...*

*Whoever this physical seed would turn out to be it would literally have to be more than the dust particles of the sea and the visible stars of the heaven.*

*This promise must be taken extremely and solely on a literal face value. Any tendency to somehow spiritualize this promise is a lack of faith in Yahweh's literal Word. That would be the very opposite of the faith of Abram himself*

*Koniuchowsky uses the phrase "dust of the earth" to argue vehemently that the relatively small and theoretically quantifiable people of Israel as known historically cannot possibly be the fulfillment of Gen 13:16.*

This is an inaccurate assessment on the IMJA Position Paper's behalf. The document does not acknowledge the biblical and historical definition of Israel, outlined by YHVH! The quantifiable people of Israel in their promised totality (all the offspring of Jacob) and ultimately all the offspring from both houses of Israel who would each experience global Diaspora, would be an innumerable multitude. This multitude of people would prophetically, literally and eschatologically fill the earth through the seed planted by YHVH, during the punitive and collective discipline of global Diaspora.

Furthermore, historical Israel is in fact the fulfillment of this prophecy. Historical Israel does not begin her history with the birth of Jewish-Israel in 721 BCE. Historic Israel begins its journey at Mt. Sinai following the Exodus as the *kahal* or assembled bride of YHVH.. "Jewish-Israel" and "all Israel" are not and never have been synonymous terms. **Presuming "all Israel" to be analogous to the Jewish people alone is a theological and exegetical error of such massive proportions that all conclusions drawn from such a premise will ultimately be flawed.**

*Any group that fulfills the prediction must, he argues, be incapable of being numbered for its sheer vastness. What he ignores is that the Bible is full of hyperbole — expressions or phrases that communicate much more than the idea being expressed.*

No one is ignoring this fact. In this particular context, when YHVH refers to the *aphar ha aretz* (original Hebrew text), or the dust of the land of Israel, any suggestions of hyperbolic interpretations is in itself a plea from error. Webster's Dictionary defines hyperbole as "a figure of speech, obviously exaggerating, used for strong effect, not to be taken literally".<sup>23</sup> In many Bible references hyperbole is used. But to accuse YHVH of hyperbole in the midst of bequeathing a literal inheritance of land to a

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<sup>23</sup> Webster's Illustrated Dictionary, (New York: Books, Inc., 1949), p. 303.



literal seed (zera) that is to inherit that land, is at best a mockery of the fullness of the physical promise!

*For instance, Gen 8:17(sic), in describing the plagues against Egypt, states that “all the dust of the earth (kal ’afar ha-aretz) became gnats through all the land of Egypt.” Clearly this is not meant to be taken literally, to argue that there was not one speck of dust left on the ground in Egypt and that every last speck turned into a gnat. It is a hyperbolic rhetorical style that seeks to get across the point that the number of gnats was vast.*

We trust that the author made a mistake in her initial attempt to teach hyperbole. The text to which she must be referencing, is found in Exodus 8:17. The text in Exodus does in fact lend its self to literal interpretation. In order for YHVH’s supernatural power to be revealed, all Egypt had to experience the plague. To assign hyperbole to another plain and simple text is no different than questioning the very depth and omnipotence of the Heavenly Father. In order to bring the mightiest empire of that day to its collective knees, all Egypt had to undergo judgment. The fact that this text details every animal being afflicted is sufficient evidence that this is not a usage of hyperbole. The IMJA Position Paper has no problems in accepting that total darkness engulfed all of Egypt and neither should it have any difficulty accepting that all ten plagues were literal, as described.

*2 Chron 1:9 is even more important for our purposes because it argues that the people over whom King Solomon reigned were “a people as numerous as the dust of the earth.” Koniuchowsky has just told us that Israel cannot possibly be meant when referring to “the dust of the earth.”*

It is Israel who was destined to become a people as numerous as the dust of the earth! The issue is that the IMJA Position Paper identifies Jewish-Israel as all Israel which is historically and, more important, scripturally, an untenable and indefensible position.<sup>24</sup> History, archaeology, etymology and Scripture all do, in fact, teach us that the dust of the earth blessings were responsible for Pharaoh Ramses embittering the lives of the Hebrew slaves (Exodus 1:9 &12), as well as for King Solomon’s vast global colonial empire. These promises had an immediate application, as well as a latter-day application, thus being dual in nature.

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<sup>24</sup> Wootten, “Is Judah All Israel?” *Who Is Israel?* Ch. 15, pp. 109-119.

Everywhere they settled, the children of Israel immediately began to multiply faster than their host nation's population. If Messianic Judaism has no problem believing that the Israelites outnumbered the Egyptians in just 430 years, why should it not be as easy to understand global infilling in the duration of 2700 years?

*He forgot to tell the author of 2 Chronicles, who consciously chose the words of Gen 13:16 to describe his people Israel during the reign of Solomon.*

History tells us that the united Tabernacle of David, which King Solomon inherited, was in fact the beginning of global Israelite expansion. Israelite colonies were established throughout the known world and colonialist Israelites began to intermingle with those of other nations producing an Israelite empire of global proportions. It was during the time of King David that Israel's *zera* or seed started its global proliferation. This colonialism is confirmed in 1 Kings 4:20-26, which clearly states that the start of this accelerated phase of the dust of the earth promise, began when the concept of the two houses began to emerge. The above text states, "**Judah and Israel were as many as the sand of the sea!**" Not Judah alone! Even though both kingdoms acknowledged Solomon's reign, we see YHVH's promise to the patriarchs begin to accelerate through unadulterated and unchecked Israelite colonialism. What YHVH began via colonialism He continued later via dispersion and scattering! Second Chronicles 8:2 shows how Hiram deeded Phoenician cities to Solomon, and how Solomon **settled** Israelites there. There were Israelites in every nation and city of the earth, since according to 2 Chronicles 9:23-24, all the subjected kings and their subjected empires appeared before Solomon annually to present gifts. The full documentation of Israelite global colonialism under the reign of King Solomon is well chronicled and documented by many.

*Despite Koniuchowsky's dire warnings, it is not a matter of "spiritualizing" the promises when one recognizes hyperbole in the Bible. It is a matter of being knowledgeable about the rhetorical conventions — the writing styles — used by the Biblical writers (see also 2 Sam 22:43; but cf. Isa 40:12).*

The Second Samuel 22:43 reference is, in fact, rhetorical. So what? Second Samuel 22:1 is quite clear that the entire chapter is a song of David, which he sang. In that song he used victorious rhetoric to celebrate his deliverance from King Saul. So what? What does that have to do with



the promise of physical abundance to the patriarchs? One is literal, the other literary. The same thing applies to Isaiah 40:12 where Isaiah uses hyperbole to illustrate who is in control. A statement like that can be literary language of the biblical writer. A promise to a mortal and dependent man, on the other hand, must be literal, for it not to be considered cruel, especially when associated with the land and seed of Israel!

**We must remember that Abraham made one of his greatest mistakes when he assumed that YHVH was speaking metaphorically in promising him a physical *zera*-seed, and decided to help YHVH by offering to help find a more fecund womb than that of his wife!<sup>25</sup>**

The Israelite empire was not a spiritual empire and did in fact exist even though Greek and Roman history have tried to downsize its global reality. Nevertheless this promise of the *aphar ha aretz* was held as literal by every prophet and leader of Israel as seen by Solomon's statement and also by Moshe *Rabainu* (our teacher) in Deuteronomy 1:10-11. Though he does not refer to the dust of the earth part, he does refer to the stars of the heaven part of Genesis 13. Historians tell us that 2-3 million or so Israelites and non-Israelites left Egypt, as Israel, in the Exodus. Moshe *Rabainu* (our teacher) states in verse 10 of Deut. 11, that the 3 million or so are the immediate fulfillment of proliferation. Yet 3 million cannot fill the land of Israel, let alone the whole earth. In verse 11 Moshe states that YHVH will take that nation (2 to 3 million) and multiply it 1000 times to get the necessary approximate number, to attain fulfillment of Genesis 13:16. If we do some simple non-hyperbolic math, 3 million times the future multiplication of 1000 we come up with 3 billion. In these last days there are approximately 3 billion Israelites out of 6.5 billion humans on the planet or 3 out of every 6 or 7 people you meet. We see how even Moshe *Rabainu's* math, does not lend itself to hyperbole. Math is a most exact science. It was this plain mathematical formula that was held dear by all the leaders of our people Israel. As humanity increased proportionally, so would the number of Israelites.

Consider this! According to Genesis 17:20, YHVH promised to multiply Ishmael exceedingly. Ishmael is the father of the Arab peoples, who today number approximately 650-750 million.<sup>26</sup> "In light of that, how can we possibly believe, that the 15 million Jewish people of today fully represent the repeatedly blessed physical seed of Abraham, Isaac and Jacob? If today there are only 15 million identifiable descendents of Isaac and 650

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<sup>25</sup> Genesis 16:1-4.

<sup>26</sup> *The New Encyclopedia Britannica*, 1985 and 1986, pp. 366 -369.

million descendents of Ishmael, then Isaac got only 1.76 percent of the physical blessing given to Ishmael!”<sup>27</sup> If Ishmael was not the promised seed, whose blessing was not promised repeatedly and he still has over 650 million descendents, how many more descendents do the Israelites have on this planet? YHVH promised Abraham that Ishmael would be a great single nation. Isaac and Jacob on the other hand would father **many nations**. It is certain then, that Jacob’s seed numbers in the billions! Only an irrational dogmatist would hold on to the myth that 15 or 16 million Jews are all Israel!

*Wootten betrays a similar ignorance of rhetoric and grammar in her exegesis of Gen 48:4b: “I will make you a company of peoples” (Heb: v’n’taticha lik’hal ’amim). She points out that the term for company, or assembly, the Hebrew word kahal, is translated elsewhere in the Septuagint into the Greek word ekklesia, where it refers to “Congregation or Church.” Her point in making this statement is to argue that the “Church” today is physically and materially the same as the ancient assembly of the b’nai Israel in the wilderness. Ironically, the LXX (Septuagint) translation here in Gen 48:4 for “company of peoples” is synagogas ethnwn, not ekklesia ethnwn. To use the word, “Church,” is hardly an acceptable way to translate synagogas.*

Why would the author of the IMJA Position Paper, being Jewish, trying to convince a Messianic Jewish audience of the veracity of her position, quote from a translation that is not original or Hebraic? Perhaps if she tried to score points with the Greek Orthodox this would be understandable. The term *kahal amim* in the original Hebrew text means assembly of peoples or assembly of nations. It is the Hebrew text that Batya Wootten uses to make her point. She uses the term “church” because most people today understand that word to represent a variety of peoples from all races, tribes, and tongues.

She does not claim that the “church” today is physically and materially the same as the ancient assembly of *B’nai Yisrael* in the wilderness, but merely that today this assembly or *ekklesia* is known by the name “church.” This is a stated fact not a judgment on her part. As she points out: “Acts 7:38 speaks of the *ekklesia* that was in the wilderness,” which clearly indicates that those of First Century Israel thought that the people being called forth in Messiah, were “one and the same” with those of ancient Israel.<sup>28</sup>

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<sup>27</sup> Wootten, *In Search Of Israel*, p. 111-112.

<sup>28</sup> Wootten, *Who Is Israel*, p.6.

The Septuagint's rendition of this verse can actually be seen to verify Batya's position. Webster defines synagogue as "a Jewish house of worship, the group or congregation of believers."<sup>29</sup> Thus a synagogue (*ethnwn*) literally means a congregation of believers from all peoples, which is synonymous with an *ekklesia* of believers since the word synagogue in James 2:2 is alternately translated assembly or meeting.<sup>30 31</sup> One cannot engage in semantics in an attempt to undermine a basic and cardinal truth, which is consistently reiterated all the way from Genesis 13:16 to Revelation 21:12.

*But the problems with her statement go beyond this. Not only does she incorrectly translate from kahal to synagogas to Church, but, in addition, she mistranslates the term kahal in its own right. The term means "assembly," not church.*

No one claimed that the term "church" is Scriptural. Merely that it is the term that has evolved in modern usage, cannot undo truth with etymological gymnastics. *Kahal*, meeting, synagogue, assembly, congregation, are all valid translations.

*It can refer to any gathering or company of people and is not even used to refer exclusively to Israel (cf. Ezek 16:40; 23:46). The same goes for the Greek, **ekklesia**, which can refer to any gathering of people for religious, secular, or political purposes. In ancient Greek, a town hall meeting can be an **ekklesia**. The term "Church" was used to translate the Greek **ekklesia** centuries later than the writing of Genesis.*

That's the point. The term or a term invented centuries later does not contradict the earlier meaning; rather it becomes an additional meaning. **Progressive convention** is the ongoing progression of synonymous words to an already established word. One can only use the original Hebrew to make a point and Batya demonstrates the evolution of *kahal* from the original to the current. Her point being that, just as our Elohim is "One," so in the end He will have but "one called out people" (Deut. 6:4; Mark 12:29. One people: Num 15:15; Ezek 37:19; John 17:11).<sup>32</sup> Is our detractor saying our Elohim has two separate peoples with some in churches and others in synagogues?

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<sup>29</sup> Webster's Illustrated Dictionary, p.673.

<sup>30</sup> *The Scriptures*, (South Africa: Institute For Scripture Research, 1998) p.1175.

<sup>31</sup> "Holy Name," *Renewed Covenant*, The Scripture Research Association. p. 305.

<sup>32</sup> Wootten, *Who Is Israel?* p.6.

*It is another example of anachronism and an unwarranted, sweeping application of a single word to all uses of that word, whether or not they are granted sufficient grounds by the context.*

As previously demonstrated, *kahal*, synagogues, assembly, meeting, congregation, church, group, are all legitimate and used translations of *kahal*. *The Theological Workbook of the Old Testament* says, “Usually *kahal* is translated *ekklesia* in the LXX” (pg. 790, Vol. 2). *Strong’s Greek #1577* translates *ekklesia* as “a popular meeting, Jewish synagogue, assembly or church.” **They are all synonymous and interchangeable terms.** Their meaning must then be derived from the context and the chronology of biblical events! Mrs. Wootten’s development of that issue is simple and beneficial.

*Wootten’s purpose in recasting kahal as “Church,” in clear violation of grammar and syntax, is to reinforce the argument that the modern-day Ephraimite Christians, who see themselves as physical Israel, are indeed the selfsame “church” that received the Torah on Sinai.*

Incorrect! Ephraim-Israel see themselves, in accord with Scripture, **as a part of the *kahal amim* or *kahal Yisrael*, not as the sole heirs of *kahal Yisrael*, as does Jewish-Israel.** Both Wootten and Koniuchowsky go out of their way to continually reinforce that Ephraim is merely part of the physical people whose ancestors stood at the foot of Mt. Horeb. To insinuate that Ephraim has now laid exclusive claim to all promises that were intended for all Israel including Jewish-Israel, is a grossly malicious distortion of two-house theology. It is clear that the eventual fracturing of the people of Abraham, Isaac and Israel, that at one time stood at the foot of Mt. Sinai, into two distinct groups both being heirs of the same **promise, is historically valid!**<sup>33</sup> The very division of the House of Jacob into two houses or groups for preservation was beautifully foreshadowed in Genesis 32:7.

*Koniuchowsky elaborates, “Let it be clearly understood that the word “church” is nothing more than the *ekklesia* or assembly of the Tanach. It is the same assembly [emphasis his] that was receiving Torah on Mt. Sinai (Acts 7:37-38).” Using anachronism and mistranslation, Koniuchowsky*

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<sup>33</sup> Genesis 35:11.

*has with a dash of the pen superseded the social-historical people of Israel with born-again Christians*

Koniuchowsky's point was to show the same thing Wootten has taught. Namely that there is no difference at all in these terms that all refers to a single entity called Israel and not separate entities representing two brides of Yahshua. Instead, YHVH's Spirit, not man, wrote the Acts 7 quotation! He placed this verse in holy writ, to make sure that the disciples understood, just as Stephen the Jewish martyr understood things. Namely, the Renewed Covenant Israelite community was the historic and prophetic **continuation of the people of Israel** made up of twelve tribes plus strangers. It is not the birth of a new and separate entity called the "church." Koniuchowsky addresses this in great depth in part three of the series on the *Restoration of Israel*.<sup>34</sup> The IMJA Position Paper's term "the social-historical people of Israel" matches up more with Messianic Judaism than with Scripture. The focus of the Renewed Covenant in Acts 15:15-16 is the **rebuilding**, the **return**, the **re-establishment** of the Tabernacle of David which had fallen. Thus for the Tabernacle of David to be **rebuilt**, the original components would have to be used.

Obviously, the components are the twelve tribes living in harmony and unity under the new and Greater David, the Messiah Yahshua Himself! Verse 16 of Acts 15 tells you that this rebuilding will be done by finding and rescuing the nations, or the Gentiles "upon whom my name is (already) called." Acts 15:18-19 nails this down as the Greek word in verse 19, wrongly translated turning (to Elohim), which is Strong's Greek # 1994 *epistrepho*. ***Epistrepho* literally means returning, reverting or coming again.** These Gentiles are returning. One cannot return unless they at some prior point were Israel, making up part of David's' Succah, or dwelling place! Verse 18 goes further and tells us that the Israelites returning **are the fulfillment of things from old**. This event is not *novum*. The returnees are really the ones referred to by the old or prior prophets of Israel.

Luke shows that these converts rescued from the nations, are reverting back to the *kahal*, *synagogas*, assembly, meeting of Israel, spoken of by the prophets of old. This establishes their continuity to the social-historic people of their redeemed ancestors, who in fact were at the foot of Mt. Sinai.

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<sup>34</sup> Koniuchowsky, "The End Time Solution To Replacement Theology Summary", *Your Arms To Israel*, Part 3, Vol 10, No. 2. <http://www.yourarmstoisrael.org>.

## *Anachronism*

*The contentions of Koniuchowsky and Wootten contain many anachronisms and examples of circular reasoning beside those discussed above. Wootten argues that, since “the Shepherd Messiah” said in John 10:27-28, “My sheep hear my voice,” and since followers of Yeshua hear his voice, therefore, followers of Yeshua are physical Israel.*

## **Response to Anachronism**

One cannot fully understand John 10:17 and Mrs. Wootten’s truthful assertions, until one is willing to study the entire Great Shepherd discourse found in John 10, beginning in verse 1 and going through verse 42. Shortcuts in Scripture are not permissible since they always and invariably lead to either a dead end, or worse yet, *cul-de-sac* hermeneutics. In John 10:16, Yahshua refers to two flocks, both His, that He is determined to reunite by His impending death, revealed in John 10:17. Notice that both flocks are a present reality at the time of His discourse and His master plan is to mold these two extant groups or assemblies or houses into ***mia poimnei*** (Strong's #G4167), one flock, made up of two parts. Based on this premise, it is safe to surmise that the ones who respond to His call of ***mia unity*** in verse 27 are the very same ones He is calling in verse 16 who are clearly Israelites, and physical ones at that!

This is true, whether those being called forth actually do or do not descend from the patriarchs. As Wootten repeatedly points out (i.e., see pp 84-85), all are called to be part of the one called out people of YHVH: (See Ex. 12:48-49; Lev 19:34; 24:22; Num 9:14; 15:15-16,29; Ezek 47:22. If that is not enough, see Ex. 12:19; 20:10; 22:21; 23:9,12; Lev 17:8,10,12; 18:26; 19:33; 20:2; 22:18; 24:16; 25:6; Num 15:30; 35:15; Josh 20:9; Psalms 146:9; Mal 3:5; Isa. 56:3,6-8.)

*In another example of misinterpretation of hyperbole, Koniuchowsky interprets Hos 1:10, which states, “Yet the number of the sons of Israel will be like the sand of the sea which cannot be measured or numbered; and it will come about that, in the place where it is said to them, ‘You are not my people,’ it will be said to them, ‘You are the sons of the living God.’” Based on this verse, Koniuchowsky states,*

*This verse further reveals to us just where we are going to find the ten lost tribes or the sand of the sea that cannot be counted. The ones who call*



*themselves and are called by Yahweh children of Elohim! Do you know any modern day group of people that run around referring to themselves and claiming themselves to be children of the living Yahweh! [sic] You got it! The born-again community of Gentile believers is nothing more than the former dispersed House of Israel [emphasis his].*

How is this hyperbole? YHVH states that He will give the *Lo-Ami* (not my people) grace and will turn the very same people from *Lo-Ami* status back to *Ami* status, highlighted by their restored relationship as His sons and daughters. Does that sound like hyperbole? If I take back the very same son that I threw out of my house, is he a different son or a different *kahal*? No, he is the same son, restored, renewed and reverting to his place of shelter, respect and honor. Messianic Judaism may see this as hyperbole but honest seekers of the Word should not!

Notice that unlike the dust of the earth promise which is literal, the sand of the sea promise in Hosea 1:10 is in fact, hyperbole. However, when we understand that the sand of the sea hyperbole in Hosea 1:10 is used as elaboration to rephrase and deepen the literal existing application of the *aphar ha aretz* (dust of the earth) promise, the two when taken together then become complimentary phrases known as complimentary conjugation. In complimentary conjugation the hyperbole is used as illustration to enlighten the reader regarding the initial literal declaration. In conjugation, the two statements are reconciled and not contradictory!

*This conclusion is based on several incorrect premises. The first is another hyper-literalist reference to the “sand of the sea” as being a number so vast that it cannot possibly refer to the historical people of Israel.*

Again and again the same erroneous point is made. The sand of the sea hyperbole is not a promise as outlined above. In addition, it is the contention of two-house truth that the original literal promise when combined with the sand of the sea hyperbole clearly illustrates that it absolutely, positively, and without controversy refers to the historical and continual people of Israel. That is the under girding and support for the entire two-house message. The sand of the sea hyperbole in Hosea 1:10 **does not refer exclusively to Jewish-Israel.** It does not and cannot ever refer solely to Jewish-Israel, who is mathematically disqualified, if counted alone! That misinterpretation does not fit either the literal or hyperbolic application.

Messiah Yahshua in Isaiah 9:1-3 is said to be called upon to **increase the nation (of Israel)**, by shining His light into the scattered tribes of Zebulun and Naphtali, who resided in Galilee of the nations in Yahshua's time, as well as to areas formerly acknowledged as the historical homes of half of Manasseh, Reuben and Gad, who lived beyond the Jordan River on the West Bank. He therefore literally increased the scattered nation, by bringing back the individuals from these tribes, who unlike the former days of displeasure, would now enjoy His divine favor! There is absolutely no hyperbole involved in any of these verses whatsoever! This is why Messiah Yahshua made His headquarters in Capernaum of Galilee, in order to direct the rescue of scattered Israel from up close! Isaiah 9:6 calls this Light Bearer to the former northern tribes, the Son given to Israel, **to save and increase the nation**. We see His mission as both personal and national. These thrilling Messianic prophecies were literally given about Messiah Yahshua, as well as literally fulfilled, by our Savior.

*As in Koniuchowsky's hyper-literalist reading of "all Israel" and "the dust of the earth," so here, he ignores the many instances where the phrase "sand of the sea" is clearly used hyperbolically to refer to a very large and vast number. Examples of this include Gen 41:49, which equates Joseph's store of grain to "the sand of the sea." Isa 10:22 refers to his contemporaries in Israel as "like the sand of the sea." Note that Jer 33:22 refers to the descendants of David and the Levites as comparable in number to "the host of the heaven" which "cannot be counted, and the sand of the sea" which "cannot be measured." Even Koniuchowsky and Wootten are not so bold as to claim that this reference to the descendants of David and the Levites is actually a reference to Gentiles!*

As stated previously, due to the context of most "sand of the sea" verses, they are types to be taken as hyperbole and as metaphors. In the aforementioned Scriptures this is accurate. However, in the context of the eternal dust of the land of Israel promise, that cannot be accepted metaphorically since in context it is embodied with and surrounded by numerous texts that are obviously literal.

As to Jeremiah 33:22, the answer is affirmative. David was from Judah and since Judah was and **is a part** of all Israel, David's descendents are part of the dust of the earth multiplicity promised to the patriarchs. We know that **"many of the rulers believed"** in Yahshua, and in all probability, their descendants can be found in vast numbers in the *ekklesia* and not in the traditional synagogues (John 12:41-42).



The IMJA Position Paper shows again a careless preparation of their objections. Batya Wootten in her book written back in 1988, *In Search Of Israel*, makes just such a bold claim. “The chosen people of Israel were also called to be ‘a kingdom of priests and a holy nation.’<sup>35</sup> This would come about because YHVH swore in regard to His future priests’: “I will make the Levites who minister before me as countless as the stars of the sky and as measureless as the sand of the seashore.”<sup>36 37</sup> The blood of Messiah has chosen, from every tribe, nation, language and people, these innumerable priests. Revelation 5:9-10 calls these Renewed Covenant Israelites: “a kingdom of priests who will reign on the earth.” Revelation 20:6 teaches us that these Israelite priests will rule with Messiah Yahshua in the millennium.

We see that it is Yahshua Himself, who has filled His Renewed Covenant priesthood with myriads of believing Israelites from all tribes, including many obviously descended from David, or the entire House of David itself! The IMJA Position Paper is incorrect. The Woottens have boldly claimed for over 25 years, that many of these Renewed Covenant priests from the rebuilt House of David, are in fact descended from the “*melo ha Goyim*” or the promised fullness of the nations!

*Thus Koniuchowsky’s disqualification of social-historical Israel as the referent of Hos 1:10 is, again, not warranted.*

It is exactly historical-social Israel to which Koniuchowsky applies these verses, not just Jewish-Israel. Verse 10 refers to the same House of Israel described in verses 4-9. There is a difference between Israel and Judah with Israel and Israel alone, being the ongoing subject of Hosea 1: 4-9. Judah is not mentioned until verse 7, where YHVH states that Judah is not yet under judgment but still under His compassion. The contrast of verse 7 to verses 4-9, serves to show that YHVH did not consider them synonymous and considered both houses as being the legitimate continuation of the social historical nation of Israel. The underlying problems with Messianic Judaism seems to be an inability to rightly divide the Word of truth between Judah, Israel and all Israel, depending on the context.

*The second error in the above citation is his leap from the statement in Hos 1:10 that the revived people will be called “children of the living God.”*

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<sup>35</sup> Exodus 19:6.

<sup>36</sup> Jeremiah 33:22 *New International Version*.

<sup>37</sup> Wootten, *In Search Of Israel*, p.61.

There is no leap of faith required here at all. All who are revived according to Hosea 1:11 from both Israelite kingdoms, will become children of the Father. It is this remnant from both houses that are the re-establishing of the historical social people of Israel, whom Batya repeatedly refers to! It just so happens, according to Hosea 1:10, that the multitudes of these renewed Israelites will be those returning from *Lo-Ami* status. This truth is confirmed again in Hosea 2:23 and 1 Peter 2:10!

*Here, he precludes the obvious, that the renewed and revived social-historical people of Israel will be called “children of the living God” and supersedes the people of Israel by claiming that the reference is to born-again Christians. We will see more evidence of this new supersessionism below.*

The historical-social people being revived according to Hosea 1:11 and Jeremiah 31:31-34 through the rebuilding of David’s Tabernacle and the ushering in of the Renewed Covenant are said by Hosea and Jeremiah to be two groups or two kingdoms. The IMJA Position Paper says that the historical-social Israelites are limited to the one house **that they recognize**.

Whose report will **you** believe? The promised renewal according to Jeremiah 31:31-34 is with two distinct houses, or with man’s one-house theory based on emotion, fear and pride! The only reference to born-again Christians is in direct relation to their lineage from the ten tribes and is not based on any claim of superseding or replacing Jewish-Israel. Latter-day children of YHVH do not supercede Judah as a separate and superior entity, rather they **rejoin** and **return** changed by Yahshua as James stated in Acts 15:19.

*The final error he makes is to assume that the only people referred to in the verse must be those of his own time. Again, this is a hopeful assumption but not demonstrable by the context. His argument is another example of fallacious reasoning:*

That is not hopeful assumption, but it is Scriptural. Peter, the great apostle, states that the royal Renewed Covenant believer-priesthood of First Peter 2:9 are the same children of Elohim spoken about by Hosea 1:10. He even goes so far as calling this recreated priesthood “a set apart” or holy **nation**, the same term that the IMJA Position Paper’s author admits oftentimes **refers to both Jews and non-Jews**. Therefore, the

Renewed Covenant believer priesthood, by her own admission, is made up of believers from the *ethnos* of Judah and the *ethnos* of non-Judahites. Peter attributes these priests as having a direct tie to those Israelites spoken of in Hosea 1 and, therefore, quotes Hosea 1 to establish the connection.

### **ARGUMENT 3**

*3-A Based on Hos 1:10, the children of Israel are those who call themselves and are called children of Elohim*

No. It is YHVH Himself who calls the Children of Israel the Children Of Elohim in a latter-day context!

*3-B Gentiles call themselves and are called children of Elohim*

No. It is YHVH who calls Israelites latter-day Children of Elohim.

*Therefore:*

*3-C Gentiles are Israel*

Most certainly non-Israelites are a part of believing Israel as was Ruth! **They cannot be wished away.** Why would we want to discourage those who desire to make a 100% commitment to *Torah* and to the Giver of *Torah*?

### ***Hanging on a Thread***

*For the argument to be valid and the conclusion (3-C) to be true, he must be able to argue that no time and no people, present or future, have called themselves or are called by anyone children of Elohim except those that he names. This is patently absurd.*

### **Response to Hanging On A Thread**

While we cannot argue that others have not claimed sonship status, we can more importantly prove that YHVH only declared two distinct groups in the Brit Chadasha by the same title of "Children of Elohim". What people call themselves is irrelevant to the Father. What the Almighty calls you is who you are! Period!

It is an absurd assertion that **just anyone** who calls himself or herself an Israelite, whether born-again by saving faith in Yahshua or not, is one. It matters not who else uses or misuses the title of Children of Elohim. As far as the Renewed Covenant is concerned, it is used **only** of those from both houses of Israel and those who are grafted into the Olive Tree of Israel (said by Jeremiah 11:16-17 to be the House of Israel and the House of Judah). This is found in John 11:52 to refer to the Jewish believers and in Romans 9:25-26, to directly refer to **returning “Gentiles”** to the Hosea 1 prophecy. This direct correlation of saved ethnos from the nations, to the very same *Lo-Ami* referred to by the prophet Hosea, is clear evidence that Paul had no problem identifying returning, rescued, **born-again** remnant, non-Jewish, saved members of the nations, with the *Lo-Ami* pronouncement of Hosea 1. If Paul has no problem with such a correlation, why does the IMJA Position Paper? In Renewed Covenant times and terms, the only two peoples who are known **and named** as Children of YHVH, are saved Jews and saved non-Jews (plus joining non-Israelites) referred to by Hosea, Peter and Paul as Israel’s scattered sheep returning home!

*We have ample evidence from the post-exilic Biblical writers, from the Jewish pseudepigrapha, from the Qumran documents, from the Apostolic Writings, and from the rabbinic literature that Jews during all those periods have called themselves and one another children of Elohim.*

Self made claims of Israelites both real and imagined throughout history, have absolutely no bearing on truth. Just because the communist Fidel Castro calls himself the president of a free democratic society and thus deceives millions, does not mean he is democratically oriented. It means that he has a spurious and illusionary claim, which he is willing to propagate. By informing us that many diverse groups at one time called themselves or referred **to themselves** as Children of Elohim, means absolutely nothing in both the light and the weight of Scripture. Using the Word of YHVH as the **only measuring stick** and final court of arbitration, and as the only eternally reliable and infallible source and reference book, we can only accept the **two groups** that Renewed Covenant Scriptures attribute the status as true children of Elohim. The Word makes that identification for us as outlined in John 11:52 and Romans 9:25-26, thus eliminating all other claimants and speculators to that noble call. John 1:12 states that **only to those who receive Him** does He give the power to become, stay and be called **children of Elohim**. Those who trust in the Father of Israel through His Son, the Messiah of Israel, are the people of Israel, His very own children. Since the groups named by the IMJA Position Paper’s author did not at any time or in any manner believe that

Yahshua's name and blood atonement (Acts 4:12) are the only means of attaining sonship in YHVH; all of her examples are merely smokescreens. These smokescreens belittle Israel's greatness, Ephraim's biblical claims, as well as YHVH's omnipotent greatness! That greatness resides in Him. He alone is sovereign when it comes to giving mortal human beings the power of regeneration by the Ruach HaKodesh, to **become children of Elohim**. It is beyond logic and reason to give us examples of unregenerate peoples and people groups to prove the contention that the term children of Elohim always referred to Jews!

*Further, since Koniuchowsky does not have at his disposal available data about the events of the future,*

Prophetic Scripture such as Ezekiel 37 is where we find all the prophetic data needed referring to the nation of Israel being restored (both houses), along with all the companions or non-Israelites who choose to dwell with us. All that anyone who is serious in his search for truth needs at his disposal, regarding the end time ingathering of the Children of Elohim called the Israel of YHVH,<sup>38</sup> are the Scriptures themselves. They and they alone tell us who these latter-day Children of Elohim are. To suggest that we acquire, locate or even trust data other than that revealed in Scripture is to chart a course far too dangerous to travel. On Scripture and on Scripture alone we settle the question of who is Israel! Rev. 22:18 warns us not to look elsewhere in order to define those things found at our disposal in His Word.

*neither can he justifiably disqualify future Jewish claimants to the premise 3-A.*

**Jewish Children of Elohim trusting Yahshua are never disqualified from any of the promises to all Israel!**

Koniuchowsky's *Restoration Of Israel* series, Part Three,<sup>39</sup> is a frontline assault on any and all attempts to replace the Jews and their claim, in the latter-days as part of the returning and born-again Children of Elohim clearly defined in Hosea 1:11, as being part of the regathering of all Israel. Who other than avowed anti-Semites or replacement theologians would ever make that claim? In Hosea 1:11 it is the very glorious regeneration and revival of Jewish-Israel, along with that of the former *Lo-Ami*-Israel,

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<sup>38</sup> Galatians 6:16.

<sup>39</sup> Koniuchowsky, "The End Time Solution Replacement Theology," *Your Arms To Israel* Vol. 10 Part 3, Summary <http://www.yourarmstoisrael.org>.

who **together** constitute the totality of the reconstituted Commonwealth of Israel.

This prophetic event is called the great *Day Of Jezreel*. Who is it that seeks to negate Jewish-Israel's end time acceptance as foretold in Ezekiel 37:15-28? Certainly not anyone with a respect for Scripture and a love for brother Judah! On the other hand, doctrinal attempts to limit this latter-day regeneration and acceptance only to Jews and Gentiles (pagans), all the while bypassing the role of the House of returning Joseph during the glorious prophetic *Day of Jezreel*, is a practice of **Reverse Replacement Theology** by those of Messianic Judaism. Messianic Israel engages in no form of Replacement Theology whatsoever, by acknowledging the contribution of all three physical groups (Ephraim, Judah, and Companion non-Israelites), in Israel's final and full restoration! Messianic Judaism has taken upon itself the liberty to rewrite Ezekiel 37, using invented data designed to dispose of Ephraim-Israel, and redefine the two-stick restoration of the nation of Israel, as the fusion of Jew and Gentile alone.

This practice is a fabrication of the highest order and the warnings of Revelation 22 and Deuteronomy 12 most surely apply here to those who attempt to portray the still extant House of Joseph, as either being a part of tiny Judah, or as having no role in the outlined plans of family reunion! Revelations 19:10 speaks of Yahshua Himself being the Spirit of prophecy personified, thus negating the need of any non-corroborating, extra-biblical resources. Why would anyone suggest using the non-canonical and contradictory parts and portions of the Qumran Scrolls to determine who is Israel, when the answer is clearly and continually defined for us by the writers of Scripture?

*The conclusion, then, cannot follow from the premises. It is only true if both premises provide an irrevocable guarantee for the conclusion. His argument has failed. Instead, all he is left with is a hope — and a hope hanging on a badly unraveled thread.*

The premise stated above, by the IMJA Position Paper does not now, nor has ever represented, the pure premise that Batya Wooten and Moshe Koniuchowsky espouse. The very fact that the IMJA Position Paper's false premise, "The Gentiles Are Israel", is first created and then dissected in such simplistic fashion, warns of a hidden agenda. In this most complex and misunderstood subject there should be no rush to judgment. The issue should be thoroughly investigated and lovingly discussed among brethren.

The IMJA Position Paper's design tends to mislead the reader by using a step-by-step process that is divided into impressive subcategories, all of which are supposed to lead the seeker to the conclusion that two-house people are the latest fashion in Replacement Theology!

Our Scriptural conclusion that the Gentiles in their latter-day reality and in overwhelming numbers are in fact descended from the former Israelites of the Northern Kingdom, is beyond Scriptural refutation. James, Yahshua's beloved half-brother, in Acts 15:15-19 states that returning Gentiles are being used to rebuild the Tabernacle of David, as prophesied by all Israel's old prophets. Israel's new prophets also agree with this assessment. In addition to James, the first Jerusalem Messianic Rabbi, John the Beloved (John 11:50-52), Paul the Apostle (Romans 9:25-26), Peter the Petros (1 Peter 2:9-10) and even unregenerate Caiaphas (John 11:49), all attribute the ingathering of the faith-filled Children of Elohim, as those previously referenced by Hosea in chapter 1 of his scroll.

In the mouth of two or three credible witnesses, every word of Hosea 1 is established. Those called "Children of Elohim", as a result of an experience of regeneration by saving faith in Yahshua, by Renewed Covenant writers, are in fact those that Hosea prophesied about. **The premise of those of Messianic Israel and two-house proponents, is that the true non-Israelite Gentiles are part of Israel, but are not all Israel in and by themselves without both Ephraim and Jewish-Israel.** Israel as a nation is not made up of only Gentiles.

To set forth a premise that neither Wootten, nor Koniuchowsky set forth, is blatant misrepresentation of their teachings! The "Gentiles are all-Israel" premise can only be construed as an attempt to sway the searcher of truth into preconceived rapid conclusions. Both premises as provided by the IMJA Position Paper, are blatant misrepresentations of the truth taught by those of Messianic Israel.

The premise of those of Messianic Israel is simply that Gentiles in their latter-day context as witnessed to by the prophets of Israel, **are the part** of physical Israel who lost sight of their identity, through intensive and massive generational assimilation and mixing! **They are never, in and of themselves, all Israel.** In its most basic definition the premise laid out by



those of Messianic Israel, is that it takes two branches of the Olive Tree to tango, not just one.<sup>40</sup>

The major premise and goal of two-house truth is to reunite two assimilated houses, Jewish and non-Jewish-Israel. We could not ever set forth a premise that by design and definition precludes and willfully ignores Jewish-Israel.

Israel's goals cannot be realized without a concentrated effort to restore broken brotherhood. Zechariah 11:14 states, that brotherhood remained broken between these two entities, even after the Jews returned from Babylon and Zechariah sealed the display of that disunity by breaking his staff called *Binders*, symbolizing the dissolution of all prior unity.<sup>41</sup> The *Day of Jezreel* spoken of in Hosea 1:11 is truly a great glorious time as both scattered and assimilated houses are seen returning from all the nations, or Gentiles. The Children of Elohim come out of the earth of rejection from both houses, back to YHVH and the land of Israel! Thus we are left with a purifying hope, derived solely from Scripture. The Hope of Messianic Israel hangs upon the Rock and King of our profession, who gathers all Children of Elohim back in the ingathering of the great *Day of Jezreel!*

### ***Parallel Universes***

*In her book, The Olive Tree of Israel, Wootten, drawing her research from the margins of her NIV Study Bible, lays out the history of the northern and southern kingdoms of Israel and Fundamental to Wootten's argumentation (and shared by Koniuchowsky) is the idea that "never once did Scripture call them [the Ephraimites] Jews [italics hers]." The purpose of her contention here is to make the argument that the Ephraimites, exiles from the despoiled northern kingdom, could not have joined themselves to the Judahites and the related tribes that populated the southern kingdom in sufficient numbers to keep their corporate identity alive. For her, the exile of the northern kingdom automatically transformed that people into Gentiles. This becomes her warrant for the claim that all (or "born-again") Gentiles are in fact Israel.*

### **Response to Parallel Universes**

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<sup>40</sup> Koniuchowsky, "The Olive Tree Mystery" *Your Arms To Israel* Vol.10 No.4  
<http://www.yourarmstoisrael.org>.

<sup>41</sup> Wootten, "Is Judah All Israel?" *Who Is Israel*, Ch. 15, p. 109.



A new topic is opened with several inaccurate premises. Scripture always refers to two separate kingdoms after describing the events of 721 BCE. The only exception to that is when the Father wants to talk about all twelve scattered tribes. Then He uses either “House of Jacob”, “House Of Israel” or a similar term. Context determines the meaning.

While some northern Ephraimites did migrate south (as Batya states), that did not happen in sufficient numbers to keep the House of Israel distinctly preserved in Judah, or predominantly dwelling with Judah. If that in fact were the case, then there would be no need for the promised end time reunion plans that are clearly placed in an eschatological setting, for example, Ezekiel 37; 36:22-38; Hosea 3:4-5, and numerous other texts.

Based on Scripture, the contention that the removal of Ephraim-Israel from his home into foreign exile transformed them into bona-fide, pork-eating Gentiles, is beyond dispute or controversy. Many passages make reference to the fact that exile will lead Ephraim, or the Northern Kingdom, to become transformed into multitudes of individual Gentiles. The purpose of the Israelite northern exile was not to transform Northern Israelites into Jewish-Israelites or rabbinical Jews, (as much as that fantasy would suit those of Messianic Judaism).

Rather Gen. 49:10 speaks of Ephraim’s seed. They collectively became known as the *melo ha Goyim*, or “fullness of the nations” (or Gentiles). Prophetically, after becoming the single tribe of Ephraim, ten of the twelve tribes became known collectively as Ephraim.<sup>42</sup> The ten were being removed from the House of David and given over to Jeroboam, son of Nebat. The primary purpose of this removal was to fill the globe with Israelites by gradually dispersing them into and among the nations. Scripture is clear that YHVH Himself allowed this division in the people of Israel, to fulfill covenant promise of global physical multiplicity according to 1 Kings 12:24. Wootten, in *Who Is Israel?*, does, in fact, acknowledge **some** intermingling and crossover of Ephraimites who joined Judah,<sup>43</sup> as does Koniuchowsky.<sup>44</sup>

The most crucial question of two-house truth hinges on this important question: Did Ephraim-Israel become, predominantly, through their exile, transformed into an innumerable company or assembly of Gentiles or *Goyim*?

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<sup>42</sup> First Kings 11:31-35.

<sup>43</sup> Wootten, *Who Is Israel?* p 25, First Kings 22:4, Second Kings 8:18.

<sup>44</sup> *Your Arms To Israel*, Vol.10, No.1, Winter 99, p.1.

Hosea 8:8 talks about The House of Israel or Ephraim being swallowed up, having settled among the *Goyim*. The Hebrew word “swallowed” is *bala*,<sup>45</sup> which literally means “to do away with something or someone by swallowing”. It can also mean, “to devour”, or “to swallow down”. This is the same word used for human consumption of food. Typically, a piece of meat when swallowed disappears and becomes part of the flesh after digestion.

So it was with the House of Israel or Ephraim. They became *Lo-Ami* (not my people) among the nations (or the *Goyim*) and their **identity** was lost. How then can that **identity** be found in Judah, when it was YHVH’s intention for them to lose their identity among the Gentiles, the very status that they had whored after? Amos 9:9 makes it clear that The House Of Israel will be sifted among the nations or *Goyim*, as grain is shaken in a sieve. The IMJA Position Paper has laid a foundational premise that the House Of Israel was sifted just south of Samaria into Judah. Whose report will **you** believe?

The end of Amos 9:9 states that “but not a kernel will fall to the ground.” They would lose their identity but not their existence! Ephraim’s existence would be preserved for later regathering in the *Day of Jezreel*.<sup>46</sup> Ephraim as a nation was scattered among the *Goyim* but preserved individually, so that not one would fall into the ground of oblivion. Hosea 9:17 tells us that Ephraimites did not rent beachfront condominiums on the Mediterranean from Jewish landlords, rather they **still wander among the Goyim** because of disobedience to *Torah*. In Ezekiel 36:16-21 we discover YHVH Himself revealing the fact that the House of Israel went into the nations or Gentiles, not into Judah as is suggested by Messianic Judaism. Read verse 19. “I scattered them **among the Gentiles**.” Read to verse 20. “When they came to the Gentiles (or drew near to join), wherever they went.” Read to verse 21. They profaned my Name **among the Gentiles** wherever they went. Is anyone with a pure heart seeking truth, prepared to call YHVH a liar, in order to adopt the untenable position of the creators of the myths and wishful thinking contained in the IMJA Position Paper?

The fact that Ephraim became the predominant component of the latter-day Gentiles cannot be refuted by anyone in search of truth. The term **automatic** used in the first incorrect premise of this subsection, is as false a statement as the IMJA Position Paper can possibly manufacture. Neither Koniuchowsky nor Mrs. Wootten has ever insinuated that the House of

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<sup>45</sup> *Strong’s Hebrew # 1104.*

<sup>46</sup> *Isaiah 49:6.*

Israel automatically became Gentiles, or automatically became anything else. Scripture reveals a 2700-year-old progressive and evolutionary process, by which YHVH eventually brings to pass His latter-day prophecies. **What takes 2700 years to accomplish can hardly be considered automatic!**

In the *Torah* in Deuteronomy 33:16-17, Moshe *Rabainu* (our teacher) prophesies that Israel will be scattered. Ephraim, (v. 16) the eternal firstborn of YHVH, will be like a wild ox, in their divine mission to take the people of Israel originally centered in Canaan, and push this same people to the ends of the earth! It would not be a two-time Jewish Diaspora alone (586 BCE and 70 CE), but on a larger scale, the single Ephraimite Diaspora that would accomplish this global push (v. 16).

Symbolically, Ephraim is pictured as a unicorn by Moshe in Deut. 33:16-17, because the unicorn is the only member of the ox species with one horn. This prophetically symbolized that the ends of the earth would see the spreading of Israel's seed or *zera*, through the scattering of the future House of Israel, symbolized as separate from Judah by the absence of a second horn. If we count from the days of Moshe the prophet, through our nation's division, to the accelerated regathering of the last few hundred years, we are talking about 4,200 or so years for the ordained exiles to return to Israelite identity by YHVH's process. Through this long sifting procedure, YHVH took unrecognizable *Goyim* and turned them back again into practicing Israelites, through His Son Yahshua. YHVH's process is **hardly automatic** and hardly something within Mrs. Wootten's automatic control!

The IMJA Position Paper's closing comment that two-house understanding teaches that **automatically, all born-again Gentiles are Israel**, is a gross twisting of the facts. In *Who Is Israel*, on p.74, p.100 and elsewhere, Mrs. Wootten states: "Concerning dividing Jacob's heirs based on biological descent, only the Father knows who is Israel."<sup>47</sup> "So where and who is of Ephraim and Judah? Only the Father in heaven can know for certain."<sup>48</sup> We are thus left with two ugly possibilities. The author of the IMJA Position Paper has never read all of Batya's materials, or they simply feel free to misquote and twist the words of two-house authors.

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<sup>47</sup> Wootten, *Who is Israel*, Ch. 13 p.100.

<sup>48</sup> *Ibid.*, p. 74.

*This effort to create a clear and impenetrable boundary between the northern Ephraimites and the southern Judahites is one of the foundation stones of her and Koniuchowsky's argumentation.*

Creation is the sole prerogative and domain of our Father YHVH. In order to fulfill the covenant promise to the patriarchs of Israel, YHVH Himself not only allowed, but also created the division of our nation that Yahshua His Son has come to heal. He began **commencing** that work 2000 years after His first coming, according to Hosea 5:14-6:2. He is accelerating that plan in these latter days. This national two-house restoration could only take place **after** Jewish-Israel returned to the land and experienced spiritual renewal. The dates of May 1948 and June 1967 are clearly significant in Israel's two-house restoration. Without those two sovereign moves of the Spirit in Jewish-Israel, two-house revival could not take place. In order for repentant Ephraim to take hold of Judah's tzitzit, and follow Judah's lead, Ephraim first had to be able to recognize that YHVH was with remnant Judah.

The Father created this clear historical boundary in 921 BCE and only He can penetrate the boundaries of division and ultimately bring healing. 1 Kings 11:11-12, 26, 31-35, 1 Kings 12:24, 1 Kings 12:15, 24 and 2 Chronicles 11:4, all cry out loud to any truth seeker, that **the impenetrable boundaries between both houses were created by YHVH according to His will**. As Sovereign, He also chose not to fully heal that animosity and division, until after the coming of His beloved Son Yahshua, the Greater and latter-day David. Ephesians 2:11-22 cannot be any clearer. It is YHVH's desire that the two sets of Commonwealth Israelites, those near (Judah), still in the land when Ephesians was written and those far (House of Israel-Ephraim globally scattered), are made one, after enmity prevailed for about 700 years. The seeker is encouraged to read Ephesians chapter two in the light of Israel's full end time restoration. He or she will clearly see the two houses becoming a **mia flock** according to John 10:16. To ascribe to a mortal writer's pen, the supernatural breakup and restoration of a nation's borders is to enter into the realm of delusion, innuendo and accusation.

*Koniuchowsky asserts, "this family split is from Him [God]. He ordained it and desired it so that He could bring to pass the promise He made to the patriarchs." If it can be established that the members of the former northern kingdom cannot possibly be called Jews from the post-exilic period on, then it opens the possibility to ask the question as to how God*

*could allow for 10/twelveths of God's people to be annihilated. The obvious answer to this is that God could allow no such thing!*

In Koniuchowsky's original series (<http://www.yourarmstoisrael.org>), the generic term God, is not used. Koniuchowsky uses only the eternal, memorial Name of the Heavenly Father, as revealed to Moshe *Rabainu* (our teacher) at the burning bush. The author of the IMJA Position Paper is taking unwarranted liberty and literary freedom. She adds, dispenses, subtracts, creates a lexicon at a whim, and replaces words in direct quotes whenever their purpose is served or their divisive cause is furthered.

*The stage is then set to attempt to demonstrate that these "lost tribes" are indeed Christians — that they are not lost at all but have been waiting for this end-time prophetic movement to reveal their true natures. As Wootten states, "God allowed them to become lost among the nations. He allowed them to become — Gentile Israel [italics hers]."*

Amen to that!

*If, on the other hand, it can be established that a significant remnant of the northern kingdom's subjects reassimilated into the southern kingdom both before its demise and subsequently during the period of the diaspora, and that, based on this assimilation, the Jews today represent "all Israel," then the Woottens' and Koniuchowsky's arguments fail. In fact, "Gentile Israel" in terms of the Biblical world of ideas, is an oxymoron.*

**If** is a big word! It is, in this case, an obstacle to the author of the IMJA Position Paper. As we will shortly discover, the fact that the Northern Kingdom mixed among the Gentiles to the point of being swallowed up by them, is such a basic tenet of both the Bible and Jewish thought, that the author of the IMJA Position Paper has placed herself, along with the Messianic Jewish segment they still represent, in direct opposition to the leading Jewish scholars of all generations since the division. **If the IMJA Position Paper is right in teaching that the Jews of today are all Israel, then YHVH is wrong and so are the leading Jewish scholars of the past two millennia, who taught that the House of Joseph (Ephraim), is alive as Gentiles!**<sup>49</sup> Space does not permit a long treatment of this point here, but for the serious seeker of Scripture, we refer you to *Who Is Israel* by Batya Wootten, chapter 15, p.109 (<http://www.mim.net>).

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<sup>49</sup> *Pirkei De Rabbi Eliezer 19, Sanhedrin 97A, Sotah 49B, Ramban on Exodus 17:9, Rabbi Hillel Shlovakov quoting Gaon of Vilna, Pesikta Rabbati 8:36-37, Targum Yonatahan on Genesis 30:25, Midrash Socher Tov 60, Talmud Babylon Succah 52A.*

Mrs. Wootten gives abundant Scriptural evidence that the modern day surviving Jewish nation is only part of Israel and not all Israel. In his nine-part series on Israel's Restoration, Koniuchowsky gives in depth insight into the leading minds of the Jewish people for the last 2000 years on this issue. Part four, entitled, "What Judaism Really Says About Joseph's Seed!", is an intense study of what the Talmud and other respected sources that traditional Jewish people commonly refer to, say about the two houses of Israel (<http://www.yourarmstoisrael.org>).

Just so that two-house detractors who do not take the time to investigate the above mentioned resources are without excuse, we provide two brief examples of the majority Jewish view on the House of Ephraim. Rabbi Moshe Ben Nachman, better known as Ramban, commented on Obadiah 1:20. "The ten tribes are still in their place of exile, the exile of Zerapheth and Canaan." As of 1270 CE the ten tribes had not returned!<sup>50</sup> Rashi, Judaism's most hallowed and revered *Torah* commentator stated: "The lost ten tribes are in Zerapheth which is France."<sup>51</sup> In Yebamot 17B, the Talmud states, "the ten tribes of scattered Israel in their places of exile are legally Gentiles for all intents and purposes."<sup>52</sup>

This is the traditional, majority Jewish opinion, declared circa 150 BCE or about 350 years after the House of Israel supposedly (according to the IMJA and UMJC) reunited with Judah. If we all missed the reunion, then why didn't the men of the great assembly (*Sanhedrin*) question it? Why is Ephraim's status as exiled, referred to in the present tense? It is those of two-house persuasion who have chosen to line themselves up with both the written Word and this specific oral tradition of Judah, rather than the fabrication of the new oral tradition coming from Philadelphia and Grantham, Pennsylvania, in modern day Messianic Judaism. It is those of Messianic Israel who have come to give our brother Judah impetus to correct this error, before grave consequences begin to unfold.

Inexplicably, after the IMJA Position Paper earlier asserts that Wootten and Koniuchowsky are both willfully ignorant of the many times (before settling into the Promised Land) that Israel itself is referred to as the **Goy of Israel**, or the nation of Israel, and is not limited to Gentiles per say, she now contradicts herself by **stating that there is no such thing as "Goy**

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<sup>50</sup> Yair Davidy, *Talmudic References, Ephraim* (Jerusalem: Brit-Am Publications, 1995), p. 204-205.

<sup>51</sup> *Ibid.*

<sup>52</sup> *Babylonian Talmud, Yebamot 17B.*



**Israel". What was stated earlier as truth when she desired to make her point has now become an oxymoron!**<sup>53</sup>

The IMJA Position Paper told us initially, that **Goy Israel** referring to Israel, was just as valid as the word *Goy* by itself, when referring to non-Israelite Gentiles! Then, when it serves the IMJA Position Paper's agenda, the authors do a 180-degree about face and now state that the term **Gentile-Israel** is an oxymoron! Apparently, when **Gentile-Israel** is synonymous with the fallacious concept that the 16 million surviving Jews are all Israel, the IMJA Position Paper can live with that. However when the term is used to show that *Goyim* in Israel were always part of Israel, especially latter-day *Goyim* who descended from Ephraim, then the term becomes an "Ephraimite" oxymoron!

*The truth is, Wootten's and Koniuchowsky's claims about the annihilation of the northern Israelites are exaggerated and unwarranted.*

How can the theme of two distinct Israelite nations be exaggerated and unwarranted when it is so pervasive and pronounced? Yahshua had to remind us of the main object of His mission. He came only for the lost sheep of Israel (both houses), according to Matthew 15:24 and 10:6. He was sent exclusively for their regathering and He gave the disciples the same priority assignment to all the lost sheep of Israel.

The two-house movement does not teach that the ten northern tribes were annihilated. Rather, we teach that **preservation** did take place, not as a nation or kingdom, but as individuals called the preserved ones of Jacob in Isaiah 49:6. The Hebrew word in verse 6 of Isaiah 49 is **Notzar**<sup>54</sup> ones, or **Notzrim** (meaning the "preserved ones from the root word *natzar*) in the plural form. The early Messianic believers in Jerusalem, Judea (Judah), and Samaria (Ephraim's former capital), were all called *Notzrim* or *Nazarenes*.<sup>55</sup> They were the preserved ones from both houses and from both the 721 BCE and 586 BCE exiles! Believers are the **preserved little branches, or Notzrim** of the main Branch, Messiah Yahshua. In reference to the prophetic times of Renewed Covenant restoration, Jeremiah 31:6 makes reference to the watchmen (*Notzrim*)<sup>56</sup> returning to the hills of Ephraim, or the *Notzrim* returning to the hills of the north, as YHVH becomes a Father to all the tribes or clans of Israel (Jeremiah 31:1) again!

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<sup>53</sup> See "Response To A Multitude Of Nations," p. 8.

<sup>54</sup> Strong's 5341.

<sup>55</sup> Acts 24:5.

<sup>56</sup> Strong's 5341.

Jeremiah 31:19-20 and many other Scriptures teach that Ephraim will be remembered by YHVH **in the nations**, where He will visit them with renewed compassion and bring them into the Renewed Covenant whereby they will rejoin brother Judah (Jeremiah 31:31-34). That hardly seems like the annihilation of the House of Israel. How could two-house truth teach that the northern kingdom was annihilated, as the IMJA Position Paper suggests and then be able to teach its reconciliation to Jewish-Israel? Messianic Judaism only has to teach the false presupposition that Ephraim-Israelites no longer exist due to annihilation, in order to promote their “Jews only are all Israel” one-house doctrine. By inventing a false fantasy merger of all of Ephraim-Israel with Jewish-Israel in the past, it can continue to claim not to be their brother’s keeper! Why would two-house proponents teach the destruction of one of the two houses, when two-house teachings depend on there being two houses?

*Wootten states, “For the people of Israel remain divided. The two houses still exist. This fact is repeatedly proven in Scripture.” She quotes Jeremiah and makes much of the fact that he is found “speaking to ‘The house of Israel and the house of Judah’ (Jer 11:10)” as if speaking to two distinct entities. Koniuchowsky adds, “From the original Ephraimites of the north, none stayed in the land and remained (2 Kings 17:18).”*

It is just and right that much should be made of the fact that many prophets including Jeremiah address two houses, when one supposedly has ceased to exist via merger. If they were writing by the inspiration of YHVH, then it was YHVH who led Jeremiah and others to give **different** messages to **two different peoples**, with one message going to a people that were scattered some 150 years earlier. In order for Jeremiah to deliver the message to them, they couldn’t have been lost or annihilated! We are therefore most grateful to people like Mrs. Wootten, for showing us these things even when most of us could not spot them, and for declaring these truths even when it was not popular to do so.

The IMJA Position Paper not only does not accept the Second Kings 17:18 Scripture reference at face value, but it fails to mention Koniuchowsky's specific reference to the landowners **who did in fact stay behind**:

"The hated Samaritans who were a half-breed race made up from the offspring of the widespread co-habitation of **Ephraimites who stayed in the land**, (at the request of the conquering colonial Assyrian Empire) and their conquerors. They were allowed to remain in the Samaritan mountains



due to their farming ability, which would provide food and provision for the conquering colonists. Unlike the armies of Greece, Babylon and Rome, the Assyrian policy was to settle a conquered territory by assimilating their own people, as opposed to killing all the native inhabitants. This intermingling between colonial Assyrians and Ephraimite food providers produced the mixed race of the hated Samaritans who were still in existence at the time of Yahshua, as well as today.”<sup>57</sup>

“Despite the fact that they were half-breeds they had Israelite (not Jewish) blood. This fact is far beyond dispute or argument and is confirmed in such verses as John 4:5, where the city of Shechem is called a city of the House of Joseph, and verse six where Jacob’s well is mentioned. Since Jacob was the first Israelite and since he both dwelt and raised cattle there, we know this account takes place in the former northern kingdom territory. The Samaritan woman claims direct bloodline ancestry to Jacob in verse 12 of John 4, even calling Jacob or Israel her father. At no point does Yahshua rebuke or correct her assertion to her Israelite heritage, though He does rebuke her immorality. Had lying been one of her immoral character traits, He no doubt would have brought this up. The woman at the well was definitely an Israelite even though according to verse 9 of John 4, Judean-Jews stayed away from Ephraim and Samaria, by refusing to go in and step out in love and recognition toward their brethren.”<sup>58</sup>

“Sound familiar? It should. Nothing has changed. Yahshua’s personal arrival to minister to her in Shechem, an Ephraimite-Samaritan village, was an open and unashamed act of love. There can be no doubt that Yahshua knew that this was a task that only He was capable of, due to Judah’s prejudice and blindness. May we be more like our Messiah when it comes to granting recognition and ministering love to those in our midst who claim Ephraimite blood, without administering a DNA test to them every time we see them, since genealogy cannot be proven or disproved.”<sup>59</sup>

*As a matter of fact, while there are indeed cases in which Ephraim and Judah are referred to separately, Scripture just as often uses the terms “Ephraim” and “Judah” in tandem, employing the two terms (“Ephraim,” or “Israel,” and “Judah”) as a parallelism — a poetic way of speaking synonymously of the two groups. In a parallelism, when two elements are listed separately, such as Israel and Judah, the rhetorical purpose is usually*

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<sup>57</sup> YATI Vol. 10. No. 1 Part two p.7.

<sup>58</sup> Ibid.

<sup>59</sup> Ibid.

*to correlate or equate them. It appears that the source of some of Wootten's and Koniuchowsky's confusion is that they have failed to understand another rhetorical convention — that of Biblical poetic parallelism and its literary function.*

If in fact we are guilty of ignorance of poetic parallelism, we are apparently in good company, along with both the Major and Minor Prophets. Poetic parallelism is a style of writing intended to convey, but not supercede or even nuance, a divine message. The style used to deliver the message can vary from prophet to prophet, but must never dilute or cloud the message. Various writing styles in Scripture come forth based on the style and writing idiosyncrasies of the biblical author. This does not make one particular style kosher and another *treph* (unclean), or one anointed and the other not anointed. What are anointed are His irrevocable Words. Ephraim and Judah are mentioned in tandem (after 721 BCE) to reinforce to the truth seeker, that in order for all Israel to be located, the reader must be willing to look in two different directions or camps. That is to say towards Jewish-Israel and Goy-Israel. The content of the divine prophetic message has always and will always be the most crucial item in any utterance from heaven.

Scriptural poetic parallelism is a rhetorical device, in the sense that it is a style of writing that heightens the effect and strength of a message, making it more memorable, more applicable, more audible, more visual and more visible. There can be a derogatory connotation to anything rhetorical, as Webster states, but that is certainly not the only meaning. As a matter of fact, Lewis Mumford speaks of the sin of the meaningless variation.<sup>60</sup> Scripture is not guilty of this sin! Every variation in Scripture is there for a reason, not for meaningless decoration! We use many rhetorical devices to heighten the effect of prosaic language. Scripture often employs rhetorical or literary devices, occasionally at the expense of prosaic literal exactness, but never at the expense of truth or thought. In secular literature however, as Webster states, rhetorical devices are often used to embellish nonsense.

It is true that the IMJA Position Paper implies that Scriptural language reduces the truth of Scripture, but we certainly cannot discount the use of rhetorical devices in Scripture, because those rhetorical devices are part of the integral fabric of Hebrew and of Scripture. They contribute to our ability to read, learn and inwardly digest Scripture. Rhetoric is the art of

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<sup>60</sup> [Webster's Third New International Dictionary](#), (G&C Merriam Co., 1966) Article on Parallelism and Literary Devices.

expressive speech or discourse, according to Webster, so Scripture is surely the finest rhetoric in the world!

We also ask, could it be that we are not seeing truth here because of man's over-emphasis on poetry? Could it be that a blinded people have chalked up to "poetry" what in actuality describes divided Israel? When YHVH says "Israel (Ephraim) and Judah", does He say it simply because that is what He means?

When YHVH says "Israel" or "Ephraim," He means those descended from the former northern kingdom. When he says "Judah", He means those descended from the southern kingdom. The restoration of all Israel must take place in both houses. Both houses are listed together not because they are really one and the same, but because **their return and restoration in the latter-days will be simultaneous, without favoritism, with total and complete equity! One will not be left in Diaspora at the expense of the other!**

Messianic Jewish leaders are arbitrarily and unilaterally deciding what is simply rhetoric and what should be taken as revelation. The IMJA Position Paper uses a clever linguistic approach to present Ephraimites or Israelites as synonymous with Jews. This is a linguistic approach to enact a linguistic solution to Joseph's scattered seed, who in increasing numbers with increasing boldness are coming up out of the nations (*Jezreel*), back into the ongoing restored nation of all Israel!

The IMJA Position Paper claims that when Judah and Israel are used in tandem they just as often speak synonymously of the two groups. She cannot back up that claim at all and would be hard pressed to list even one single instance where the two groups who went in two different directions, conquered by two different empires some 150 years apart, are synonymous.

**As a matter of fact, true poetic parallelism usually serves to say not only A, but even B, where A is comparable to B, but is not synonymous.** The gates and courts of Psalm 100 are comparable also, but are definitely not synonymous. The gates and doors of Psalm 24 are even closer, but like Israel and Judah, they are comparable but the different words have slightly different, overlapping meanings so that the impact is one of emphasis of the totality of entrances, just as YHVH's use of Israel and Judah emphasizes the totality of the restoration of all Israel.

The continuing emotional appeal ignores the revealed, prima facie, simplistic, literal universal rendering of plain two-house texts in favor of metaphors, hyperbole and all other forms of secondary interpretations. This appeal seems to be the desperate attempt of a leadership trying in vain to hold onto and manipulate a body of believers who have determined to investigate these things as did the first century Bereans. These latter-day Bereans accept the truth as things that literally are recorded, before entering into a secondary level of understanding.

*Poetic parallelism is one of the most common stylistic conventions in the Hebrew Bible. Biblical poets put together synonymous parallel units for the purpose of rhetorical effect. In doing so, they render the meanings of the parallel units interchangeable.*

This may hold true in some cases, but **not ever** when the subject is as plain as the two physical houses of Israel, since there is nothing poetic about their physical reality that needs motif paralleling.

*Stephen Geller lays out how two parallel motifs are structured in one of the most common types of parallelism — the epithet. He states, “The B Line parallel is a description of or circumlocution for the A Line parallel.” An example of this is Deut 32:30, “How could one chase a thousand, and two put ten thousand to flight, unless their Rock had sold them [A Line parallel], and the LORD had given them up [B Line parallel]?” In this case, it is clear that the reference to “their Rock” and “the LORD” are parallel epithets, both referring to God. It would be foolish to assume that the reference is to two, distinct deities, one named Rock and one named LORD.*

Steven Geller certainly sounds like quite an educated linguist. But is he a theologian or a biblical historian? The Rock is not YHVH and YHVH is not a Rock. The Rock is **symbolic** of the reliability of YHVH. Thus it hardly defines a person as such and cannot be made into a parallel of YHVH, since the Rock is not YHVH. Poetic parallelism comes into play in this and other examples, when an attribute or characteristic of YHVH is brought forth in the portrayal of the Rock. Thus no one would make the claim that His person and one aspect of His multifaceted character is two separate deities. Person is person and character is a description of that person! The Rock is adjectival, or descriptive of His Person. It symbolizes His strength and unshakeable attributes.

When the finite mortality of man tries to describe the infinite immortality of YHVH, he is at a loss for words and thus as would any human, the writer (in this case Moshe *Rabainu* our teacher), would resort to parallelism to convey a divine attribute. What do poetic parallelism and epithets have to do with two houses of Israel **that are never** referred to in this type of rhetorical context, when mentioned together and associated with the restoration? The **Rock was Messiah's** presence, manifested in the wilderness according to First Corinthians 10:4. Is the IMJA Position Paper now prepared to argue that Paul was also using a B line parallel as circumlocution for an A line parallel? Is she prepared to assign rhetorical convention to Paul's declaration of Messiah's presence with Israel in the Wilderness of *Zin*? When taken in conjunction with First Corinthians 10:4, all that Deuteronomy 32:30 tells me is that **both the Father and the Son, YHVH and His Rock**, in their glorious eternal state of plurality, were with Israel all along. How Steven Geller's apparent grasp of parallel motifs can offset Jeremiah and Ezekiel's plain pronouncements about the two houses of physical non-metaphoric Israel is beyond logic. Again, because "Israel" (both houses) has been "partially hardened," are we chalking up to "poetry" clear references to "both the houses of Israel" (Isa. 8:14)?

*But this is exactly the argument that Wootten and Koniuchowsky make with respect to Israel and Judah. Psalm 24:7 gives another example: "Lift up your heads, O gates [A Line parallel], and be lifted up, O ancient doors [B Line parallel], that the King of glory may come in!" Here again, the "gates" and the "doors" are synonyms.*

Just because poetic parallelism may be used in some cases in Tanach, the burden of proof that it is even used once for specific two-house restoration promises, is on the co-signatories of the IMJA Position Paper. Not only can they deliver no such proof texts, but Psalm 24:7 is a description of **two separate sets of physical doors**. Any student of the wilderness Tabernacle and specifically Solomon's Temple which David helped design, would know that the gates in this verse were the outer gates into the outer courts known as the *Nikanor* Gates and the doors leading into Holy Place of YHVH were the *Hekel* Doors.<sup>61</sup> A veil separated the Holy Place from the Holy of Holies. The application of Psalm 24:7 as an example of circumlocution for two synonymous sets of doors, as opposed to the structural design of **two different sets of doors** (one an entrance to a courtyard the other an entrance to the Eternal), displays a lack of Berean type discipline and due diligence on behalf of the IMJA Position Paper. One wonders about the effect of the pressure upon the

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<sup>61</sup> Phillip Birnbaum, *Book Of Jewish Concepts*, (New York: Hebrew Publishing Co., 1964) p.80.

paper's author to produce a rapid response for public consumption against the growing move of Messianic Israel. Was it a blatant rush to judgment in light of such glaring errors? Garage doors and bedroom doors are not synonymous doors displaying circumlocutions of poetic parallelism are they? **If the author of the IMJA Position Paper can't see the difference between two different sets of literal doors, how can she tell the difference between the two different literal houses of Israel?**

*James Kugel points out that the purpose of the parallelism is often to accentuate the idea that the B parallel completes the A parallel. He argues, "B must inevitably be understood as A's completion [italics his]; A, and what's more, B; not only A, but B; not A, not even B; not A, and certainly not B; just as A, so B; and so forth."*

If the point that is being made is that in parallelisms of all kinds, both ends of the parallel convey differing parts of the same subject, we concur. However, neither of the IMJA Position Paper's handpicked examples meet that criteria. The first example defines the personalities of the Echad of Israel and the second example has King David describing the path to YHVH's glory, as being through two different sets of doors so that the King of Glory may come in!

James Kugel may be a great linguist, or for that matter a great mathematician in commutative law, but does that qualify him as a resource for the IMJA Position Paper against a particular theology? Actually, Kugel is saying exactly what Rabbi Koniuchowsky is saying, that there are different types of parallelism. The first example he gave illustrates Koniuchowsky's point perfectly, **because parallel A (House of Israel) completes B (House of Judah)!**

*Indeed, Israel and Judah are often cited as two elements in Biblical parallelism. But for the most part, the purpose is not that of distinguishing the two but of accentuating their selfsameiness. Thus when the Psalmist states, "God is known in Judah; His name is great in Israel," the intention is not to differentiate Israel and Judah but to equate them.*

This is presupposition and pure speculation. In King David's time YHVH was still real in the North and the South, both under David's unifying godly leadership that caused all geographic areas of the Promised Land to know His love and His name. Israel and Judah are not the same in biblical parallel. These two territories are not two elements as one finds in a science lab, but two areas that were forerunners to the two houses of

Israelite peoples. If YHVH says that all Israel from Dan to Beersheba knew Him, does that mean that the **two separate** cities of Dan and Beersheba are synonymous, just because they are mentioned in the same verse of The Bible?

*The post-exilic Judahite prophets considered the return of the southern exiles from Babylon to be a restoration for all Israel precisely because they made no sharp distinction between Judah and Israel.*

Let us amend that! Every single prophet, **without any exception**, from Hosea onward through John the Revelator, made clear and continual references to a glorious day known as Israel restored. If all the Jewish prophets and leaders considered the return of the southern exiles in circa 500 CE to be a full restoration of all Israel, then why did the twelve disciples standing on Mt. Olivet 500 years later, **look forward** to Israel's restoration by asking the poignant and most basic of questions, "Master! Will you **at this time** restore the Kingdom to Israel?"<sup>62</sup> Clearly if the restoration had not yet occurred, which led them to question Yahshua on the Mt. of Olives.

Yahshua answered them in the future tense (Acts 1:7-8), illustrating further that the exact future timing of full restoration had not yet been revealed to anyone by His Father! This one simple proof alone, can stand the battering of all darts and arrows. The question posed by the disciples, forever dismisses any attempt by spiritualizing Scripture, to contrive and fabricate some supposedly well known, public reunion of the two houses, five hundred years before Yahshua came in the flesh. This is the only way the opposition has to deal with hundreds of similar Scriptures that prove that Jewish-Israel is not all Israel. The spiritualization of all texts that mention or reference both houses in any kind of future literal restoration process are methodically labeled "rhetorical convention!"

### ***"All Israel"***

*Jer 30:10, while clearly addressing the Judahite exiles (cf. Jer 29:1, 30-31), addresses them as follows: "And fear not, O Jacob my servant,' declares the LORD, 'And do not be dismayed, O Israel; for behold, I will save you from afar and your offspring from the land of their captivity. And Jacob shall return and shall be quiet and at ease, and no one shall make him afraid.'"*

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<sup>62</sup> Acts 1:6.



## Response to “All Israel”

What is the true reason behind the use of the two names of Jacob? He is clearly speaking to the House of Jacob and the House of Israel. Is this a poetic-musical device or is it a vehicle to reveal truth? We believe that YHVH does not use poetic devices to hide, but to reveal truth. Let us look at what the names Jacob and Israel reveal. We know that Jacob, or Yaakov, means heel grabber. He was known as Jacob as long as he was unsure of YHVH's intention and willingness to bless him. As long as Jacob felt he had to deceive or grasp the blessing, and not simply obey YHVH and receive what YHVH was so willing to give, his name remained the same.

The name Israel means overcomer. When Yaakov grasped the messenger of YHVH as he had grasped the heel of his brother at birth, he was no longer the heel grabber, but the one who prevails with the Almighty One. Is this not a passage to give us comfort in our faith walks? When we are still struggling with fear and insecurity, we identify with Yaakov, who represents those seeking Messiah or Torah while grabbing the heel of mankind. When we have already let go of our brother's heel and are grasping the hand of the Master Himself, Israel represents those who have already received the Messiah and His wonderful *Torah*, and are even now wrestling with (not against) the Almighty and His Messenger.

Jeremiah 30:10 speaks to all Israel in the lands of their captivity. YHVH promises Jacob, or all Israel, a return to peace and tranquility in their own land. In order to understand the subject in verse 10, proper hermeneutics require that we begin in verse 1 of chapter 30 of Jeremiah. We have YHVH speaking to Jeremiah with an order for him to record the message to **my people Israel and Judah** (Jeremiah 30:3). This is reiterated in verse 4, where Jeremiah repeats the targeted audience for the Words Of YHVH, **concerning Israel and Judah**.

Whose report will you believe? Will you believe Jeremiah, who simplifies the task of discernment when he announces twice in chapter 30, that the prophetic word about to be brought forth is to two distinct parts of Israel? Or is it safer to call upon Steve Geller and James Kugel, linguistic authorities chosen by man? In order to explain Jeremiah away, the author of the IMJA Position Paper engages in hyper-spiritualization of texts that are so obviously two-house texts, that one wonders if Jewish-Israel is in danger of using the principle of hyper-spiritualization previously mentioned, to spiritualize *herself* into oblivion.



The spokespersons for the MJAA, IAMCS and UMJC and even the newly formed IFMJ, have implemented a dangerous pattern of hyper-spiritualization, that has historically been used as the main justification for Replacement Theology and the resulting chaos, confusion, persecution and even death caused by the mindset of willful rejection of the clear literal meaning. Those organizations appear to be more concerned with denying the existence of the House of Joseph scattered among the Gentiles. The implication is that when YHVH regathers Jacob He will only gather the part that they themselves recognize and approve!

In an attempt to justify their fallacious “circumlocution” of Scripture by assigning some sort of parallelism to almost all two-house texts, the writer of the IMJA Position Paper, in the examples above, uses Jeremiah 29:1 and Jeremiah 29:31-32 to further substantiate “circumlocution”. However, the referenced texts in Jeremiah 29 clearly do not refer to the House of Israel at all and are limited to the House of Judah in Babylon. The very first verse of Jeremiah 29 confirms that this portion of Scripture at least, is not intended for the House of Ephraim, but only for the captives of Judah. While the original scrolls had no chapter divisions, fortunately for those who struggle with subject identification, our modern translations do. Since the translators, who in most cases were not linguists but theologians, saw that the intended audience went from Judah alone in chapter 29 to Israel and Judah in chapter 30, they correctly marked that shift by beginning a new chapter starting in Jeremiah 30. **The chapter divisions placed there, are in and of themselves recognition of two separate messages to two separate audiences.**

*For Jeremiah, the return from Babylonian exile entailed the return of Jacob/Israel to its land. Jer 31:17-20 reports that Ephraim has repented (past tense) and describes Ephraim grieving over its own acts.*

Incorrect. For Jeremiah, unlike the IMJA Position Paper, the return of Judah to the land in Jeremiah 29:1-32, and Ephraim-Israel’s return, as seen in Jeremiah 31:17-20, are both vital to Israel/Jacob’s renewal. Jeremiah 31:1 is a definitive proclamation from YHVH, that the time of Jacob’s (twelve tribes) return from all the lands of their dispersion, will result in YHVH once again being Master of all the tribes of Israel. If the subject matter in verse one of Jeremiah 30 is all the tribes or clans of Israel, then what gives the IMJA Position Paper the right to limit that message to the two clans that she can identify in their dispersion?

When the so-called “church” has spiritualized all of these obvious references to any part of Israel, Messianic Judaism rightly has gone into fits of rage and repulsion. Yet when it suits their purpose, which is to lay hold on exclusive claims in Israel as the only part of the chosen people, they display no caution, rhyme, reason or hesitancy whatsoever in spiritualizing away their brethren, the seed of Joseph. For that reason there is a pronounced need to spiritualize texts away through poetic parallelism, universal parallelism, metaphors, and any other kind of linguistic smokescreen. The abiding murderous vexing spirit of Cain found in parts of Judah today, cannot be lifted against his brothers from the House of Israel, until reconciliation takes place!

Currently, the IMJA Position Paper wishes them away. The Ephraim referred to in Jeremiah 31:17-20, is clearly prophetic and their repentance as the other House of Israel, is directly correlated to their acceptance, entry and ratification of the Renewed Covenant in verse 31 of the same chapter. In order to accept the IMJA Position Paper’s convoluted logic that Ephraim is always synonymous with Judah in all the post-Babylon references, one would have to make the blasphemous case that YHVH has replaced Ephraim with Judah and removed Ephraim as the eternal firstborn.

**Does anyone really believe that YHVH cannot tell the difference between His sons?** Do we have trouble differentiating between our children? Does anyone really believe that Judah is now the firstborn, having replaced Ephraim? Apparently the IMJA (Sedaca) and MJAA (Silberling) and UMJC (Juster) have no problem with the outright interchanging, adding, removing and substituting of the names of Israel’s sons, to suit a contrived agenda and conclusion. In Jeremiah 31:9 YHVH states that it is Ephraim (later to become ten-tribe Israel), that is still and always will be His firstborn. As YHVH’s eternal firstborn, he comes to a time of repentance through the Renewed Covenant. It is at that time that YHVH will be Master over all the tribes or clans of Israel, according to Jeremiah 31:1.

Further evidence is given in the same chapter that speaks of Ephraim as the one repenting and not Judah. Rachel is seen weeping and sorrowing for her children who never returned from captivity, and for their slaughter, at the time of Yahshua’s birth. If the Jews are all Israel and all Israel returned from Babylon, why is she still weeping? Her children were Joseph and Benjamin, a type of both houses. Her weeping is for all Israel. Is any one prepared to say that Joseph and Benjamin were really just parallel poetic circumlocutions and not two literal sons of mother Rachel?

*Ezra 2:70, after naming the genealogical list of returnees from the Babylonian captivity, states of the returned exiles, “and all Israel lived in their cities.” Here the author implies that the returnees comprised “all Israel,” despite the fact that this author was fully aware that not every last member of Israel had in actuality escaped the dispersion and returned to the land. Neh 5:8 mentions that the returnees had redeemed “our Jewish brothers (acheinu ha-y’hudim) who were sold to the nations [pl.],” that is, who were in exile not just in Babylon but in captivity to a number of different nations (cf. Ezr 6:21). Neh 5:17 mentions that Nehemiah had at his table “one hundred and fifty Jews and officials, besides those who came to us from the nations that were around us.”*

Ezra 2:70 is a literal description of all returning Levites going to their cities and Israelites or *min-ha-am*, common non-Levites, going to their homes and cities after Babylonian exile. The main point here is not to somehow show that all Israel, as in the fullness of all twelve tribes, returned with Ezra and Nehemiah. Rather it is to show that all of Israel (the Jews) that returned from Babylon knew where and how to get back home, as did the Levites.

Nehemiah 5:8 has nothing at all to do with proving that all twelve tribes returned. If anything, it proves that only Jews returned. The issue here is Ezra’s wrath at fellow Jews violating *Torah* by subjecting other Jews to the bondage of slavery, when YHVH had set all of Jewish-Israel apart from the *Goyim* or the Babylonian **Gentiles**. How does this text prove that Ephraim returned with Judah from Babylon? Ephraim never returned from Babylonian exile because he was never in Babylon as a nation.

Ezra 6:21 falls into the same category. It merely states that the children of Israel, who did return, ate together with all those who had separated themselves from the Gentiles in Babylon! Does this verse prove that non-Jewish-Israel returned also? Nehemiah 5:17 is proof that other **Jews** returned from other lands of exile. The word Jew is the subject of the text. How does Nehemiah 5:17 prove that anyone other than Jews returned?

*Again, this indicates that the returning exiles’ numbers were swelled by refugees from the nations.*

No it does not! It proves that **other Jews** outside of Babylon proper returned with their Jewish brothers! These returning exiles are identified as Jews. Why is that so difficult for the IMJA Position Paper to accept? None

of these verses even remotely allude to Ephraim's return. That, according to Jeremiah 31: 31-34, Isaiah 49:5-6 and many other Scriptures, will happen, not through the ministry to Judah by Ezra and Nehemiah, but through the birth of the suffering servant formed in *Miriam's* womb, to rescue all Israel by the cutting of the Renewed Covenant.

*Zechariah, writing to the same Medo-Persian returnees, addresses them collectively as "Oh house of Judah and house of Israel" (8:13; cf. 8:15) and distinguishes them from the people of the nations who would also be drawn to the rebuilt Temple (Zech 8:23).*

As usual the IMJA Position Paper fails to discern between the subject of chapter 7 and chapter 8 of Zechariah. The subject of chapter 7 speaks of **some** of the former **Jewish** Babylonian captives taken into Medo-Persia when Babylon fell. Those who went to Medo-Persia were those who chose not to return to Judea. As further punishment for rejecting their freedom, YHVH allowed their captivity to continue via the swallowing up of Babylon by Medo-Persia.

The intended target audience changes, as does the message in chapter 8, verse one of Zechariah, which again is highlighted by a chapter division. YHVH states that He will be jealous for all of Zion whom He misses and will bring all Israel back to Zion. Both the House of Judah and the House of Israel will return as seen in Zechariah 8:13, to be a blessing in rebuilt Jerusalem (Zechariah 8:4). This text shows that both houses will return to dwell in Jerusalem. Ezra and Nehemiah never ever make a single reference or claim, to the House of Israel having had any participation in being a blessing during the rebuilding of Jerusalem, at the time of the Jewish return from Babylon. These verses in Zechariah 8 are prophetic and strictly eschatological in nature, as both houses will be blessed by rebuilding the premillennial city of Jerusalem and the temple, unlike the former building project, completed primarily by the people of Judah.

This joint rebuilding of the temple and the set-apart city in an eschatological context has yet to take place! The *Shekinah* glory will return when all twelve tribes are involved in rebuilding. Because only Jewish-Israel rebuilt with Ezra and Nehemiah, there is no record of the glory falling as it had under Solomon and will again in the millennium. The withholding of the *Shekinah* was a clear sign from YHVH that all Israel did not return with the Babylonian exiles in 500 BCE.

In verse 23 of Zechariah 8 we finally see Ephraim returning as **ten men (as in 10 tribes)** from **every language** and **every nation (which is where**

**Ephraim still is today**). Ephraim will take hold of the *tzitzit* (fringes) of him who is clearly identifiable as a Jew, as people of Ephraim return to Zion to together. The ten men, symbolizing the ten tribes of Ephraim-Israel, feel comfortable with Judah since Judah finally welcomes them back. Ephraim will have been redeemed by ratifying the Renewed Covenant and thus will know Yahshua personally. Ephraim will see the change in Judah and their renewed knowledge of YHVH and will follow born-again regenerated Judah back to Zion's *Torah*; it's feasts and its land.

A corresponding Scripture can be found in Jeremiah 50, verses 4-5, where both houses are finally seen returning to the Zion road together, as they flee the pagan practices of Babylon (verse 8). This joyful reunion is characterized by weeping tears of joy. This Jeremiah 50 passage is universally recognized as being set in an eschatological and prophetic time frame, due in part to the prophetic Hebrew idiom "in those days at that time", used in verse four. "In those days at that time" is said to be a Hebraic idiom signaling the end of this age!<sup>63</sup>

The IMJA Position Paper tells us that the ten men in Zechariah 8:23 that so clearly represent the ten-tribe reunion with Jewish-Israel, are actually different from the subject in the rest of the chapter. This is a distortion of Scripture of the most massive proportions. The author attempts to dismiss a reunited and reconstituted **eschatological Israel** (Zechariah 8:13), as the very same ones who do the temple rebuilding in (Zechariah 8:23). Where does the author of the IMJA Position Paper take and receive her authority to portray the ten men as pagan temple restorers, rather than a prima facie declaration of two-house co-operation and unity?

*In doing this, he equates Judah and Israel and makes a distinction between them and the nations —*

Is the "he" that she refers to, Dan Juster or Zechariah the prophet? Zechariah the prophet makes no such distinction between the **subject of verse 13 and verse 23** of Zechariah 8. The subject of both is the same, which are two reunited houses of Israel. The distinction Zechariah does make is between Judah held captive in Medo-Persia in **chapter 7** and the liberation of both houses in **chapter 8!**

*precisely the opposite of how Wootten and Koniuchowsky imagine the events to have been perceived. In fact, in the books of Ezra and Nehemiah, the returnees*

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<sup>63</sup> Eddie Chumney, *Restoring The Two Houses Of Israel*, (Hagerstown, MD: Serenity Books, 1999) p.517.

*are called Jews and its derivatives 32 times, but are called Israelites, Israel, children of Israel (b'nei Israel), fathers to Israel (avot l'yisrael), people of Israel ('am Israel), or all Israel (kal Israel) 39 times. Add to this the evidence that by the time of the Judahite exile, the Babylonian empire had already swallowed up Assyria and its captive nations.*

What do the above universal parallels have to do with Ephraim returning? The IMJA Position Paper has finally arrived at legitimate universal parallelism. All of the above terms are historical, sociological and culturally accepted terms for the returning **Jews** from Babylon under Ezra and Nehemiah. Strangely, in the most appropriate place to mention valid parallelism, it is not mentioned at all to explain all the synonymous and analogous descriptions of **Jewish-Israel**.

Of course! Returning Jews are part of Israel, and therefore are Israel. Returning Jews from Babylon are also part of the children of Israel and therefore called children of Israel. Jews are called Jews because they are Jews! They are called fathers of Israel because returning Jews from Babylon had sons and daughters returning with them. They are called *kol Israel* or “all Israel” (*not kal Israel*), because they were **all the Jews** who chose to return from Babylon. The rest were left in Babylon just like the rest of the ten tribes were left in their own global exile. If not even **all Jews** from Babylon returned by their own choice, how could anyone claim that **all Israel** (including non-Jews) returned from Babylonian exile? **If all Jews didn't return, then neither did all Israel!**

*In the year 627 B.C.E., the last Assyrian king, Ashurbanipal, died. In 614 B.C.E. Ashur, the religious center, fell. Nineveh fell in 612, allowing Babylon, which had aligned itself with the Median tribes from the northeast, to capture Assyria. In 539 B.C.E., Babylon, in its turn, fell to Cyrus, king of Persia. Thus for the returnees, the restoration of Judah by definition entailed the restoration of Israel. All of the former Israelite exiles were as free as were the Judahite exiles to return to the land. It is thus not supported by the Biblical record to argue that references to post-exilic Judah are unique to Judah and do not apply to Israel.*

While the author of the IMJA Position Paper's historical recitation is accurate, her conclusion is not. She wrongly assumes that from 721 BCE until Assyria fell to Babylon in 612 BCE, for over one hundred years, that the ten tribes were a static and stable people who established roots only in Assyria. Nothing is further from the truth. They were far from a poverty



stricken immobile people, who just sat around counting days until the Babylonians under Nebuchadnezzar arrived.

That picture or imagined reality does not agree with historical records of documented Israelite migration further north and east and ultimately north and northwest in Europe. Some of the most respected historians this world has ever known, such as George Rawlinson in his studies on Phoenicia and Dr. Barry Fell, give overwhelming evidence that Israelite colonies established by King Solomon existed in such far away places as North America as early as 900-1000 BCE! Dr. Fell's documented classic, *America BCE*, relates one such discovery.

The Las Lunas Stone, containing inscriptions written in ancient Paleo Hebrew, a language known only to Israelites and related Semitic peoples in the Middle East before 1000 BCE. The Las Lunas Stone records an abbreviation of Exodus 20. This ancient Decalogue was discovered in New Mexico near Albuquerque.<sup>64</sup> Dr. Fell noted that the Hebrew Paleo style dates back to circa 1000 BCE, and George Morehouse, a Geologist, confirmed that dating based on data from weatherization.<sup>65</sup> These archeological findings are just the tip of the iceberg. Numerous discoveries of ancient objects of Hebrew and Israelite behaviors abound throughout the Americas. The point being that when these ten tribes were evicted from their homeland, they did not remain complacent. Rather they fled to colonies previously established by King Solomon when his empire spanned the globe. In addition, Ephraim-Israel had the prophecies of Nathan the prophet that YHVH would indeed appoint another place of refuge and safe haven, where traditional enemies like Assyria would not harm them. These prophecies of another appointed place for Israelites to flee to is found in Second Samuel 7:10 and First Chronicles 17:9. Given in 1000 BCE, this appointed place was just such a haven as archeology is now discovering.<sup>66</sup> Space limitations do not permit a lengthy treatment of the subject.<sup>67</sup>

As a matter of record, by the time Babylon captured Nineveh in 612 BCE, most Israelites had gone west into Europe and the Americas or disintegrated into groups known as the Cimmerai, Cimmerian, Saccai, Angles, Danna, Simonei and many other new tribal nations. Leading Israelite historian, Steven M. Collins, in his book *The Ten Lost Tribes of Israel Found*, states "Halah, Habor and Gozan were in the Mesopotamian

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<sup>64</sup> Dr Barry Fell, *America BCE*, Revised Edition 1989, p.310.

<sup>65</sup> George Morehouse. *The Las Lunas Inscriptions-A Genealogical Study*, P.310.

<sup>66</sup> "Another Appointed Place," *Your Arms To Israel*, Part 6, Vol. 10, No5, <http://www.yourarmstoisrael.org>.

<sup>67</sup> Ibid.

region of the Assyrian empire, but the cities of the Medes were located southeast of the Caspian Sea in modern Iran. It is likely that the Assyrians settled the Israelites in many different areas of their empire (not just Nineveh), in order to prevent them from consolidating their strength.”<sup>68</sup> Ancient records indicate the tribe of Dan arrived in Ireland at the time of the fall of Samaria.<sup>69</sup> Also at the same time a large portion of the Israelite tribe of Simeon chose a maritime escape from the Assyrians. Coinciding with the arrival of Tuahtha de Danaan in Ireland, the Simeoni landed in Wales and southern England in 720 BCE!<sup>70</sup> Some of the earth’s most reliable historians confirm Collin’s findings. Among them are Allen, Davidy and others. Ephraim-Israel at the time of the fall of Assyria, had already settled throughout Asia, Europe and the Americas and, in fact, **only a minority were in Nineveh and other parts of Assyria at the time of her fall in 612 BCE.**

Most of Ephraim were not in Babylon since they evacuated and escaped Assyria over one hundred years before Babylon conquered Assyria. The Scythian wars against Assyria and Assyria’s subsequent weakening in these wars, allowed conquered Ephraim to be dispersed away from Assyrian control. All the above is recorded and verified by the biblical record. **Scripture fails to mention any ten-tribe Israelites returning from Babylon, because they were never corporately in Babylon to begin with!** Yair Davidy, Steve Collins, J.H. Allen, George Rawlinson and many others confirm these facts. The IMJA Position Paper’s fabricated rewriting of history, to somehow squeeze the House of Israel into its post-Babylon reconstituted twelve tribe Israel theory, is shameful fantasy in the face of mounting biblical, historical and even archeological evidence!

*Those who returned from exile saw that their numbers included many more than the physical descendants of Judah, Benjamin, and Levi alone.*

Which chapter and verse of Scripture is the IMJA Position Paper referring to? According to Ezra, the leader of Jewish-Israel’s return from Babylon after 70 years, Ephraim or the House of Israel had not returned! We must match the IMJA Position Paper’s claims, against the very testimony of Ezra himself! After all, who would know better exactly what components of Israel comprised those returning under his very leadership?

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<sup>68</sup> Steven M Collins, *The Lost Ten Tribes of Israel Found*, (Boring, OR: CPA Books) p.119.

<sup>69</sup> Ibid.

<sup>70</sup> Allen, *Judah’s Scepter Joseph’s Birthright*, p.275.



Let's see what the leader of Judah's return from Babylon has to say about the still scattered, non-returning House of Israel:

“Around 440 BCE Ezra (the writer of Chronicles) said that Ephraim (ten tribes) was scattered in ‘Halah, Habor, Hara, and to the River Gozan to this day’ (First Chronicles 5:26). The prophet Ezra penned these words more than 250 years after (Ephraim) the House of Israel was scattered, and more than 50 years after Judah's return from Babylon to rebuild the Temple.”<sup>71</sup> **So Ezra, the leader of the Jewish post-Babylonian return, must not have considered Israel reunited at the time of the Second Temple's restoration!**<sup>72</sup>

*And the returnees, who referred to themselves both as Jews and as the people of Israel, did so not because of tribal affiliation but because they affirmed the theocratic reign of God centered in Jerusalem, the capital of the former kingdom of Judah (Yehudah).*

Lets not forget the other names for returning Judah. Finally a good example of parallelism!

*Wootten argues against the idea that the returnees saw themselves as comprising the collective people of Israel, citing Jer 31:20 to support her position. However, throughout the post-exilic prophetic writings runs the call for the dispersed of both Israel and Judah to return to the land. That call continues to this day as those whose community involvement has included a distinct memory of being part of Israel continue to yearn for their homeland.*

Community involvement or man's short memory has nothing to do with who is Israel. It is not criteria for establishing Jewish bloodlines. A Jew can be involved in the *Hare Krishna* community, but does that involvement in and of itself mean a cessation to the reality of his or her Jewish bloodlines? What one believes, or where one lives, what one does or does not recognize, does not change ones bloodlines. Jeremiah 31:20, is in fact a clear reference to Ephraim. Though Judah would return from Babylon, YHVH promised to not forget Ephraim's exiled status.

At this point it is necessary to return to Scripture to verify the fact that the Jewish people today, 2500 years after the two houses supposedly

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<sup>71</sup> Wootten, *Who Is Israel*, p. 110.

<sup>72</sup> Ibid.

were reunited, do not fit or fulfill the most basic of criteria, given by the Almighty, for the type of nation that will ultimately represent Him upon reunion. The following criteria prove once and for all that the two sticks of Ezekiel 37 have never been fully reunited.

A reconstituted and fully reunited Israel according to Scripture must:

1) Never again leave Israel after two-stick reunification. If the reunion took place in Ezra's day, then why did Judah leave the land again in 70 CE, thus violating Ezekiel 37:5?

2) Never again remember the glorious days of the Ark of the Covenant because of the far exceeding glory of the final ingathering of the scattered Jews and the outcast Israelites (Jeremiah 3:14-18, Isaiah 11:12-13). Today many believers in Yahshua talk, discuss and remember the Ark of the Covenant, more than the promised kingdom to be restored. This type of talk is an indication that we have in no way missed any kind of reunion.

3) Middle East peace will be comprehensive and brought about by an Israeli army made up of both houses, adding numbers and anointing (Obadiah 1:18, Zechariah 9:13, 1 Samuel 17:45, Isaiah 11:13-14). Since only Israelite unity can bring peace and since there is no peace, no reunion has occurred!

4) When the two sticks are made one, there will be no religious defilement or residue of paganism in either camp. When all Asherim and incense altars no longer stand (Isaiah 27:9, Ezekiel 37:23), Israel will finally be fully reunited! This is hardly the case today in either house. Judah is full of unbelief in Messiah's atonement and Israel is full of the ways of Jeroboam son of Nebat. Sinless perfection has not been achieved, thus no reunion has either.

5) Israel as a reunited people will have only allegiance to one chosen and anointed Davidic leader known as Messiah. This has not happened by any stretch of the imagination, seeing that Judah has declared that they, by and large, will not hallow the *Nazarene* to rule in their midst; and many in Ephraim pay Him lip service as Savior, but He is by no means their Master. Yahshua does not reign fully over both full houses (Isaiah 8:14, Ezekiel 37:24-25), thus no reunion has occurred.

### ***Gentile Israel?***

#### **Response to Gentile Israel**

The preferred term is non-Jewish-Israel or Ephraim-Israel or Ephraim! It is a subheading decorated in bold, designed to alarm the reader. Israelites who became outward-appearing Gentiles through massive Diaspora and

2700 years of assimilation, still are Israelites because the blood does not get altered based on ones lifestyle or behaviors!

*But Wootten has more at stake in her efforts to differentiate Judah and Ephraim. The argument she hopes to establish is that the “lost” Ephraimites as a group became “pagan Gentiles” as a result of their assimilation, this despite the fact that nowhere in Scripture is that term used to describe dispersed Israelites*

There are plenty of clear references!<sup>73</sup> In all our two-house writings concerning Ephraim becoming the *melo ha Goyim* (Genesis 48:19), Paul calls returning Gentiles the House of Israel by implication, in Romans 9:25-26. He references Hosea 1 to identify the ones returning as Gentiles. Hosea never wrote about Gentiles, but did write about Israelites from the north becoming children of Elohim in the latter-days. Then in Romans 9:27 in an immediate follow-up to the Hosea 1 reference, he affirms that returning Gentiles are the sand of the sea Israelites (Ephraim), that Isaiah prophesied would only partially (unfortunately) receive the gospel.<sup>74</sup> Romans 9:29 confirms that only a remnant from sand of the sea Ephraim-Israel will be saved.

Peter does the same exact thing in 1 Peter 2:9-10. As a matter of fact, Peter’s ascribes verse 10 as a literal fulfillment to the former northerners, who are now the royal priesthood **nation**. **This verse 9-10 reference is two-fold. He calls born-again disciples those who were *Lo-Ami* (not my people) and now become *Ami* (my people), those who had no compassion (*Lo-Ruhamah*) now have *Ruhamah* (compassion). Both these quotes from Hosea 1:8-9 make the clearest of correlations of the non-Jewish disciples returning from the nations as northern-Israel!**

The Talmud and a plethora of Jewish writings classify the House of Joseph in Diaspora **as legal Gentiles**.<sup>75</sup> Rashi, the most revered post-Babylonian Jewish commentator, stated regarding the meaning of Genesis 48:19 and the term *melo ha Goyim*. “A multitude of nations but more literally, shall fill the nations.” Mrs. Wootten and Rabbi Koniuchowsky

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<sup>73</sup> “Restoration Parts 1 and 2”, *Your Arms To Israel*, Vol. 9, No. 4, and Vol. 10, No.1.  
<http://www.yourarmstoisrael.org>.

<sup>74</sup> Isaiah 10:22.

<sup>75</sup> Yebamot 17B, *Babylonian Talmud, The Soncino Talmud, The CD-Rom Judaic Classics Library*, (Chicago: Davka Corporation, 1996).

agree with Rashi, that Ephraim's seed would **fill the nations**.<sup>76</sup> Brother Noah Webster goes on to **define fill, as** "to occupy all of, to make full by putting or pouring."<sup>77</sup> This is exactly what YHVH did! He filled or poured out or put forth this seed of Jacob's grandson, in order to fill the nations (Gentiles). If the nations are full of Ephraim-Israel's seed, how much space or room is left for any other kind of non-Jewish human seed?

According to the widely respected and used *Artscroll Series* commentary on *Torah* in accord with Genesis 48:19 it states "*melo* means a fullness and connotes abundance...meaning: his seed will become the abundance of the nations. They will have to inhabit the land of others."<sup>78</sup> James Strong in the Hebrew Lexicon, defines word numbers 4393 and 1471 and confirms the meaning "fullness of Gentiles".<sup>79</sup>

Dr. David Stern, certainly not a supporter of two-house restoration as of this date, translates Genesis 48:19 as follows: "His descendents (Ephraim, emphasis mine) will grow into many nations [*Goyim*-Gentiles]." Darby, and Young's version of Scripture also translate Genesis 48:19 as fullness of *Goyim*.<sup>80</sup> *The Douay Version* reads, "Ephraim will grow into *Goyim*."<sup>81</sup>

Alfred Edersheim, the most respected Jewish-Christian scholar said: "As regards to the ten tribes there is this truth underlying, that as their persistent apostasy from the G-d of Israel and His worship had cut them off from His people, so thru fulfillment of the divine promises to them in the latter-days would imply, as it were a **second birth** (born-again, emphasis mine), to make them once more Israel."<sup>82</sup> In the mouth of two or three witnesses every word shall be established!

Despite this overwhelming evidence, the IMJA Position Paper beats a dead horse, by denying Scripture, tradition, linguistics, rabbinical Judaism, even her own Messianic Jewish translations! The aforementioned scholars from **all** religious persuasions attribute this prophetic utterance (Genesis 48:19) to the **latter-day Gentiles!** Yet Mrs. Wootten and Koniuchowsky are the only ones condemned as heretics!

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<sup>76</sup> "Deuteronomy," *The Pentateuch With The Commentary by Rashi*, (Jerusalem: Silberman Family, 5733), p.242.

<sup>77</sup> *Webster's Illustrated Dictionary*, p.232.

<sup>78</sup> *Artscroll Series*, Volume 6, (Menorah Publishing, 1982) p.2121.

<sup>79</sup> *Strong's H #4393 and 1471*

<sup>80</sup> *Unbound Bible*, <http://www.unbound.biola.edu/> Biola University website

<sup>81</sup> *Ibid.*

<sup>82</sup> Alfred Edersheim, *Life And Times of Jesus The Messiah*, 1973 pp.15-16

*She and Koniuchowsky have a reason for ignoring or obscuring the record of Scripture and its tradition as transmitted in both Jewish and Christian history.*

Whose tradition and whose recorded Scriptures is the IMJA Position Paper referring to? As shown, the concept of the ten tribes becoming Gentiles in every legal and even *halachic* (rabbinical rulings) sense, is accepted by scholars from both Judaism and Christianity, as seen in just the few examples above.

*They want to transform modern-day Christians into Israel using racial and biological categories.*

We are not transformers, but we are called to declare what thus saith YHVH and that alone! It is not we, but YHVH who not only has the power to decide who is who, but according to Galatians 6:16 and Ephesians 2:11-19, has ordained that all true born-again believers whether through Judah, Ephraim or grafted in non-Israelites, are members of Israel's Commonwealth and citizens of the very nation itself. What is most interesting is that the *Complete Jewish Bible, a Messianic Jewish translation* by Dr David Stern, translates Ephesians 2:11 as follows:

“(11) Therefore remember your former state. You Gentiles by birth--called Uncircumcised by those who, merely because of an operation of the flesh, are called Circumcised

(12) at that time had no Messiah. You were estranged from the national life of Israel...”

These returning non-Jews were estranged, which according to *Webster's Illustrated Dictionary* means “a friend changed, kept at a distance.” Is not that exactly a vivid description of the family of Israel? **Family friends changed and now kept at a distance! Until Messiah's coming that is!**

Thus it is YHVH Almighty who makes and preserves the Israel equation. As to who is a Jew or who is an Ephraimite—who knows? That is where a personal relationship with Yahshua becomes helpful (Jeremiah 33:3)! Rest assured that in the body of Yahshua, the Commonwealth of Israel, there are a majority of native Israelite folks from both houses. This is not a DNA salvation method, or a salvation by genetics method. It is rather the declared and revealed covenant keeping power of YHVH. He kept covenant as He promised the patriarchs by filling both the globe and

the believing body of Messiah His Beloved Son, with Israelite blood. His word cannot lie. James 1:1 confirms the fact that believers are twelve-tribe descended and related. Much more Scriptural evidence is provided in Part One in the series, *The Restoration of Israel*<sup>83</sup>

*But the Scriptural record indicates that the returnees from Judah incorporated all from the northern kingdom who wished to join them and thus, as a result, comprised “all Israel.”*

As shown earlier in some detail, most Ephraimites never went to Babylon and were not part of the returning Jewish people, simply because they were never in Babylon!

*Despite this, Wootten states of the Israelites, “When scattered, they were Israelites who lived and worked in Assyria. They struck roots in Mesopotamian society. They were absorbed. They became foreigners. Gentiles [emphasis hers].”*

*The Encyclopedia Judaica* said this, not Batya Wootten! On page 27 of *Who is Israel?*, she writes: After Assyria conquered them, what happened to the Ephraimites as a people?

**The *Encyclopedia Judaica* says:**

“It is evident that as a rule, they did not possess the status of slaves or of an oppressed population. The exiles were first settled in Mesopotamia as land tenants of the king. The craftsmen among them were employed in state enterprises. Eventually, some of the exiles achieved economic and social status and even occupied high-ranking positions in the Assyrian administration. The striking of roots in Mesopotamian society by a large part of the descendants of the Israelite exiles resulted in their eventual absorption into the foreign milieu.”<sup>84</sup>

This is a quote from a very Jewish encyclopedia. To continue to blame and claim Mrs. Wootten and Koniuchowsky as the source of all two-house truths, long known to other scholars and theologians of most Judeo-Christian branches, would seem to be a reaction based on the fear of what the IMJA Position Paper may not know, or has chosen not to know. We tend to fear things we don't comprehend.

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<sup>83</sup> Koniuchowsky, “The Full Restoration of Israel Part One” *Your Arms To Israel* Vol. 9 No.4, <http://www.yourarmstoisrael.org>

<sup>84</sup> “Exile, Assyrian” *Encyclopaedia Judaica*, (Jerusalem:Keter Publishing, 1972), p 1036.



*But for her, it is not just some who became Gentiles...they all became Gentiles. Koniuchowsky adds to this that “the lost physical sheep of the house of Israel...became the Gentiles and have been living like Gentiles for 2700 years.”*

If Koniuchowsky and Wootten add their revelation to a recognized body of previously accepted Scriptural knowledge, then they are building and elaborating on truth, not inventing anything. To hyper-spiritualize every two-house text from Ezra to Revelation, so as to dismiss Ephraim as an equal heir in Israel, should not only be frightening to the seeker, but smacks of cultic phenomena.

**Nowhere does either Koniuchowsky or Wootten make the assertion that all “Ephraimites become Gentiles”. That is an outright lie!** Scriptures do teach that the world would be full of Gentiles through Ephraim, who would be the collective name and predominant tribe in the north starting with 921 BCE. While not every non-Jew is an Israelite, most are, especially those who love *Torah*, the Promised Land, the Feasts and trust in YHVH and His instructions. The IMJA Position Paper may not feel that this two-stick restoration is a basic tenet of Judaism, but traditional Judaism teaches exactly that. Mrs. Wootten and Rabbi Koniuchowsky teach nothing new, except to hasten the restoration of Israel’s two houses by recognition of Scriptural truth through Messiah Yahshua.

*While the Biblical record confirms that members of the northern kingdom were scattered, it makes no such leap as to declare that Ephraim is now corporately a Gentile people.*

As seen above, this is simply another premise that is blatantly false. Taking it a biblical step further, Ephraim is not only a corporately Gentile people but are in fact a multitude of corporate Gentile peoples or nations.<sup>85</sup>

*In fact, long before the two kingdoms separated, the various tribes had so integrally mingled together that one would be hard-pressed to make clear definition between any of the tribes at any point in history after the time of the Judges. A cursory analysis of the names listed in the genealogies in Num 26:35-51 and 1 Chron 7:20-27 shows that from the earliest period, Ephraim mingled with many other tribes, especially Asher, Benjamin, and Judah, two of which purportedly comprised the majority of the populace of the southern*

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<sup>85</sup> Stern, Gen 48:19, p. 55.

*kingdom generations later. Members of one tribe often lived in the territory of another tribe, even marrying into that tribe.*

A composition of repeated layers of historically inaccurate statements does not make a conclusion true. Neither does it impress those who are in a continual serious search for truth. The author of the IMJA Position Paper now engages in open anachronistic double talk, where she begins to rearrange times and seasons in Hebrew history. This blatant use of anachronism is designed to not only question plain Bible facts and Bible chronology, but seems to be an attack on YHVH's own revelation regarding the historic chronology of our people! Instead of accepting Scripture that teaches us that the nation of Israel was not divided until circa 921 BCE and afterwards remained two divided nations, she compounds her first error by insisting that the restoration has occurred. This is done by copying the events of 921 BCE and pasting them into a time frame of about 1400 BCE. This is a very sad, but typical case of plain truth rejected, which leaves only the alternative: Error left unchecked then begets further error.

The description of the tribes and their sub clans is found Numbers 26:35-51. Ephraim is listed as a single tribe. He had not yet become corporately identified with all of ten-tribe northern Israel. In context, the Numbers 26 reference to Ephraim holds absolutely no significance regarding the immediate topic at hand. When Ephraim eventually represents all of northern Israel, and eventually the latter-day fullness of the Gentiles, the IMJA Position Paper ignores their reality. Before Ephraim represents all of ten-tribe Israel or the *melo ha Goyim*, the author highlights their reality, trying to superimpose the 921 BCE assimilation and crossover of Ephraim into ten tribes and apply it to the period in the wilderness. Not only does the IMJA Position Paper use blatant anachronistic liberty, but it engages in a classic case of projection, or accusing others of the very practices employed by the accuser. The First Chronicles 7:20-21 reference is a nice list of genealogies, but what does this have to do with the events of 921 BCE and how does this list prove that Israel was not divided into two houses?

*Cultic sites set up in the territory of one tribe were frequented by members of other tribes. H. H. Ben-Sasson notes that in the genealogies can be observed indications “of continual inter-tribal regroupings, the rise and decline of the various sub-units within the tribal frame and their dissolution and eventual merger, as well as the migratory movements of branches to*



*new tribal territories and their frequently distant wanderings from region to region.”*

How do these regroupings and limited intermingling for social and practical reasons, negate the kingdom split some 600 years later? In order by definition to have a split in the nation, they had to be a corporate united nation in order to suffer a split. What is the point of the IMJA Position Paper? Is the IMJA Position Paper suggesting that we are to base our search for truth on “indications” of minor tribal regrouping, when we **have documentation of an entire nation being regrouped into two separate nations of Israel?** Which is the greater regrouping? The reader may choose the inspired canonical writings by our prophets, writing through the Spirit of Messiah, or some “indications of intermingling” in 1450 BCE in an otherwise uneventful listing of genealogies? The IMJA Position Paper focuses the seeker’s attention onto the tribal wanderings to distant regions in the times of the Judges, but turns a closed eye towards the documented more massive regrouping, ordained by YHVH that has torn at the heart of a once glorious people!

*Wooten counters by arguing that, based on restrictions in land transactions, “surely this restriction limited intermingling.” But the evidence is exactly to the contrary. Neither in terms of genealogy nor in terms of territory can clear lines be drawn between one tribe and another. From the time of the earliest confederacy, the tribal groupings offered a way of distinguishing family territorial inheritance, but they did not create the pure, homogeneous racial lines that Wooten and Koniuchowsky imagine. They were never intended to serve such a purpose.*

**The tribal groupings were in fact intended to preserve racial lines as seen in the Mosaic prohibition against marrying and raising family outside of one’s tribe.**<sup>86</sup> Tribal distinctions were so crucial that they are the subject of the final thought conveyed in the Book of Numbers! Tribal distinctions were also important for census taking and for military deployment, as well as Tabernacle protocol. Dividing the nation into distinct homogenous tribal groupings was not only essential and favorable, but also divinely mandated. The clear lines of territorial independence were so crucial and vital to the defense of the land, that YHVH through Joshua son of Nun, an Ephraimite, mapped out the boundaries of settlement in the Promised Land in order to prevent chaos. Of course neighbors visited and intermingled in each other’s territory, much in the same way neighbors and

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<sup>86</sup> Numbers 36:6-9.

friends get together today. Visiting, intermingling and occasional crossover for social reasons, hardly describe a nation that discarded its territorial boundaries drawn up by the Father Himself.

A wonderful proof text that Israel's seed would be an innumerable company coming out of the earth and filling it, is Moshe *Rabainu's* prophetic declaration in Deuteronomy 32:8. Here Moses declares prophetically that Israel's offspring, destined to fill the globe in their sheer promised numbers, has caused YHVH to assign the non-Israelite nations their boundaries based on **how many children of Israel that land or nation would be able to reasonably hold!** YHVH has pre-ordained the land size of Russia, France, Spain and other nations, based on the number of the exiles of the children of Israel they could safely contain! To focus in on a few families sharing Arabian tea with each other in wilderness tents, as opposed to the splendor of the Israelite masses filling the globe, is a trivial pursuit.

*The reason for the intermingling of the various tribes in the period of tribal conquest is a function of the rising and falling fortunes that are recounted during the period of the tribal confederacy. The Danites migrated north from their territories, starting out in the south and ending up at the headwaters of the Jordan river (Jdg 18); the Benjamites suffered defeat at the hands of other confederacy members; Ephraim spread into the territories of Dan and Benjamin and overlapped the territory of Judah. As a result, the genealogy lists show the names of some families and geographic locations that are at one time said to be part of Judah, and, at another time, those very same families and geographic locations are said to be a part of Benjamin, Dan, or Ephraim. The people of Israel, from the earliest period after entering the land, maintained fluid territorial boundaries between tribes that often shifted and fluctuated.*

Yet they were still a **united people** with fluid boundaries! The issue at hand is a nation divided and scattered without any boundaries or homeland, not intra-tribal migrations, five miles south or five miles west. If I as a Floridian visit California for five months or even a year, does that make me a Californian? Does that change my DNA?

There are really millions of Israelites from both houses in China, India, Australia and elsewhere. That is the issue, which the author of the IMJA Position Paper has chosen to ignore, through forced parallelism and the use of anachronistic insertions, and unilaterally declare that the events of 921 BCE are invalid and a minor event in an already fractured nation! The

IMJA Position Paper indicates that the tribal intermingling and the somewhat fluid borders of wilderness wanderings are synonymous and analogous with the removal of divine glory from the House Of David, established in the Promised Land some 500 years later!

*However the people themselves intermarried, worshipped together, settled in one another's territories, and generally interacted so closely that all the tribes were justified in calling themselves by the title, "Israel."*

All the tribes were Israel. That's the point! Not just the Jewish tribe of Judah. This communal worship and communal interaction caused great harm in the days of Jeroboam, as the people of the north took their idolatrous practices south. YHVH knew what he was doing when He **discouraged** massive tribal intermingling!

### ***Two Houses?***

*More importantly, the sense of unity fostered by this intermingling was not interrupted, not even by the division into two kingdoms. Koniuchowsky disputes this, declaring fervidly, "Get it fully settled in your minds that after 921 BCE there was and still is [sic] two separate houses of Israel!! But the distinctions are simply not so neat as he desires."*

### **Response to Two Houses?**

**"Unity fostered by division"????? Oy vey!** Is the IMJA Position Paper telling us that the division into the two houses was a healthy prescription for Israel's unity? The distinctions of the houses of Israel are simple and neat, needing no private interpretation. If there ever was a sense of unity in Israel it certainly came crashing down in 921 BCE.

*The author of 2 Chronicles often makes mention of Israelites from the northern kingdom who lived in the southern kingdom under Rehoboam after the split between the two kingdoms (2 Chron 10:17; 15:9; 31:5-8).*

There is no dispute here. There was occasional intermingling in 921 BCE, as there was in the days of the wilderness and the wanderings. The intermingling and subsequent crossover is an established fact that Mrs. Wootten and I readily teach! Mrs. Wootten writes:

"Scripture does speak of some intermingling and intermarriage between the two kingdoms (First Kings 22:4; Second Kings 8:18.), but,

while men were free to move from their tribal land to that of another, they could not take their land inheritance with them. Land could be “sold” on a “lease” basis, but not “permanently” (Lev 25:13,29-31). Surely this restriction tended to limit intermingling. But most important, if one did move to a different tribal territory, that move would not, could not, change one’s tribal lineage.”<sup>87</sup>

Both houses from 921 BCE and forward have had a sampled representation of all twelve tribes, but not the full number of all twelve tribes. Thus, if the House of Judah has a representation of all twelve tribes as does the House Of Israel, in order to unite the nation the two sticks must be brought together. By ignoring one stick and pompously displaying a representative twelve tribe sampling of just one stick, is to engage in partiality and unfairness which according to Proverbs 20:10 is an abomination to the Father. Two entities need to be reconciled regardless of the actual crossover percentage. The historical fact of crossover populations is Scriptural and must be accepted. But so must the fact that crossover was still the minority behavior prior to and even after 921 BCE. Are there blacks in white neighborhoods? Are there whites in black neighborhoods? Of course! Most certainly! Does that make a white person living in a black neighborhood black? When a black man and white woman marry and have children, their offspring represent both races. **Bloodlines are thicker than boundaries!**

*It is worthwhile to quote 2 Chron 10:17, which states, “But as for the sons of Israel who lived in the cities of Judah, Rehoboam reigned over them.” The importance of this statement is magnified when we read the previous verse, 2 Chron 10:16c, “So all Israel departed [from Rehoboam and the southern kingdom] to their tents.” In fact, not all Israel departed, but rather many from the northern kingdom remained in Judah, as verse 17 contends. This is merely another example of the rhetorical technique of hyperbole.*

Not at all! The writer Samuel, makes two valid points, neither of which contradicts the other and neither of which is a call to hyperbolic definition. Second Chronicles 10:17 states that **some** Ephraimites lived in Judah. That is accepted. The only Israelites who did not return to their tents (in Israel), were those already settled in Judah and thus returned home to their tents in Judah where Rehoboam reigned. That is hyperbolic? To put it another way, all Israel went to Israel except for those submitted to

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<sup>87</sup> Wootten, *Who Is Israel?*

Rehoboam in the cities of Judah. Does that prove that the fullness of the two houses of Israel have come to pass?

*We have seen that Koniuchowsky sometimes argues for a hyper-literalist reading of the text, disallowing the possibility of this kind of hyperbolic language which is common in Scripture.*

Rabbi Koniuchowsky's interpretation is literal, especially with passages from Scripture dealing with historical facts and data. We only disallow hyperbole when not valid, as in the author's first example. She called for an immediate application of hyperbole, to explain away the unsettling fact that **only some who already lived in Judah**, returned to Judah. The author attributes hyperbole to this and countless other verses because the literal rendering often does not fit in neatly with the paper's contrived premises and conclusions. Only when a text has absolutely no literal interpretation does one resort to secondary methods, not the other way around.

*Note also, 2 Chron 11:16, which states, And those from all the tribes of Israel [italics mine] who set their hearts on seeking the LORD God of Israel, followed them to Jerusalem to sacrifice to the LORD God of their fathers." This occurred after the rise of the northern kingdom — after the two kingdoms had separated.*

Those who rejected paganism in Ephraim crossed over for worship and sometimes to live in Judah. Today we have the same phenomena happening as the remnant of Ephraim who truly seeks YHVH, is leaving Babylonian worship practices and asking to reunite with and worship with Judah, as Israel.

Unlike the willingness of Judah then, much of Messianic Judaism today will not allow returning Ephraim to worship as Israel, unless they display their "Gentile ID's" and don't make too much noise about their designated associate membership status. Did ancient Israel have associate-Israelites? Even the stranger or *Ger* in the land worshipped with the native and was accepted under the same covenant, blessing and inheritance!

*In 2 Chron 30:1-11, the southern king Hezekiah invited Ephraim and Manasseh (tribal heads whose names were often used synonymously with Israel to designate the northern kingdom) to celebrate Passover together with his subjects in Jerusalem. Indeed, a great assembly accepted his invitation and came from the north to worship in Jerusalem (2 Chron 30:25;*

*31:5-6). This unity is underscored as well in 2 Chron 31:1. The Chronicler, in choosing to relay these accounts and not others, did so with a specific purpose. That purpose was to demonstrate the unity of the people Israel around the Jerusalem cultic sites despite the tribal split.*

The IMJA Position Paper is missing the point. The Chronicler is highlighting both the apostasy of all Israel as well as the hope of all Israel. His purpose is two-fold. Verse 5 of Second Chronicles 30 makes it clear that the division was so sharp that this was a **one-time historic event**, never repeated before or since! Verse 6 reiterates that only a small remnant was even in the land of Ephraim to attend, since most had gone to Assyria. Remnant means “remaining trace or leftover part” according to *Webster’s Dictionary*.<sup>88</sup> The messengers of verse 6 remind the remnant that there is not much left to the House of Israel and that unless they head south for repentance, a similar tragedy will befall them. According to verse 9, their brothers and children were already in captivity. These are some of the ones who became the *melo ha Goyim*! Contrary to this picture of love and unity that the IMJA Position Paper tries to portray, the messengers of unity, repentance and invitation in verse 10 are mocked and rejected in every city in the land of Ephraim. Mockers and worshippers are not rhetoric convention for the same people! Mockers who themselves are just a remaining part of the ten tribes; do not constitute worshippers or any kind of massive preservation and revival. The leftover portion mocked the call to repentance. That is not an appropriate definition of unity.

Messianic Judaism portrays Second Chronicles 30 as proof of some sort of massive national reunification and revival in Ephraim. Verse 11 states that only “**some**” of the small remnant humbled themselves, to come to Jerusalem. Righteous Anna of Asher, in Luke’s gospel, was surely descended from those few who did go down and sojourn in Judah. Does this mean that all of Asher joined all of Judah? The text does not imply that, instead expressly stating that one from Asher was in Judah, thus emphasizing the oddity, not the normalcy of Ephraim-Israel resettling in Judah.

Where is the rest of Asher? Verse 18 of Second Chronicles 30 even indicates that the few, who did appear, did so with impure hearts and defiled hands. Can anyone with an open mind and heart seeking truth at any expense and price, honestly declare that this (First Chronicles 30), is the fulfillment of the glorious reunion promised for the future, when no

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<sup>88</sup> *Webster Illustrated Dictionary*, p.548.



iniquity or mocking spirits will be found in either house of Israel? The answer is an obvious no!

As final confirmation, Second Chronicles 31:1 qualifies the “all Israel” (northerners) present at the Passover with the qualifier “**all Israel who were present!**” Not all Israel joined Judah. Scripture does not record any follow-up feasts that year, or any other year for that matter, displaying with forceful clarity that this was a one-time event, with tiny attendance from a leftover apostate populace!

*Daniel 9:11 echoes the sentiment of the Chronicler when he refuses to separate the various tribes in Israel in his prayer of repentance before God.*

This is a classical case of opinion insertion. In order to understand the all Israel of Daniel 9:11, one has to start in Daniel 9:7 where the intercession is actually commenced. He opens the prayer by specifying that he is praying for the men of Judah and Jerusalem (Jews) **and all Israel**. Two distinct groups! He even proceeds to tell us where these two groups or houses are to be found in circa 530 BCE. If the Jews are all Israel then the next part of his intercession makes no sense. He prays for “those near and those far off in **all the lands** to which you have driven them.” The all Israel who disobeyed in verse 11 is made up of the two groups one near and next to him in Babylonian captivity, the other far away from him, scattered into every nation or Gentile enclave. If you leave an Israelite with a strong penchant for paganism in any pagan community for any length of time, they will adopt the ways of the pagans, which is why those far off legally became Gentiles according to “Yebamot 17B,” *Babylonian Talmud* .

*We have seen that the Chronicler, Jeremiah, and Daniel all portray all Israel as united, during the time of the divided monarchy and after, and despite the fact that the two kingdoms were taken captive in two different periods.*

This is a very interesting conclusion, especially in light of the fact that the Holy Spirit records the very words He gave Daniel to pray. That witness of how the Spirit prayed through Daniel is a very convincing seal of the veracity of two-house truth. Notice that when the Spirit of YHVH does the intercession through us, there will always be a concern for all Israel, those near and visible and those far off, wandering and invisible.

*This effort of theirs points to the great care that these writers took to portray the exiles from Jerusalem and Judah as nevertheless representative of all the people of Israel. It was not necessary for them that every last Israelite join the southern kingdom in order for Israel to survive as a people.*

That is what the author of The IMJA Position Paper believes. **The Bible** on the other hand, declares a different scenario for the full restoration of Ezekiel 39:28-29. Verse 28 states: “And they shall know that I am YHVH their Elohim, who sent them into exile among the Gentiles, and then gathered them back to their own land, and left none of them behind.” YHVH tells us that **no Israelites** will be left among the nations when He is finished with His plan for two-house unity. The IMJA Position Paper states that it was not necessary for them (for every last Israelite), “to join the southern kingdom in order for Israel to survive as a people.” Whose report will you believe—Scripture or the IMJA Position Paper?

*These writers found consequential, and thus worthy of expansion, the information that those who went into the southern kingdom’s exile to Babylon in 586 B.C.E. contained a representation of all twelve tribes (cf. Ezra 6:17; 8:35). And for them, this representation was adequate to demonstrate that the whole people had survived as a corporate entity.*

A representation is not a whole corporate unit. The true teachings of almost all legitimate forms of Judaism regarding the representation of the people with Ezra in circa 520 BCE, is that it was not the prophesied full return of the people of Israel. Commenting on Ezra 6:18-20 where sacrifices were offered on behalf of all twelve tribes by Ezra, the *Artscroll Tanach Series* states: “*Metzudos* (a scholar) observes that twelve sacrifices were brought to correspond with the twelve tribes of Israel, although only two of the tribes—Judah and Benjamin—now returned to the Holy Land.”<sup>89</sup> **The Ezra 8:35 reference has Ezra offering twelve bulls, since all twelve tribes were guilty of idolatry. That does not mean that all twelve were there!**<sup>90</sup>

Neither Daniel, Samuel, Jeremiah, Ezekiel, Ezra nor any other prophet or scribe for that matter, claimed that a representation of all twelve tribes was indicative of the full two-nation reunion, coming in the millennial glory yet to be revealed. They viewed that temporal sampling as a poor and sad substitute, for the promise of the Greater David and His prophesied uncontested reign over all Israel.

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<sup>89</sup> Sefer Ezra” *ArtScroll Tanach Series* (Menorah Publications, 1984) p. 144.

<sup>90</sup> *Ibid.* P.181.



## *The Jerusalem Temple*

*To those priests who returned with Ezra, the Temple cult mattered most, and integrally tied to Temple practice was the notion that all Israel received the benefits and participated in the activity of the cult —*

### **Response to The Jerusalem Temple**

Here we address a new subsection, with an initial premise that has absolutely no Scriptural basis whatsoever. While the temple cult was the center and focus of Israelite worship, nowhere do the priests declare that all Israel participated in the activity! That was a practical and logical impossibility as shown earlier by a previous response. According to Daniel (9:7-11), the House of Israel was far away in foreign lands and the few who remained in the land were too busy mocking to worship. Where does Scripture say that the majority of Ephraimites participated in the temple activities after the Jewish people returned from Babylon? This is an insertion of opinion, or reading a premise or presupposition into an existing text, when the text itself makes no such allusion. A popular TV ad says “you got to be in it to win it.” The same principle applies here. The beneficiaries are the attendees alone, not those Israelites whoring in the nations and profaning the Father’s Name.

*this despite the fact that we have plentiful historic evidence that among the southern kingdom exiles, as well as the northern, many in actuality did not return to Jerusalem upon the decree of Cyrus.*

What happened to those Jews who did not return? Were they assimilated, becoming, dare we say “**Gentiles**”? If that is true for non-returning Judah, it is doubly true for outcast Israel (Ephraim literally means double portion), which is an interesting play on words. A latter-day, double portion of Gentiles!

*Nevertheless, those charged with executing the duties surrounding the Temple cult knew that those duties could not properly be carried out unless they conceived of Israel as a corporate entity.*

Conception and reality are often mutually exclusive. For example, Messianic Judaism conceives of a reunion that did not realistically occur. This does not stop them from pursuing their goals or perceived duties even though they are in obvious error.

*The priests were offering sacrifice for their own people, not for some future imagined people in an age far off in the future. They perceived their own number as comprising “Israel” and thus were able to offer sacrifices on behalf of Israel. Offerings made for the community were made “on behalf of the children of Israel” (cf. Num 8:19; Neh 1:6).*

Numbers 8:19 speaks of a time of national unity in the wilderness and has nothing to do with post-exilic sacrifices. Nehemiah 1:6 is a prayer similar to that of Daniel’s in Babylon. It is mere intercession on behalf of all Israel. Where in Nehemiah 1: 6 does the text even remotely hint that Ephraim-Israel had returned to participate in the rebuilt temple worship?

*It is this collective that survived the great destructions of 722 and 586 B.C.E. And this collective called itself Israel.*

As Scripture and history show this “collective” did not remain intact and thus we are left with the promises of the reunion in the eschatological writings of the prophets all placed in clear latter-day settings!

*The Bible never refers to the God of the Israelites, only to the God of Israel — the collective people. The reason for this is that Israel has always been an indivisible collective.*

Incorrect. The reason He is known as the El of Israel is because He is eternally covenanted to the original Israel, i.e. the man Jacob, regardless of how many tribes are in or out of the land!<sup>91</sup>

*Thus the people as constituted in any one point in time in the tradition is Israel, the whole people Israel, irrespective of the number of tribes actually represented (if such a thing could ever be established, which, of course, it cannot).*

The above circular logic makes no sense at all. The author’s thought seems to be this: It does not matter if Israelites don’t even exist and have been totally annihilated; the **traditional** principal is the same. Israel is still a constituted single united people and collective nation even though we can’t find them. Wasn’t it our Savior who said “...by your traditions

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<sup>91</sup> Isaiah 46:1-4.

(collective or otherwise), you have made the Word of YHVH of none effect...?”<sup>92</sup>

### ***Not “Not-Judah”***

*We know that many of the exiles from the southern kingdom elected to stay in Babylon where they developed a thriving and flourishing community that would continue for centuries. Their continuing presence in exile, however, did not render them “not-Judah” or “not-Israel.” Rather, it was a witness to the continued state of exile that has been a part of the experience of the people of Israel even to our present day.*

### **Response to Not “Not Judah”**

Well put. Since we know the Father hates unjust weights and measures<sup>93</sup> and considers them an abomination, let us take the IMJA Position Paper’s own principle, and apply it to both brothers equally, both Jewish-Israel and non-Jewish-Israel. Since the author of the IMJA Position Paper applied it to Judah, we now apply the author’s own words to Ephraim:

We know that many of the exiles from the northern kingdom elected to stay in the nations where they developed a thriving and flourishing community that would continue for centuries. Their continuing presence in exile however did not render them “not-Ephraim” or “not-Israel”. Rather it was a witness to the continued state of exile that has been part of the experience of the people of Israel even to our present day. **Now we have a balance that is pleasing to the Father. That is, the astute description of a nation, though temporarily divided into two kingdoms, not losing their divine calling even among the nations.**

*Only a part of Israel and only a part of Judah went into exile. But the specter of alienation and exile has nevertheless encompassed a significant part of the Biblical story as we know it today. In fact, it is this very response to exile that characterizes how Israel is to live and how Israel views itself today.*

Large parts of Israel and large parts of Judah were exiled. Through these separate Diasporas the world is full of Israelite blood. The response

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<sup>92</sup> Mark 7:6-9 and Matthew 15:39.

<sup>93</sup> Proverbs 20:10.

to the exile ending for both houses through YHVH's equality in our generation is the very thing that is troubling to Messianic Jewish leadership. Their response to the commencement of the ending of Jewish physical exile in 1948 (State of Israel) and spiritual exile in 1967 (when Jewish salvations began taking place in huge numbers), when it pertained mostly to Jewish-Israel, was enthusiastic. Now that the House of Joseph is experiencing this same-promised physical and spiritual phenomenon,<sup>94</sup> Messianic Jewish leadership is troubled, trying to short-circuit this move of the Ruach HaKodesh (Set-Apart Spirit of YHVH) with IMJA Position Paper distribution. This too shall pass, because the day is now at hand when we will learn to accept each other as Israelites and the two nations will unite around the banner unfurled 2000 years ago.<sup>95</sup>

*When Judah returned from Babylon, Ezra made a command concerning the one who did not join with the returnees, that "all his possessions should be forfeited and he himself excluded from the assembly of the exiles" (Ezra 10:7-8).*

This has no bearing on the topic. Ezra rightfully called for repentance among returning Judah and if after three days no repentance was forthcoming, they would be excommunicated. This has no bearing on the issue of Ephraim supposedly returning with Judah after Babylon.

*And yet Isaiah and Jeremiah represent a different perspective. They looked forward to the day that the exiles would return in the arms of the God of Israel (Isa 40:11; Jer 46:27). But all three — the authors of Ezra, Isaiah, and Jeremiah, took very seriously the conscious choice to remain a part of the people, demonstrating that membership in Israel has never comprised merely a racial category but has always been primarily a matter of choice — albeit not arbitrary choice.*

That is the whole point. Race has not been the only factor in who is Israel, but only half of the criteria. The other half has been "a matter of choice." Then why does Messianic Judaism refuse repatriated Israelite status to non-Jewish believers, who "choose" to live as Israel, by classifying them as Gentiles, and by withholding full membership from them? We see again their argument being laced with deep inconsistencies.

Isaiah 40:11, referring to a flock being fed, is a description of the subject found in verse 9 (namely, the cities of **Judah**). Thus, this text

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<sup>94</sup> Isaiah 11:11; The Remnant of Assyria is Ephraim.

<sup>95</sup> Isaiah 11:12-13.

cannot be used to prove that Ephraim-Israel also was led back in Isaiah's day. Jeremiah 46:27-28 speaks of all Jacob returning in a future tense, not at the time of or just after Nebuchadnezzar. Future restored Israel is contrasted to the Egypt of that day that was destined to be destroyed by Nebuchadnezzar. The Jews in that day will survive and will return from all nations. Ephraim-Israel is never once mentioned in this text, not because they already rejoined Israel but because they are not the specified subject.

*Thus the phrase "the Jewish people" has become the title for all of Israel. The term Jew (Heb. yehud), which is derived from the tribe, Judah, encompassed all those who were taken into captivity by the time of the Babylonian exile, both former Israelites and Judahites,*

As previously shown, many Israelites went voluntarily into Israelite colonies established by King Solomon in 1000 BCE. Other Ephraimites went to areas due north and northeast as Assyria resettled pockets of Israelites **outside of Assyria proper**, in order to avoid any restrengthening of their dispersed and vanquished nation. **Ephraim was never in Babylon in any significant numbers!** The IMJA Position Paper reverts to parallelisms in order to re-prove the fallacious "Jews are all Israel" argument.

*"the remnant of Israel" (Jer 31:7. Cf. Jer 50:33; Neh 12:47; Dan 9:11; Lam 2:5).*

The subject in Jeremiah 31:7 is the same Ephraimites (not Jews) as those referred to in verse 6 of the same chapter. They are those who lived in Mt. Ephraim in the north, after their return. Jeremiah 50:33 refers to a remnant of both Israelite nations, as does the Daniel passage in 9:11 as shown previously, merely an elaborating on verse 7 of Daniel 9. With regards to the Nehemiah 12:47 reference, it is a reference to the "all of Israel", extant with Zerubbabel in Judah (one house). Finally, Lamentations 2:5 only refers to Judah and makes no reference to any reunion. The remnant of Israel, as can be seen in the above verses, sometimes refers to Judah only and other times to both houses. The seeker must read each text prayerfully to determine the usage and application. One thing is certain. The term "remnant of Israel" is not synonymous with a remnant of both kingdoms, unless the context determines such.

*This designation was strong enough that by the time of the writing of Esther, the term Jew, derived from Judah, could refer to someone from the tribe of Benjamin (Esth 2:5).*

That is our precise point. “Jew” can mean Judah, Benjamin or Levi, just like “Ephraim” came to mean anyone from the ten tribes. Thus a Danite or Asherite was an Ephraimite as well.

*The deuterocanonical book of Tobit relates a story about Tobit, a Naphtalite exiled to Assyria along with the northern tribes. In Tobit 11:17, in a clear reference to the Israelite exiles in the Assyrian capital of Nineveh, it states, “So on that day there was rejoicing among all the Jews who were in Nineveh.” What this tells us is that by the Hellenistic period, the term “Jew” was understood as applying to former members of either the northern or the southern kingdom*

It should be noted that the Book of Tobit is not Scripture, has never been referenced by any of Israel’s leaders and prophets as Scripture and is a token of the IMJA Position Paper’s willingness to use resources that contradict the revealed eternal Word of YHVH. It is perfectly within the boundaries of good ethics to use an extra biblical source **to confirm** a Scriptural truth, but never to create a reality outside of the revealed Word of YHVH. Thus, an Edersheim, Rashi or an Abarbanel can be quoted to confirm a truth, but never to establish one. To use those resources in order to create one’s own illusionary truth is certainly neither permissible nor upright.

In respect to the above argument, it is necessary to be aware that Tobit considers himself Jewish based on his own works of righteous behavior. In the book, he outlines his trips to Jerusalem in order to worship in Spirit and truth. Chapter one contains much detail about a man (Tobit), who stayed faithful to the Temple cult and identified himself with Judah as he frequented the Temple and kept the *Torah*, of the still somewhat faithful southern Jewish remnant, circa 760 BCE. Thus, as author of the book bearing his name, Tobit wrote not through divine inspiration, but from perception, as he perceived himself as a Jew in exile due to his dedication to *Torah*, the Temple and its associated practices. He had identified with faithful Jewish-Israel. In Tobit 11:17, when he references the other **righteous** exiles, by human perception he classifies them as Jews, seeing them as he sees himself. In his understanding, all faithful to *Torah* are Jews, even though they are clearly biological northerners. By the Hellenistic period the error that all Israelites are really Jews had begun to set in and remains with us until this very day.

Today when “lost tribes” of Ephraim like the *B’nai Manasseh* (children of Manasseh), or the Ethiopian Falashas from the tribe of Dan, come to Israel, they are converted and *mikvahed* (immersed in water) into rabbinic Judaism. Even in this non-sectarian manner, we witness YHVH’s hand, as He has Ephraim rejoining with Judah, not Judah rejoining with Ephraim. Since that happens in the State of Israel, why are we shocked and threatened when it occurs in our set-apart Messianic congregations?

For any serious seeker to use the IMJA Position Paper’s Tobit argument, that rests solely and without any Scriptural validation on the perceived classifications of Ephraimites into righteous Jews and unrighteous exiles, is perilous. Any serious theologian cannot accept such shoddy self-serving proof texts taken from a book that is clearly non-canonical! This reference does not prove that YHVH called Israelites in Assyria Jews, (as Tobit did) though it does seem that Messianic Judaism has found an unbiblical phrase that matches its own erroneous assertions.

*The book of Tobit reports that the Israelite exiles concentrated in Media, where they were able to maintain group cohesion and thus remained connected corporately to the larger Jewish world. The term had moved beyond a designation of tribal kinship to a designation for a broader social group of adherents to a certain socio-religious entity who desired to be numbered within its boundaries (including Gentiles, by the way. Cf. Esth 8:17; 9:27).*

This book of Tobit that The IMJA Position Paper desires others to rally around, also fallaciously speaks of unscriptural spirit beings like the supposed archangel Raphael. Had YHVH wanted Raphael mentioned in the Bible, He would have done so, and had He wanted us to call Ephraim-Israelites “Jews”, He clearly would have done so Himself and then taught us, His children, how to do likewise.

In reference to Israelites in Media, that is no surprise since the Chronicler tells us that Israelites were there. Ezra, the probable author of Chronicles, tells us that those in Media were ten-tribe Israelite exiles.<sup>96</sup> Second Kings 17:6 and Second Kings 18:11, makes it plain. Israelites settled in the land of the Medes. Tobit, the non-prophet of the IMJA Position Paper, tells us that Ezra is incorrect. Tobit states that there were only Jews in Media. As before, whose report will you believe? Ezra’s or Tobit’s? As to a cohesion and connection between **Israelites** in Nineveh

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<sup>96</sup> [First Chronicles 5:26 and Second Kings 17:6.](#)



and **Israelites** in Media, I would hope so for the sake of any who desired to maintain social-historical as well as religious ties.

This is not to say that some Jews did not wind up in Nineveh, since both houses probably contained a sampling of all twelve tribes (**not the full number**). But certainly, one is forbidden to **create** a doctrine whose primary source is extra-biblical and non-substantiated with the required two or three witnesses being available for *Torah* confirmation. Tobit was a nice Israelite convert to Jewish temple practice. For that he should be commended. While the corporate tribe of Naphtali broke away from the House of David,<sup>97</sup> he, as a faithful individual did not.

The two references to the Book of Esther by the IMJA Position Paper, border on the deceitful. It is common knowledge that the Jews in Babylon, who chose not to return with Ezra and Nehemiah, were later swallowed up in the captivity of Babylon, by the combined might of Medo-Persia. These captured exiles from Babylon in circa 420 BCE are the Jews of the Book of Esther. They were called Jews by then because all the Jews descended primarily from the three southern tribes, as were both Mordechai and Esther. How do these references prove that Ephraimites became one with the Jews in the Book of Esther?

*By the time of the Hellenistic period, the term Jew identified those of all the former tribes who dwelt in the diaspora and who affirmed a particular religious system. Nevertheless, the rabbis were and are ever mindful that the term yehudi is not completely adequate to describe their people, preferring always to use the terms am Israel, b'nei Israel, beit Israel, kneset Israel, or just plain Israel for these selfsame Jewish people.*

Not true. The *apocryphal* book of First Maccabees (albeit an extra-biblical work) confirms the Scripture references that explain that, Israelites, at the time of the Hellenistic period (350-165 BCE) were actually not always called Jews but in some cases assumed other names such as Parthians, Cimmerians and even Spartans. The startling reference is found in First Maccabees 12:19-22: "(19) The following is a copy of the letter sent to Onias: (20) 'Areios, king of the Spartans, to Onias the high Priest, greetings. (21) 'It has been discovered in records regarding the Spartans and Jews that they are brothers and of the same race of Abraham. (22) Now that this has come to our knowledge we shall be obliged if you will send us news of your welfare...' "<sup>98</sup>

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<sup>97</sup> Tobit 1:4-5, *New Jerusalem Bible*, (New York: Doubleday, 1999) p. 476.

<sup>98</sup> *Ibid.*, First Macabbees 12:19-21, p. 541.



If this *apocrypha* text stood alone without corroboration it ought to be rejected. However, if this fits in neatly and **confirms** countless texts in both covenants, it can be accepted with great amazement and wonder!

### *Israel in the Apostolic Age*

*The Apostolic Writings (New Testameint) reflect this Hellenistic usage. The author of Acts describes Peter referring to his Jewish audience members as “all the house of Israel” (Acts 2:36; cf. 4:10).*

### **Response to Israel In The Apostolic Age**

In many cases the apostolic writings are more detailed than the Tanach references about the two never restored kingdoms of Israel. In Acts 2:36 the term “**all** the house of Israel” is a direct reference of inclusion not limited to Jewish-Israel. Acts 4:10 also uses the word **all**, another reference to both Israelite nations. This is even understood more clearly when one identifies who the **all** is in **Acts 2:14**. The text lists **Judah and those from far lands** (verses 5-11), meaning Ephraimites like Tobit, previously mentioned, and strangers or Elohim-Fearers who joined Judah. The specific mention of Parthian, Galileans, Cretians and Eylamites<sup>99</sup> are clear references to **individuals** from Ephraim celebrating Shavuot. Thus Peter’s “all Israel” does include Israelites from all nations dwelling in Jerusalem at this ascension feast. Thus Jews even as late as the apostolic writings, were not confused with the House of Israel.

The Gospel of Luke, an authentic apostolic document, provides amazing insight into the fact that Israel’s restoration was still awaiting fulfillment at the time of the apostolic writings. In Luke 1:16 John the Baptist’s ministry was declared to be one of “bringing the children of Israel (twelve tribes) back” in preparation for the coming of the Messiah. **Why bring them back if they already came back in 521 BCE?** Luke 1:33 declares that when Yahshua is manifest in the flesh, it will be to rule the House of Jacob (all Israel), a clear reference to the entire nation. In Luke 1:79 Zechariah promises that Messiah Yahshua will rescue those “who live in the shadow of death”, a clear reference to Isaiah 9:1-3, where Messiah Himself is prophesied to regather Zebulon, Naphtali and other former Israelites, in the “dark” Galilee area. His Light will shine brightest in the former Israelite areas of the north, now occupied by *Goyim* who are the

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<sup>99</sup> “Eylamites descended from Ullan, son of Maachah, son of Manasseh, son of Joseph...” *Kol Shofar Monthly Newsletter*, Vol.2 No.6 p.2.

descendants of those tribes. This is the main reason that Yahshua made His home in Capernaum, on the border of Zebulon and Naphtali.

According to the Luke 2:10 translation found in the *New Jerusalem Bible*,<sup>100</sup> the words of the angel at Shepherds Field in Bethlehem are recorded as: “Do not be afraid. Look, I bring you news of great joy, a **joy to be shared by the whole people**”, as opposed to other translations that speak of joy shared by “all men” or “all people”. The proper translation is that the joy of Messiah is for “**all the nation**”, (Israel) or “**the whole people**”. This literal translation identifies Messiah’s mission to the whole nation of Israel (both houses), not to “all people” everywhere. What joy would pagans have at the birth of a Jewish Messiah in Israel anyway?

Luke 2:25 is definitive proof that Israel’s two houses never were reunited in 521 BCE despite Messianic Judaism’s vehement protests. It is also a proof text, showing that apostolic authors were well aware and concerned about bridging the gulf between Jewish and non-Jewish-Israel. The Set-Apart Spirit told Simeon, the old righteous man, that he would not die until he saw Messiah personally. The reason that old Simeon was allowed the privilege to see Messiah (as a young child) was because of the hope that Simeon had maintained throughout his long life. Luke 2:25 tells us that the lifelong hope Simeon had was in the restoration or consolation<sup>101</sup> of Israel, or the healing and reunification of all the people of Israel. If Simeon hoped, prayed and anticipated the restoration of all Israel (both scattered houses), in circa 4 BCE, then it is obvious that Israel’s restoration did not come 520 years earlier!

In almost all the apostolic writings when the author refers to Israel’s return, hope, consolation, restoration or tabernacle, it is the most inclusive of terms, meant to bring back all twelve tribes, not just Jewish-Israel. Through Scriptures like these we can see an acute awareness among the apostles of the divine responsibility they carried to all of Israel, those near and those far! Even the Jewish apostles never saw themselves or their people in Judea, as somehow compromising all Israel.

*The author continues by referring to the Jewish leaders as the “Council of the children of Israel” (Acts 5:21; cf. also 10:36; 21:28). Acts 13:24 refers to John’s proclamation of his baptism of repentance “to all the people of Israel.”*

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<sup>100</sup> Luke 2:10 New Jerusalem Bible (New York; Doubleday, 1999) p.1170.

<sup>101</sup> Strong’s, Greek #3874 meaning the comfort or peace of Israel.

We are to be most grateful to the Renewed Covenant writers. They took painstaking care to make sure that the phrases they used were inclusive phrases, so that peace could be preached to Israel both near and far (Ephesians 2:13 and 17). In other words, all Israel, the children of Israel, all the people of Israel, are all parallel terms of inclusion to those near (Judah) and far (Israel)! Yahshua came to bring back those who were far, by His blood and by His gospel, **The gospel of the kingdom!** It was the mission of YHVH through His Son, to gather, not alienate, the lost sheep of the House of Israel. When YHVH gave His Word to the writers of the Renewed Covenant, He did not allow the terms of exclusion, “House of Judah” or “Jews,” to be used. What is most interesting is that while Yahshua reminds us that His mission was only to the lost sheep of the House of Israel (**all twelve scattered tribes near and far**), the term “House of Judah”, as the IMJA Position Paper points out, is never used. The message is clear. It is time for reconciliation and healing between Jewish and non-Jewish-Israel, so that even the verbiage in the Renewed Covenant must meet the criteria laid down by the Father in Jeremiah 31:31-34. Only terms conducive to unity and reconciliation were to be implemented by those who claimed Renewed Covenant inspiration!

*His audience was comprised of Jews, not Gentiles. The apostolic record is reinforced by the later rabbinic evidence that the Jewish people in the rabbinic period also saw themselves as comprising “all Israel.”*

John’s words say what they mean and mean what they say. He is calling all Israel both near and far to repentance. The latter proclamation and assumption that Jews in the rabbinic period (presumably inter-Testamental?) viewed Israel as exclusively made up of Jews, is a blatant distortion of the facts. In “What The Rabbis Really Say About Joseph’s Seed”, it is well documented that the rabbis taught the Jewish people that their exiled brothers had not come home and until they did, Israel could not be at peace.<sup>102</sup> Have the writers of the IMJA Position Paper ever totally researched the authentic historic Jewish position?

The *Siddur*, or daily Jewish prayer book,<sup>103</sup> calls Jews to pray daily for the exiled **of Israel**. The requests for redemption of all the exiles and the coming of Messiah are continually tied together as a motif. In the *Amidah* known as the *Shmoneh Esraj*, or 18 benedictions, the 10<sup>th</sup> benediction known as the *qibbutz galuyot* (collection of the exiles) is recited in

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<sup>102</sup> Koniuchowsky, “Part 4, What The Rabbi Really Say About Joseph’s Seed!” *Your Arms To Israel* Vol.10 No.3 <http://www.yourarmstoisrael.org>.

<sup>103</sup> *Siddur Rnat Yisrael*, (Jerusalem, Israel, 1973), p.164.

Messianic hope, three times a day by orthodox Jews.<sup>104</sup> Another startling part of the same prayer is recited thrice daily as follows: “Blow the great shofar for our freedom and lift up a banner to gather our exiles and gather us from the four corners of the earth. Blessed art thou YHVH who gathers the banished of thy people Israel.”<sup>105</sup> *The Messiah Texts*<sup>106</sup> are pasted extracted excerpts from the traditional *Siddur* (prayer book). They point out that the *kibbutz galuyot* or collection of exiles, deals with a direct yet **future and unfulfilled petition for Ephraim’s return**.<sup>107</sup> Why would Jews pray for Ephraim-Israel’s return, if all Ephraimites became Jews, and had allegedly returned already? The sponsors of the IMJA Position Paper take great joy in pointing out suffering servant references from the Messiah texts in the *Siddur*, but choose to ignore such obvious references to major **daily** petitions for non-Jewish-Israel’s soon return!

*In Acts 26:7, Paul refers to the hope of “our twelve tribes.”*

Another proof text that shows Paul did not address his remarks to Judah alone, and that he attributed the hope of the twelve tribes to a promise of resurrection in unity and not division, is the phrase, “...the promise made by Elohim to our fathers, to which our twelve tribes...”<sup>108</sup> Was the promise of afterlife and resurrection through Yahshua, made to the twelve tribes or to the three? Since it was made to the patriarchs, it must apply to all twelve, not to the Renewed Covenant Jews, alone.

*We notice also that Luke 2:36 mentions Anna as being from the tribe of Asher.*

Anna, much like Tobit, was an Ephraimite by birth. Those individuals were joined to Judah individually, but it certainly is not proof that some grand scale national reunion took place. It is the exception rather than the rule.

*Paul states that he himself is of the tribe of Benjamin (Rom 11:1; Phil 3:5).*

This is obvious because the southern kingdom of Judah primarily consisted of Judah, Benjamin and Levi.

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<sup>104</sup> Chumney, “Forward” *Restoring The Two Houses Of Israel*, p.7-8.

<sup>105</sup> Ibid.

<sup>106</sup> Ibid. p.181.

<sup>107</sup> Raphael Patai, *The Messiah Texts*, (Detroit Michigan: Wayne State University Press, 1988) p.181.

<sup>108</sup> Acts 26:6-7.

*Thus some members of non-Judahite tribes still maintained a memory of their original tribal affiliations.*

Judah came to mean three tribes, not one, after the division in 721 BCE.

*Yeshua claims that his followers are to sit on twelve thrones judging the twelve tribes of Israel (Matt 19:28; Luke 22:30).*

The reason He chose twelve disciples is because both houses still existed in His day (Isaiah 8:14), as they will till the end of the age and, as such, He did not refer to them as Jewish tribes. It becomes more and more apparent that the willful and intentional avoidance of the term “Jewish thrones” or “hope of the Jews” reveals the Father’s heart. These terms do not appear in the Renewed Covenant, not because some clandestine reunion took place somewhere in the wilderness in 1450 BCE, nor through a writer’s pen, but because the time of Yahshua and the covenant He brought was a designated time for healing rifts in Zion, not deepening them. Thus any term that encompassed all Israel, including Judah, without mentioning either house by name and risking alienating either Ephraim or Judah, are the ones YHVH chose. Oh, the glory and ways of YHVH which are way past finding out!

*Their function here is that of representatives of the full twelve tribes.*

That is why He chose twelve Israelites to represent twelve Israelite tribes. The disciples were not known or referred to as Jews, despite the wishful thinking of Messianic Judaism. Yahshua was King of the Jews most certainly, but argument can be made as to just how many of the twelve apostles were actually Jews and how many were Ephraimites.

A case in point is Nathaniel, of whom it is said, “See, truly a Yisra’elite, in whom there is no deceit!”<sup>109</sup> What about Simon the **Canaanite**?<sup>110</sup> Was he also Jewish? No, he was more than likely a Yireh-Elohim or fearer of YHVH, or dare say we, an Israelite who was not Jewish? Does that mean that Nathaniel wasn’t Jewish? Or was he Jewish but called an Israelite, a term of healing and inclusion at a time when the Messiah had come to preach repentance and favor in Zion, as a prelude to the kingdom being restored to Israel.

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<sup>109</sup> John 1:47.

<sup>110</sup> Mark 3:18.

*James (Ya'akov), the apostle sent to the circumcision, according to Paul (Gal 2:9), that is, to the Jewish people, not to the Gentiles, addresses his epistle "to the twelve tribes who are dispersed abroad" (Jas 1:1).*

The Greek word used in Galatians 2:7 for Paul's ministry to the uncircumcised is the word **akrobustia** (Strong's Greek #203), which literally means tossed away foreskins. He was stating that even as James and Peter were called to the circumcised (**peritome**, Strong's Greek # 4061). The same word **peritome** is used in describing the mission of James, Peter and John. This **peritome** means those living and abiding in circumcised identity or in other words, the "House of Judah!" The Greek word Paul used to describe his ministry to the uncircumcised in Galatians 2:7, describes just what Paul was doing in the nations or among the *Goyim*. Was he primarily looking for heathens as is commonly taught? Or was he first looking for lost sheep of the House of Israel (Ephraim), as per Yahshua's instructions? The Greek word Paul used in describing his own mission to the nations is the word **akrobustia**, which does not mean **Gentiles per se, but a group within the Gentiles!** The term **akrobustia**, as opposed to **peritome**, means those who were circumcised but through disobedience and outright rebellion, had their foreskins tossed away, thus becoming like one who is born and raised as an uncircumcised (**aperitome**) Gentile. The opposite of a ministry to the **peritome** (which James and Peter had), would have been one to the **aperitome** or never circumcised. Yet Paul did not claim a ministry to the **aperitome** or never circumcised. His ministry, according to his own description, was to the **akrobustia**, or those who had undergone circumcision but tossed it all away!

The only people who fit in this text are those of the House Of Israel that acted profanely wherever they went among the Gentiles. When living among the Gentiles they refused to fight for their **peritome** lifestyle of faith and trust, as Judah did in Diaspora. The House of Israel merely gave in, succumbing to paganism. This changed their original **peritome** status into **akrobustia**, or the circumcised ones who took their circumcision and played the harlot<sup>111</sup> by considering *Torah* life a burden<sup>112</sup> and something to be tossed away. Had Paul been primarily sent to the pagans first and foremost, he would have used the word **aperitome**, the exact opposite of **peritome**, by adding the "a" alpha prefix that negates **peritome!** Instead, he openly declared that he understood his mission<sup>113</sup> by identifying the

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<sup>111</sup> Hosea 1:2 & 4.

<sup>112</sup> Hosea 8:12.

<sup>113</sup> Acts 9:15.



**akrobustia** as his primary focus, thus placing his call to the nations (Gentiles) in search of the ten tribes of Israel, and in line with that of the Master Himself! Remember Paul could have come out and talked about the houses of Israel and Judah, but instead went with the healing flow of the Israelite moniker, for both the **peritome** and the **akrobustia** to which he was sent!

The often difficult to understand contrasts of Paul in Romans 2: 24-29 about the uncircumcised (**akrobustia**) practicing *Torah*, and thus becoming circumcised, can be easily, and at long last understood, when we realize that it is the **akrobustia** (Ephraim-Israelites), who Paul is appealing to. It is Ephraim-Israel who Paul is calling back to their original, **peritome**, blessed status. Paul is not telling never-circumcised (**aperitome**) pagans to become Israelites by simply doing *Torah* commands! Rather, he is calling Ephraim home to their original standing, as faithful *Torah* keeping Israel. Romans 2:24 brings all doubt to an end, as Paul quotes Ezekiel 36: 22-23, a clear reference to the ten tribes (House of Israel), who were responsible for causing YHVH's name to be disgraced among the all the nations (*Goyim*) where they went.

Further confirmation that believers in Messiah are in fact the **akrobustia** and **peritome** (Galatians 2:7) reunited at long last, the far and the near being bonded through Messiah's atoning blood! In James 1:1 we see the epistle being addressed to believers where these same believers in Messiah are called the scattered twelve tribes. The implications of these Scriptures are exciting. The seeker is not forced to fish out some hidden meaning through hyper-spiritualization and man-made metaphors, forced into plain texts such as these. The simpler the truth the deeper and more fascinating it can become. Let the seeker take note.

*Yet Koniuchowsky, making a circular argument, states of Jas 1:1, "If the ten tribes remained lost and nowhere to be found why would James write to them and call them brethren of faith in verse 2 of James chapter One?"*

Pretty consistent, eh?

*Why indeed? Because Ya'akov considered the Jewish people of his day to represent all twelve tribes. But Koniuchowsky's conclusion requires the premise that the ten tribes are lost. Ya'akov himself, by addressing the twelve tribes, indicates precisely the opposite.*



James never considered Ephraim a mystery. He knew Ephraimites were in total global dispersion, (Judah was only in partial global dispersion at that time) and his epistle is a general epistle, not written to any particular assembly. His epistle was not written exclusively to Ephraim, but to the whole global community of Messianic faith. The epistle would find its way into the hands and hearts of all who would read it. James does not know exactly where to spot Ephraimites, but is sure that they will also read the letter since they are “part of the all” he addresses! **That is why he writes nether to Jews or Gentiles alone!**

Further, one cannot read James’s mind by insinuating that he should have used Jews instead of twelve tribes. This confusion in the IMJA Position Paper’s logic dates back to the statement that “all the writers of the apostolic period reflect Hellenistic usage of the term Israel.” Utter nonsense. The term twelve tribes of Israel is eternal and consistent and needs no interpretation whatsoever at any time anywhere, as seen even in Revelation 21:12 where the twelve tribes represent twelve gates in the New Jerusalem that comes down out of heaven at the dawn of eternity itself. It is a term that predates Hellenism and has remained intact.

*In fact, the Apostolic Writings make no mention whatsoever of a gathering of lost Ephraimites. Instead, they portray the gathering of Gentiles as a novum, an unexpected move in the history of redemption. Never are the Gentiles referred to as Ephraim.*

The apostolic writings certainly do mention the gathering of lost Ephraimites. Remember Ephraim and Judah are terms that New Covenant inspiration avoids, since the coming of the **good news of the kingdom** is about to heal all division. Thus the larger inclusive term, Israel, or all Israel is used repeatedly in the Renewed Covenant in order to rebuild the Tabernacle of David which has fallen. This is not, as the IMJA Position Paper implies, a proof that Ephraimites aren’t being gathered at all. It is proof that all nations and their component parts are being regathered. Since Ephraim went into the nations and abode in the nations, by definition, when the nations or *Goyim* return, so will those in the nations including Ephraim. Had the Renewed Covenant spoken only of returning Ephraim from the nations, that would have excluded the other non-Israelite elements within those nations and the global nature of salvation would be adversely affected. That would be heretical.

Scriptures that **directly refer to Ephraimite elements within the nations are:** 1 Peter 2:19, Romans 9:25-26, Acts 15:19, Galatians 3:29, Rev 21:12, James 1:1, Galatians 2:7 (*akrobustia*), Matthew 15:24 (House

of Israel), Matt. 10:6 (House of Israel). A crystal clear reference is found in Romans 11:25-26 where Paul identifies the returning wild olive branches as the ***melo ha Goyim of Genesis 48:19!*** These are just a few of the plethora of direct references to **Ephraim in the nations** through correlation with the *Tanach (Torah, Nvi'im and Ktu'vim, Torah, Prophets and Writings)*. This kind of bold and erroneous statement, that Gentiles are never referred to as Ephraim, is an avoidance of the obvious as a result of shallow scholarship.

*Moreover, these Gentiles are not called upon to receive circumcision, neither at the time of the writing nor in the future. If they were Israelites, they would be expected to receive circumcision. There could be no discussion of a gradual easing into circumcision. When Abraham was given the sign of circumcision, he himself had come out of paganism just as Paul's converts had. But as soon as God had given him the command, he went "in the very same day" and circumcised himself, his son, and all his male servants (Gen 17:23). As Gentiles, those who became followers of Yeshua were not required to undergo circumcision precisely because they had no known physical connection to Abraham.*

The city and book of Galatians takes its very name from the Hebrew word for exile, which is Galut. There are no vowels in Hebrew and this **G-L-T** sequence is found in many other words. The book of **Galatians** has this Hebrew root embedded within it. The House of Israel taken into exile by Assyria in 721 BCE, were to become the early inhabitants of Galatia,<sup>114</sup> Galut or Garut (in Armenian) with the 'R' pronounced like the French or some Jews do. According to historical sources the Galatians were three Celtic tribes that spoke one language and moved to Asia Minor around the 3<sup>rd</sup> century BCE from Europe. Later on they were subdued by the Romans, served them and were Hellenized. They very well could have been Israelite tribes trying to get back to the Promised Land, but the fact of the matter is they didn't make it to Israel.

The true reason that non-Jews were not required to undergo circumcision is not because they had no physical connection to Abraham, but because of an extremely different and yet truly breathtaking discovery in these texts. Messianic Rabbi Bill Klimeck has written:

"The word uncircumcision does not mean Gentiles in the Renewed Covenant Scriptures and in Galatians. We must take some

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<sup>114</sup> Rabbi Bill Klimeck, "Uncircumcised in New Testament Is Israel" p.6, <http://www.eliyah.com/forum1>.

time to explain this. To negate a word like circumcision in English, we simply add the prefix 'un' to it. In Greek, they did the same thing. Herein lies the problem with the translation into English coming out as uncircumcised or uncircumcision. The regular Greek word for circumcision is **peritome** (*Strong's* Greek # 4061). All that is needed to negate it in the Greek is to add a prefix 'a' before it. Simple enough! But in the twenty times the word uncircumcised appears in the English KJV, only once, in Acts 7:51, does it appear in the Greek as a negation of **peritome** or **aperitome**. Surprisingly this one exception refers not to Gentiles but to Jews. The other nineteen times it is an altogether different word, **akrobestia** that literally means the outer extremity of the penis, the foreskin. Perhaps this word **akrobestia** was too strong for the translators, but in changing its true meaning from **foreskinned ones** to uncircumcision, the true meaning has been lost.

"The Hebrew word for foreskins is **arelim**, which is masculine plural. In its feminine plural form it is **arlot**, where the English word harlot is derived from. **The Jews referred to the House of Israel that was carried away into captivity in this derogatory manner.** (Ephesians 2:11, in speaking to returning Ephraim Paul states: remember that you being in time past Gentiles in the flesh **who are called 'uncircumcision (akrobestia)** unforeskinned ones, (the foreskin which is in fact cast off or thrown away), by that which is called circumcision in the flesh made by hands (*Torah* keeping House of Judah.) They, the **akrobestia**, were the castoffs or the cast aways. These meanings must be substituted back into the English verses where the word 'uncircumcision' is found, **in order to see that it is the House of Israel in exile that is being addressed by Paul whenever he uses this particular word.**"<sup>115</sup>

The reference in Galatians 2:7 is not to pagan **aperitome** peoples who were never circumcised, but rather to the **akrobestia**, or those who had the foreskin of the penis removed at a prior time (House of Israel), only to toss this sign of submission and obedience to the wind, as mentioned earlier. This term, as stated by Rabbi Klimeck was derogatory in nature, and applied to a particular castaway group known, not as uncircumcised pagans or true Gentiles, but as those who were stupid enough to toss it all away. They had been circumcised previously, and as the **akrobestia** of Israel, did not need further circumcision.

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<sup>115</sup> Ibid.

This very unique and specific term would have identified exiled Israel as the subject of all these texts. This truth cannot be avoided since 19 out of 20 times in the Renewed Covenant, the term **akrobustia** (not **aperitome**) is used, when speaking of non-Jews! As just seen, the IMJA Position Paper continues to make sweeping presuppositions that can be easily disproved from the Greek and Hebrew texts.

The entire **supposed prohibition** against physical circumcision, which appears **only** in the book of Galatians, is one of the most misunderstood areas of Holy Writ. The IMJA Position Paper has shown that the Messianic Jewish movement is easily satisfied with repeating old, worn-out “church” pabulum that somehow argues that Paul, a Jewish rabbi (he also calls himself an Israelite Rom 11:1 for reasons mentioned earlier), would forbid the token seal of Abraham’s Covenant. Physical circumcision is not a *Torah* ordinance alone, but in fact predates the *Torah* by some 600 years. How could he call believers Abraham’s **sperma (Greek)** or seed in Galatians 3:29 and then withhold **Brit Milah** or circumcision to all converts, especially in the light of the returning **akrobustia** and the true pagan **aperitome** who were the seed of Abraham by faith? If Paul forbids physical circumcision in the assembly that he planted in Galatia and then turned right around and physically circumcised his son in the faith, Timothy,<sup>116</sup> then we are faced with the unpleasant idea that Paul is a first class hypocrite, teaching one thing and doing another, especially to a man that was the son of a Greek father. This is an absolute impossibility, at all levels of understanding.

The answer lies in understanding that **peritome** or circumcision is a synonymous parallelism with Jewish-Israel. Thus it is said that Peter and James were sent to the circumcised. Galatians 2:8 speaks of Peter’s ministry to the circumcised and in Titus, Paul calls Jews the nation of the circumcised-**peritome**. In context, the entire Galatian heresy has nothing to do with Abrahamic circumcision, but refers to a false teaching that the Jerusalem saints were proliferating in Galatia. A person trusting Yahshua alone, by saving faith alone, was not adequate enough for salvation. The convert had to become Jewish-Hebraic or become circumcised-**peritome**. That teaching is heresy because the gospel is free to whosoever will come. Therefore, the book of Galatians forbids man-made conversion to Judaism (the **peritome** nation) as some sort of necessary prerequisite to receive the blood of Yahshua.

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<sup>116</sup> Acts 16:1.

Nowhere does he or any other apostle for that matter, forbid the token of Genesis 17:23 to a new convert. We can rest assured that new converts to Messiah were being circumcised just as Timothy was, who being Greek, most likely had Ephraimite bloodlines. Therefore, Titus must also have been circumcised, in order for Paul to be consistent. Neither Timothy nor Titus was biblically Jewish. Israelite status is determined by the father, not the mother and the rabbinical practice of determination via the mother (that commenced 200-300 CE), would not have been in use in the apostolic age.

*When Ya'akov in Acts 15:15-18 cites Amos 9:11-12, he is referring to a promise for a future age when all the Gentile nations will accept the jurisdiction of the Tabernacle of David. For Ya'akov, the future kingdom has broken into the present with Jews and Gentiles experiencing a foretaste of that Messianic Age through Messiah Yeshua.*

By definition, the Tabernacle of David is the made up of the identical components of the people David ruled. Those people, as Scripture clearly displays, were twelve tribes plus strangers. The Tabernacle of David was being rebuilt in the apostolic age with the same components as those which made up the Tabernacle of David before it fell into ruin by division. The IMJA Position Paper, however, argues that only Jews and Gentiles made up the Tabernacle of David in apostolic times. Not only would this not follow the original pattern, thus producing a counterfeit, but the writers of the IMJA Position Paper are unaware that the word in Acts 15:19, referring to redeemed individuals coming out of the nations, is **returning**. The word in the inspired Greek is **epistrepho** (reverting)<sup>117</sup>, rather than several other Greek words that could be used for fresh converts turning for the first time. The same word **epistrepho**, is found in First Thessalonians 1:9, referencing those leaving idolatry and **returning** to YHVH. Returning from what to what? From the first Davidic Tabernacle to the rebuilt one. Returnees by definition, also belonged to the original. The idea that individual Israelites **returning** from the nations, looking and living like pagans, yet still Israelites, were not, as the IMJA Position Paper suggests, part of a *novum*. Rather they were part of YHVH's massive rebuilding efforts as Acts:15:16 proclaims. He returned to Zion via His Son to rebuild, not to create a *novum* movement or concept. Returning prodigal Ephraim is clearly seen for those with eyes and ears to perceive what the *Ruach* has been and is continuing to accomplish. The future age that the IMJA Position Paper talks about has a preparation stage of 2000 years known in Judaism as the Days of Messiah (the last 2,000 years), leading into the

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<sup>117</sup> *Strong's Greek #1994.*

final two stick stage of Ezekiel 37 in the millennium, known as the *Atid Lavoh*.

Indeed, the whole concept of a *novum* is pagan, Roman Catholic and dispensationalist, as YHVH states that He never changes,<sup>118</sup> and that all that is, comes from what was originally planned, created and established. The split, the reunion and even the inclusion of believing foreigners is firmly established in *Torah*!

*In Romans 11:7-14, Paul states that salvation has come to the Gentiles in order to make Israel jealous. If Gentile believers are Israel, then how can Israel make Israel jealous? Yet in Rom 11:13-14, Paul claims that a major purpose for his ministry to Gentiles is specifically to make Israel jealous. He himself makes a clear distinction throughout his writings between Gentiles and Jews. Contrast this with the way that Paul's references to Israel and to Jewish people are interchangeable.*

Since Ephraim-Israel for all legal and practical purposes, returns to David's Tabernacle looking and acting like non-Israelites, YHVH has ordained one house (the tossed away foreskinned ones), to provoke the other house to jealousy **by a sudden change in lifestyle**. That is how we can have latter-day Ephraimites filling the *Goyim*, returning as Gentiles and thus provoking Jewish-Israel. One house makes the other jealous.

The truth is that the olive tree is made up of both houses. Once the premise is established that the olive tree (or the Israelites) referenced in Romans 11, is not limited to Jewish-Israel, then there is room for the non-olive branches or true Gentiles (non-Israelites) to make Israel (Judah and Ephraim) jealous as well. The call to provoke Judah to jealousy comes to both Ephraim-Israel and saved non-Israelites.

As we see below, Paul adopted Jeremiah's definition of the olive tree for his Romans 11 parable and not that of The IMJA Position Paper. For that we should be grateful. The olive tree parable is outlined in great detail in Rabbi Koniuchowsky's teaching, "The Olive Tree Mystery". The full copy can be viewed at <http://www.yourarmstoisrael.org>.

"In Jeremiah 11 verse 16, YHVH teaches us that He has named the olive tree of His planting. The olive tree of His planting would be fair, green and produce good fruit. YHVH designed this tree of His planting to be a single, unified voice, sounding out the message of

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<sup>118</sup> James 1:17.



the Elohim of Israel. Apparently, the two olive trees evolved from the one tree, that the Father had initially ordained to represent him in purity and in holiness. It was His perfect, expressed desire, that this single olive tree would bear Him excellent polished fruit and produce for him Spirit-filled, *Torah*-obedient, pagan-rejecting disciples.

**Everything about this tree was perfect from the day that it was designed by the Master Architect.** Yet in verse 17 of Jeremiah 11, something went astray from its original design. Instead of the olive tree being united and sounding out a single affirming plan and purpose of the Elohim of Israel for His people Israel, division and evil set in. The good, green, godly fruit of the original tree, turned against YHVH and against one another.

“In verse 17 we find two olive trees committing and practicing great evil. The tree no longer resembled love, brotherhood, unity, peace, singleness of mind and purpose. It no longer accurately portrayed the purity and holiness of its designer, to a lost world full of pagan beggarly elements. For that evil and for that misrepresentation of the perfection of YHVH’s planted olive tree, He determined to bring evil upon it. The entire tree that had been planted in perfection had become totally leavened. In Jeremiah 11:17, YHVH tells all with ears to hear that the tree has divided and its branches will be cut off because of the sin and wicked evil found in the two olive trees, called or known as the House of Israel (ten tribes) and the House of Judah (two tribes plus Levi). The single nation typified by the image of the olive tree, had tragically split into two olive trees or two separate houses.

“Even after their division into two houses, YHVH would further the discipline, by cutting off **all the branches** of both trees via fire. Fire is symbolic of His wrath and indignation.”<sup>119</sup>

YHVH planted one Israel that became two nations through division and eventually both nations were laid bare before all the nations, as branches both natural and unnatural or cultivated and uncultivated were cut off

Since YHVH’s olive tree contains both houses of Israel according to Jeremiah 11, then so must Paul’s. We find that to be exactly the case in Romans chapter 11. In verse one, the Word teaches that the olive tree parable refers to all Israelites. It is the full declaration of the mystery of YHVH’s dealing with all Israel, which since 921 BCE includes two divided houses. Verses 7-13 of Romans 11 teach that the fall of Israel, which

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<sup>119</sup> “Restoration Of Israel Part 5, The Olive Tree Mystery” *Your Arms To Israel* Vol. 10 No 4, <http://www.yourarmstoisrael.org>. Also see, *The Olive Tree of Israel* by Batya Wooten, 1992, White Stone, VA



includes both houses according to Jeremiah 11:16-17, has led to great spiritual riches and blessings for those non-Israelite believers. Paul began to unravel the true mystery that Zechariah (Chapter 4) never solved. It was Paul's responsibility to bring forth the Gospel to the non-Israelites, as well as to **akrobustia**-Israel. In verse 13 of Romans 11, he reaffirmed His calling and His commission. If the temporary casting away of Israel (both houses) has brought life to the non-Israelite world, how much more life and glory will Israel's full national restoration bring? In order to arrive at a biblically sound conclusion and the unveiling of the mystery of the olive tree of Israel, we must lay down a truthful premise based on Scripture and not man's perversion of it. If we allow Scripture to instruct us as to the identity of the original olive tree, then the revelation of its future restoration will also be glorious. We will then have the privilege of understanding what Zechariah did not. The olive tree of Israel spoken of by Paul as he referred back to Jeremiah 11, is all Israel, both scattered and dispersed houses. James 1:1, John 10:16 and John 11:49-52 confirm this definition of Israel. This olive tree is not a Jewish olive tree. Paul never even once hinted at the myth that the olive tree he was portraying by parable is Jewish. To teach that the olive tree of Israel is a Jewish olive tree would be to ignore the revelation of Scripture as outlined by Jeremiah and Zechariah!

The olive tree therefore, is all Israelites (Ephraim and Judah). The non-Israelites are *Gerim* (strangers) dwelling in Israel through Messiah Yahshua and they are the ones who have received a reprieve and a new life in the olive tree of Israel, because branches from both houses were cut off (Jeremiah 11:17), to make room for them! YHVH discovered evil in both houses and determined to cut off branches from both houses, with great tumult and fire. Verses 11-16 in Romans 11, talks about the glory of Israel's Elohim coming upon non-Israelites or true Gentiles in the earth, because of the stumbling of both houses (Isaiah 8:14) and subsequently being broken off. Starting in verse 16 of Romans 11, Paul begins to unravel the mystery of the olive tree of Israel and Zechariah's chapter four dilemma, by stating that since the Root is holy then all the branches are holy. The rest of the chapter deals with Israel and not the nations!

The Root of the olive tree is Yahshua, since according to Revelation 22:16, He is both the Root and the Offspring of David. The first fruits are saved Israelites. In verse 17 of Romans 11, Paul calls the non-Jewish believers at Rome "wild olive branches". Notice that Gentiles, or non-Israelites are not olive branches at all! Rather, they are branches of a different tree all together. The believers at Rome were in fact the regathered lost sheep of the House of Israel also known as Ephraim, whom Yahshua specifically stated that He came for in Matthew 15:24!

Therefore, Paul had no problem calling them wild or uncultivated olive branches. Despite their uncultivated status, their status as Israelite olive branches never changed.

This is a paramount truth of Scripture. Regardless of where an Israelite lives, or what he or she believes, he or she is still an Israelite as was correctly stated in the IMJA Paper earlier (traditional rabbinical Judaism teaches the same principle for traditional Jews). This wildness is seen in Ephraim throughout their history and is in fact the cause for their dispersion, or the first Israelite holocaust, in 721 BCE. These branches were so wild and unruly that in 721 BCE they were the first part of Israel to be broken off, just as YHVH declared through Jeremiah. In Jeremiah 2:18-21 this is further highlighted, and verse 21 of Jeremiah 2 teaches that Ephraim who traveled on the Assyrian road had degenerated from being an olive tree to a degenerate vine. The word in Hebrew for degenerate is *nokri* or "foreign" vine! They became foreigners among other foreigners. They became the latter-day Gentiles! In Hebrew today the term *nokri* literally means a Gentile. The olive tree of Ephraim had become so degenerate, that it took on the behaviors and features of the non-Israelite Gentile nations!

Now at long last, through Messiah Yahshua and His gospel, they are **returning to their own tree, from which they had been removed, due to their wildness.** Through this engrafting they are once again rejoining the Commonwealth Of Israel and are sharing once more in the Root (Yahshua), as well as the fatness (*Torah*, prophets, covenants of Israel). These wild olive branches are returning to their own olive tree, planted by Father YHVH so long ago. They bring along with them their penchant for wildness, which gradually dissipates if they continue to drink and receive nourishment from the Root and the fatness. Any botanist will agree that one can only graft or engraft things of like kind, if one desires to avoid breeding a hybrid plant. If these wild olive branches really were non-Israelite or Gentile believers, they would never ever be referred to as olive branches, since olive branches speak of Israelites. Notice carefully how they are not apple branches, pineapple branches, pumpkin branches, or any other sort of branch. They are wild Israelite branches returning to their own tree, since it is the set time of their regathering. The non-Israelite branches are grafted in and thus become part of the olive tree through engrafting, just as YHVH promised Abraham in Genesis 12:3, where Abraham's *zera* or sperm would mix with all the families of Adam's sons.

The set time of the initial 1<sup>st</sup> century CE regathering of the House of Israel (Ephraim) is concurrent with the set time of Judah's global galut

(dispersion) in 70 CE. One house returns through Yahshua, all the while the other house is being dispersed in great part due to their rejection of Yahshua. In verse 18 of Romans 11, Paul warns returning Ephraim not to boast about their return to Zion and entry into Yahshua (and Judah's unbelieving branches being simultaneously broken off), since it is not Ephraim's own righteousness that has caused their regrafting, rather it is the grace of Almighty Yahshua. He is the Root of all olive branches that has led them to repentance. In verses 18-21 of Romans 11, Paul warned Ephraim-Israel to stay humble and not rejoice in arrogance, over the fact that calamity was happening to Judah. Paul gives YHVH's warning to returning Israel found in Obadiah 1:12. Obadiah 1:12 strictly forbids Esau (also Israel's physical brother), from rejoicing or boasting in arrogance in the day of brother Judah's destruction and calamity. The principle of *philo* (brotherly) love applies to brother Ephraim as well.

Unfortunately Ephraim has not heeded Paul's warning and has pompously asserted their replacement of Judah during Judah's 2000-year-old calamity of wandering. This boasting and arrogance was seen among the believers at Rome, even as early as 2000 years ago and it was so prevalent that Paul had to address it immediately. The wild olive branches were acting as if they supported the natural or cultivated branches, when the truth was, and still is, that the root and the fatness of Israel were supporting both the wild part of Israel, as well as the more cultured and more recognizable part of Israel. In verse 21 of Romans 11 we are taught that what was happening to Judah could again happen to non-Jewish-Israel, if they did not continue in true Renewed Covenant faith. This warning is sounded in verse 22.

There is no room for Ephraim's haughtiness in the day of Judah's calamity, since they were at one time recipients of YHVH's sharpness or severity even as Judah now is. The very fact that YHVH regrafted the individual wild olive branches back into their own tree, is a clear indication that when Jewish-Israel comes into Renewed Covenant faith, YHVH has promised and is willing to graft them back in again. Ephraim's role in Judah's return to the olive tree is that of making Judah jealous, to want what Ephraim has (Romans 11:11). Ephraim is called to be the salt that makes Judah thirst, not the vehicle through which Judah experiences pain, torture and calamity!

Therefore, there is absolutely no room for boasting. Branches are cut off when faith disappears and are regrafted when faith reappears. This applies to individuals within both houses that made up David's Tabernacle before it fell. We see clearly from Romans 11, that YHVH is sovereign, and

He cuts off and regrafts all Israelites both from and back into their own tree, based on saving faith, not on one's own goodness, or genealogy, since there is none righteous, no not one (Psalms 14:1-4)!!

In this olive tree no one is better than anyone else! There are no associate memberships or second-class citizens! The sole criteria used by the Father in determining either an abiding or a castoff status, is faith and faith alone. Whoever abides in faith abides in the olive tree that YHVH planted. Whoever abides not in faith, will be cut off from the olive tree that YHVH planted. The olive tree of His planting is not, as is commonly and erroneously believed, only Jew and Gentile!! **Rather the Olive Tree is Ephraim, Judah and some non-Israelites.**

Romans 11:25 delivers to us one of the most fascinating truths, that belongs to our children and us forever, if we allow it to change our hearts and minds. Paul addresses the ignorance over both the who is Israel question, and on a smaller scale, the who is the olive tree question. There is gross ignorance that he wishes to address. The ignorance of proper olive tree theology was cancerous 2000 years ago. How much more widespread is it today? Ignorance over the identity of the olive tree and its hidden messages, causes the ignorant to become pompous and proud, in order to cover that self same ignorance with weird and ungodly misapplications of Romans 11. Paul wants to bring this tragedy to a close. He states that the mystery can be understood, once one realizes that both Israelite nations have stumbled and that both have been hardened to YHVH's ultimate truth. All of Israel is partially blind. That is what he refers to when he stated that a "hardening in part", or a "partial hardness", has come over and upon Israel. In light of our present understanding of the olive tree as both houses, we see the fallacy in the thinking that **some Jews get it and some Jews just don't**. It does not mean that some Jews see and some Jews don't!

If Romans 11:17-24 refers to Jeremiah's olive tree, which is both houses of Israel, then the Israel referred to in verse 25 must also refer to all Israel, not just Jewish-Israel. This partial hardening simply means in its original context that all of Israel is partially blind. All Israel is still in some state of blindness, despite their status as either wild or cultivated branches. This is in full accordance with YHVH's Word through Isaiah the prophet in Isaiah 8:14, where all Israel would stumble over the One given to our people as The Sanctuary, or the *Sukkah* (Messiah) of YHVH. In John 2:19, Messiah Yahshua refers to Himself as The Sanctuary of Israel. Much of Jewish-Israel is blind to the fact that Messiah has actually come and that the Father has an eternal Son (Proverbs 30:4), who is the eternal Word of

Elohim made flesh. They are blind to the fact that they have physical non-Jewish siblings who identify themselves. Jewish-Israel continues to be hardened to the gospel in most instances.

Ephraim-Israel, or the House of Israel, has been busy for 2000 years proclaiming the gospel, but has been blind to their identity as **the other House of Israel**. This blindness has fragmented Ephraim further into over 20,000 denominations [or man-made lower nations] and has him existing in scores of countries, because he does not understand, comprehend, or embrace their heritage as being physical Israelite! Denominationalism at its most basic core is a cheap substitute for the family of biblical Israel and is in essence an attempt by an individually redeemed, yet rootless and scattered nation, to discover and maintain some sort of corporate identity, as believers in Messiah!! Most of Ephraim-Israel remains blind not only to their identity, but also to the blessings and eternality of *Torah*, the seventh day Shabbat and the Feasts of YHVH. He has been erroneously taught that he is a New Israel, with new holidays and new dietary freedoms, replacing Jewish-Israel and their antiquated legalistic observance of *Torah*.

The blindness of Ephraim is the primary cause of the man-made creation of two separate entities called the "church" and "Israel" (the Jews). These two groups are diametrically opposed to each other in every way, with no practical means of attaining common ground for biblical reconciliation, no matter how many ecumenical-type councils meet under a guise of brotherhood! Messianic Judaism also fuels the demonic fires of Replacement Theology, which they rightfully abhor, by continuing to talk and promote some kind of reconciliation and restoration between the so-called "church" and their version of all Israel (the Jews). The devil is slick! Instead of focusing in on the restoration of the *mishpachah* (family) of Renewed Covenant Israel, he has Messianic Judah seeking restoration (tikun) via amalgamation with a biblically unlawful separate entity. Judah's blindness causes him to look for love in all the wrong places!

Only when both houses let this blindness fall by the wayside, will we as a people and a set apart nation, be able to get along in love. Only then will both houses kiss YHVH's blessed Son and His blessed sacred *Torah*. This is exactly what Paul referred to, when talking about a partial hardening to all of olive tree Israel.

Towards the end of Romans 11:25, Paul promised that this partial blindness found in both houses of Israel will come to an end, when the "fullness of the Gentiles comes in." The term "fullness of the Gentiles," is erroneously taught in both Christian and Messianic Jewish circles as

follows: When the last Gentile (non-Israelite) gets saved, or when the last Gentile ordained to be saved finally comes into the Kingdom and gets saved, then Elohim will turn His attention back to the Jews. That is when He supposedly will pull them off the shelf and begin to deal with the Jews en mass. That is when all Israel (all Jews) will get saved (verse 26). (This fallacious reasoning is nothing more than dispensational pabulum, designed to have the "so called church" replace the Jewish people as the "new Israel." Nothing could be further from the truth!! Yahshua taught in Matthew 7:13-14, that few will enter the straight and narrow gate! This declaration applies to those from all nations. Roman 11:5 talks about a remnant of Israel being saved!! Does that sound like all Jews coming to know Yahshua?)

Since Jeremiah best explains the olive tree of Israel as it appears in Romans 11, we can look to Moses, the author of Genesis, to further explain to us what "the fullness of the Gentiles" actually means. We know from Romans 11:25 and 26 that **all Israel (Ephraim and Judah) will eventually be saved when "the fullness of the Gentiles comes in."** In Genesis 48:19C, the patriarch Israel (Jacob), laid his crossed over right hand on the head of his grandson Ephraim and prophesied "and his seed will become *melo ha Goyim*", or a fullness of Gentiles.

The zera-seed or sperm of Ephraim-Israel, will one day become a "fullness of Gentiles", or a "multitude of Gentiles". If we allow Scripture to interpret Scripture, we can understand Paul's teaching! He taught us that when the "fullness of the Gentiles", or all of the physical descendants of Ephraim-Israel, the latter-day Gentiles get saved, then all Israel will be safe and sound! It won't be all Jews eventually getting saved that will bring in the promise that "all Israel will be saved." **Rather it is the full return of Ephraim, the "*melo ha Goyim*", or the "fullness of the Gentiles", that will trigger national salvation and Messianic restoration for both houses!!** In this manner, or by this method, will the Father save all of Israel that is destined to be saved? The final restored olive tree is made up of Jewish believers and Ephraimite believers, who make up the end time "fullness of the Gentiles", or those who have sprung forth from Ephraim's loins and have returned as the wild olive branches. In the end, the final restored olive tree of Israel will be an exact replica of the one our Heavenly Father planted 3900 years ago."<sup>120</sup>

*In Romans 15:8-12, when Paul cites Scripture to encourage his readers about the unity of Jews and Gentiles in Messiah, he does not quote passages*

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<sup>120</sup> Ibid.

*dealing with some future regathering of the northern Israelite tribes, although, if Koniuchowsky and Wootten were correct, one would expect him to do precisely that. Instead, he quotes passages that refer to the eschatological renewal of the Gentiles.*

Romans 15:8 reminds us that Yahshua came for the **peritome** (circumcised), which includes **the former peritome, now called akrobustia**. This confirms Yahshua's own statement in Matt. 15:24 that He came only for the lost sheep of the House of Israel or all of olive-tree Israel. The IMJA Position Paper's reference to Romans 15:12 is most intriguing. They use this verse to prove that "he quotes passages that refer to the eschatological renewal of the Gentiles." The IMJA Position Paper refers Romans 15:12 back to Isaiah 11:10 and springs to the conclusion that Isaiah 11:10 talks about the eschatological renewal of the Gentiles.

While that is accurate, the IMJA Position Paper's definition of Gentiles is not. If the author had skimmed the next few verses, Isaiah 11:11-14, she would have seen that the Spirit reveals just who those latter-day returning Gentiles truly are! Isaiah 11:11 refers to the Gentiles coming from **Assyria** and the **isles of the sea**. Verse twelve further nails down the identity of the eschatological Gentiles with these profound words: "**And he shall raise a banner for the nations (Gentiles) and gather the outcasts of Israel and assemble the dispersed of Judah from the four corners of the earth.**" Verse 13 teaches the resulting healing of this two-fold two-house gathering: "And the envy of Ephraim shall turn aside and the adversaries of Judah be cut off. Ephraim shall not envy Judah and Judah not trouble Ephraim." Paul chose to reference a clear, two-house restoration, end time prophecy and **attributes it to the latter-day Gentiles (Romans 15:12)!!**

*In v. 8, the work of Messiah on behalf of the circumcision is "to confirm the promises to the fathers."*

Israel, the patriarch is our father and the *melo ha Goyim* was not only given to him personally, but pronounced through his lips as was Genesis 49:10 and the promised coming of *Shiloh* the King of The Jews from Judah. Thus Yahshua is the fulfillment of the promised coming of *Shiloh* (the Sent One), as well as the One in the end times responsible for turning and returning assimilated Israelites from both houses back to YHVH according to Genesis 49:10. "**And to Him shall be the obedience of the nations.**" **In this manner Judah rules over scattered Ephraim with the preeminence.**



*What is the purpose of the Messiah's work on behalf of the Gentiles? "To glorify God for his mercy" (Rom 15:9). There is no reference to any promise to the Gentiles' fathers. This work of Messiah is a foretaste of the Age to Come, when all the nations of the world will acknowledge the God of Israel.*

His work on behalf of the whole world is the same. His coming according to Genesis 49:10 as *Shiloh*, was to be the Lion of Judah thus fulfilling Messianic promises, as well as showing compassion or mercy to all nations and all the inhabitants therein (Ephraimites and pagans).

*Thus the Ephraimite message undermines the great power of the message of the Apostolic Writings. It makes a message of hope and comfort for all peoples regardless of their heritage, regardless of their station in life, into a racist and race-based plan of salvation for those with the proper bloodlines.*

This is an unwarranted attack on Scriptural truth! At no point is DNA or proper genetics necessary for salvation, since non-Israelites become Israel upon grafting into the olive tree or two-house Israel. One would suspect that the racist practices of associate memberships and "only Jewish rabbis", would fit the definition of a race based religious hierarchy, far more than a movement like Messianic Israel, that simply is correcting some important erroneously defined terminology and revealing Scriptural principles previously overlooked.

*Demonstrating deep ignorance of rhetorical devices such as hyperbole and parallelism, of proper grammar, syntax, and context, of the historical record of the experience of the post-exilic people of Israel, Wootten and Koniuchowsky have made their case. When the exegetical, syntactical, and interpretive data are surveyed more closely, however, the data reinforce the contention that the promises to Israel were not transferred to Gentiles because of the "lost tribes."*

We are in clear agreement that the promises have not been transferred from any part of Israel to the Gentiles, and deeply regret that the author of the IMJA Position Paper so badly misunderstands and misrepresents our position as found in article six of "The Hope Of\_Messianic Israel."<sup>121</sup>

*Rather, significant numbers of northern Israelites assimilated with the Judahites, both during the period of the southern kingdom and during the*

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<sup>121</sup> "The Hope Of Messianic Israel" paragraph 6, <http://www.mim.net>.

*post-exilic period, when large numbers of Israelites who had maintained their identity as Israel, even in Assyrian captivity, returned to the land and joined with their kinfolk from the south to perpetuate the covenant community of Israel.*

As outlined earlier, individuals yes. Significant numbers, no! If the significant number assertion is accurate, why is Yahshua seen calling Ephraim home from the Gentile nations in the eschatological settings of numerous passages, including Isaiah 11:10-14? Also if the Jews are all Israel, then why, when identifying the returnees in this same passage, does He separate Judah and Israel into two categories **of the “returning scattered” as opposed to the “returning outcasts”**? If the covenant community concept applies only to modern Jewry, why was the Renewed Covenant promised to the community of Israel, which includes two groupings of Israelites. According to the IMJA Position Paper there is only one.

### ***Not My People***

*The book of Hosea is important for Wootten and Koniuchowsky’s arguments.*

### **Response to Not My People**

The book of Hosea should be important for anyone interested in understanding scattered Israel!

*Hosea prophesied to the northern kingdom shortly before, during, and after its fall. Hosea described the awful judgment to be meted out against Israel and its final eschatological restoration. In Hos 1:9, Hosea’s wife gives birth to a son whom God commands to be named Lo-ammi, “Not my people.” Wootten combines this verse and others in Hosea that describe Israel’s dispersion in Assyria to claim, “Therefore the Lord decreed that they would become indistinguishable from the Gentiles — He said they would become, Lo-Ammi — Not A Recognizable People [italics hers].” The Scripture does not state, however, that Lo-Ammi means “Not a Recognizable People.” Wootten adds those words herself. According to Wootten, the collective people of Ephraim, that is, northern Israelites, have ceased from being a people before God but continue to exist as individual members of Israel — individuals who are now Gentiles but for whom the promises to Israel continue to stand.*

First Peter 2:9-10 calls the ones who have been regenerated by faith in Yahshua “his people” and then refers this same people back to the Hosea passage showing how the *Lo-Ami*, as prophesied in Hosea 1: 10, have in fact been turned into the regenerated children of Elohim. As to the term “**recognizable**” not being mentioned, that is not relevant to the correlation. In an attempt to bring hyperbole into her understandings, the IMJA Position Paper does not make the correlation between First Peter 2:10 being a direct quote from Hosea 1:10. Mrs. Wootten’s adjective to describe the House of Israel’s blindness is irrelevant to the issue at hand and is another attempt by the IMJA Position Paper to make believe Ephraimites are never mentioned or referred to in the Renewed Covenant.

*The problem here is again twofold. On one hand, Wootten and Koniuchowsky are selective in their choices of Scripture. They cite verse 1:9, “for you are not my people and I am not your God,” in support of the idea that Ephraim has ceased to have a corporate identity until the time of the final restoration of all things.*

Not at all! They have an identity that exists, but is simply not readily recognizable unless one receives a revelation as to their own and other Israelites’ identity. The corporate identity is no longer primary to their scattered outcast status (reiterated in Hosea 1:4) and thus Mrs. Wootten’s statement describing the recognition factor is very appropriate.

*However, they ignore other verses such as Jer 31:36, “‘If this fixed order departs from before me,’ declares the LORD, ‘then the offspring of Israel also shall cease from being a nation (Heb. goy) before me forever.’”*

The “Israel” that is promised perpetuity, eternality and longevity here (verse 36), is the same composite as those mentioned in Jeremiah 31:31-34 which is Renewed Covenant Israel, said to include both houses. Is her point that the Israel promised eternal preservation and perpetuity is Jewish-Israel alone? Does she again eliminate Ephraim with a quick dose of universal parallelism? We see in the above reasoning, the dangers of the one-house theory.

*Hosea and Jeremiah are responding to the tragedy of exile in two different ways. And yet the difference is not so great as may appear at face value.*

Hosea 1:9 pronounces exile and outcast status and Jeremiah speaks of the perpetuity of both houses of Israel, both recognizable Israel (Judah) and unrecognizable Israel (Ephraim). **One is proclamation of imminent impending exile the other is a promise of restoration.** It is erroneous to attempt to turn a promise of preservation into a lament over exile.

*For Hosea's call for the restoration of Israel is not limited to the distant future. In Hos 14:1-8, speaking prophetically, Hosea calls out to the Israel of his own day to repent and offers full restoration to them. The promise is not to some future time, but to Hosea's present and to Hosea's own people. Jeremiah also expects that from among the exiles would come those who desire to repent. It is not uncommon to see this kind of alternation among the prophets between calls for repentance among their own kinsfolk as well as an eschatological call for a future age of full restoration (cf. Jer 29:31-30:24).*

We are willing to acknowledge an immediate application of restoration and the author of the IMJA Position Paper should also be willing to acknowledge a latter-day application. The House of Israel had not yet returned in Hosea's day, making a primary eschatological application the more relevant of the two applications. Furthermore, the IMJA Position Paper is also not cognizant of the fact that though the invitation for restoration was immediate, the aforementioned predetermined counsel of YHVH in Hosea 1:4 rendered the House of Ephraim's condition as sealed and as a *fait accompli*. Thus the invitation that she ascribes to Hosea's day is declared as an invitation, where no RSVP's are forthcoming from Ephraim and thus the need to bring matters of the northern kingdom to an immediate end. We agree with this premise, yet her very own conclusion denies her premise. The IMJA Position Paper remains unwilling to accept Ephraim's latter-day restoration as literally as it does the immediate call for repentance.

*This expectation of full restoration has been a product of the experience of exile from the time of the prophets into the modern period of rabbinic Judaism. The call is for a future time when all Israel, many of whose members are scattered to this day throughout the globe, returns to the land and to gather together under the anointed Redeemer figure. Such a call does not, however, demand that those scattered peoples must now be Gentiles.*

Addressed in detail earlier!

*For Jews who have had strong, centuries-old traditions and memories of their communities' sojourns in Persia, in Egypt, in Yemen, and in Africa, this hope has reigned supreme since the time of exile.*

There were two major Jewish exiles along with many minor ones, and one major Israelite exile. This is more properly understood as the first Israelite Holocaust, since an entire nation of ten tribes, disintegrated in its exile into the nations.

*Much more evidence than what has been brought forward based on Hosea's prophetic naming of Ephraim as "Not my people," must be given in order to claim that God has eradicated 10/12ths of Israel. Jer 31:36 precludes such a reading.*

That is the whole point. Messianic Judaism must give us more evidence if they want seekers of truth to believe that 10/12ths of Israel has either disappeared or has merged into the 2/12ths. The Heavenly Father's faithfulness to His covenant (Hebrews 11:9) demands that Israelites fill **all nations** with Jacob's seed.

*To be sure, such hyperbolic language is used against Judah as well. Isa 22:4b states concerning Judah, "Do not try to comfort me concerning the destruction of the daughter of my people."*

That is not hyperbole. It is a reaffirmation that Zion is YHVH's bride when taken literally. He is the King of Zion and His bride is the Daughter of Zion.

*And yet the book of Isaiah is full of words of comfort for future restoration. Jeremiah, who laments (sic) the destruction of Judah, stated prophetically about it: "" (sic) And I will scatter them among the nations, whom neither they nor their fathers have known; and I will send the sword after them until I have annihilated them" (Jer 9:16). Words of harsh judgment and annihilation ring out repeatedly in Scripture against both the northern and the southern kingdoms. Neither Israel's sin nor its punishment was any greater than Judah's.*

Not true. Hosea 4:15 & Hosea 11:12 state that at Hosea's time, Judah was still **somewhat** faithful. Therefore, He would destroy Israel (Northern Kingdom) alone in 721 BCE (Hosea 1: 4) and preserve Judah (Hosea 1:7). The assertion that both were equally bad is not only erroneous, but

another side entry to supposedly prove that the punishments and misdeeds are the same for both, in order to re-establish the absurdity that Jewish-Israel is all Israel and received the identical punishment at the same time as Ephraim. That is not biblical, or even logical!

*In fact, Jer 3:11 states, “Faithless Israel has proved herself more righteous than treacherous Judah.”*

At the time of Ephraim’s dwelling in Samaria (721 BCE), YHVH said the opposite (Hosea 11:12). The next 150 years saw a gradual disintegration in Judah’s practices. Ezekiel 23 confirms this by talking about the younger sister Oholibah (Judah), who should have learned from the older sister Oholah’s (Ephraim) errors, but did not, **and later repeated** the older sister’s blunders! Ezekiel 23:11 makes it clear that Oholiba (Judah) was **“more corrupt” than Ohola**, verifying Jeremiah 3 that Judah (Oholiba), **became disobedient after Ohola and much more so than her sister. How then does Scripture square with the IMJA Position Paper’s own words, “Neither Israel’s sins nor its punishment was greater than Judah’s?”** By implication the author claims the sins of both houses were equal. Not according to YHVH. Thus her understanding of the entire two-house issue must be brought into question, for her continued inability to differentiate the differing time frames and differing potency of YHVH’s wrath.

When YHVH made this statement in Jeremiah 3:11, He indicated that Israel had repented to some degree in their Assyrian induced exile, whereas Judah was engaging in new previously unknown levels of debauchery, that even exceeded Ephraim’s sins **150 years earlier** when House of Israel was still in the land.

This piece of Scripture reveals another interesting point. YHVH recognized Israel as a separate entity from Judah **even at the time of Babylonian captivity. If Ephraim-Israel had merged with Judah and were both in Babylon and if they were one reconstituted nation as is falsely claimed, then there would have been no need for two contrasting messages, one to Israel and one to Judah!**

*Jeremiah goes on to call out to northern Israel to repent and promises that God will receive them one-by-one to the restored post-exilic Jerusalem:[bold highlight ours] “‘Return, O faithless sons,’ declares the LORD; ‘For I am a master to you, and I will take you one from a city and two from a family, and I will bring you to Zion’ (Jer 3:14).” Other verses*



*that indicate that Judah's sin is just as grievous as northern Israel's include Jer 3:10; 5:11, 20-31; 11:10, 17; 12:14; 15:7; 32:30, 32; 36:2; 44:11; Ezek 9:9; Hos 5:5, 9-14; 8:14; 11:12; 12:1-2; Mic 1:5, 9; Zech 12:1-9.*

That is our whole point! The governmental nation of Ephraim ceased in 721 BCE, along with the national institutions based in Samaria never to be restored. Individual Ephraimites, however (preserved ones or *Notzrim*),<sup>122</sup> will return on a **one by one basis! It is those who have returned as individuals one by one, who have joined with Judah and their Messiah, who are the elect redeemed remnant of the House of Israel! YHVH will call one from a family and one or two from a city.**<sup>123</sup> Jeremiah 3:12 indicates that this calling of “one from a city and two from a family,” will be from among those of the Northern Kingdom since Jeremiah was instructed to go to the children of the north, or of backsliding Northern Israel! That is exactly what we teach!

No one has ever denied the horror of Judah's rebellion, just that it becomes pronounced in the days of Jeremiah and his contemporaries, Ezekiel and Daniel. Their regression into apostasy did not accelerate in earnest until the House of Israel had been removed 150 years earlier. The pronouncements of evil are **given** simultaneously, but the chronology of events surrounding the actual apostasy of the two houses differs, and is separated by about 150 years. These simultaneous pronouncements serve to compare Judah's apostasy to Israel's, however they are not to be misapplied to the timing of the apostasy itself. The apostasies took place separately, as did the subsequent judgments.

The impression that both houses were and are Judah, both guilty of the same apostasy, with both going into exile at the same time, is a gross distortion of the true historical chronology of events, twisted to negate any need for an eschatological application to the numerous two-house restoration texts. The best way to doctrinally eliminate any end time two-house Scriptural restoration is to use chronology to eliminate one house so the two cannot come together as outlined in Scripture.

*The sheer number of these verses clustered together in the exilic and post-exilic prophets demonstrates that there is a motif of judgment that incorporates both northern Israel and southern Judah, and thus the attendant restoration includes them both together as well.*

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<sup>122</sup> Isaiah 49:6, Jeremiah 31:6.

<sup>123</sup> Jeremiah 3:14.



Yes, a motif incorporates judgment against both houses. As to both houses receiving those judgments as a unified single entity, we sound out with a resounding **no!**

*In fact, in Jer 9:26, both Judah and northern Israel are named among the uncircumcised who will be punished. Jeremiah addresses his audience in Judah as the “House of Israel” (Jer 10:1).*

Jeremiah 9:26 is a multiple pronouncement of judgment against both houses and all their idolatrous partners. Then in Jeremiah 10:1, YHVH addresses the House of Israel (Ephraim) and warns them in verse 2, that since their fate of exile into the nations has been sealed and is irreversible, He pleads with them to not learn the practices of the pagans. How could YHVH be addressing them in Judah as is speculated by the IMJA Position Paper, when they never were in Judah in large numbers? To suggest that the House of Israel that started their global wanderings 150 years earlier, was sitting all cozy, warm and relaxed in Judah, is itself anachronistic and has no historical reality or basis. The IMJA Position Paper’s many attempts to merge Ephraim into Judah, during the pre-or post-Babylonian era, have no biblical validity.

*And his promise of restoration to the land after exile is for both of them. Note Jer 30:3-4: “‘For, behold, days are coming,’ declares the LORD, ‘when I will restore the fortunes of my people Israel and Judah.’ The LORD says, ‘I will also bring them back to the land that I gave to their forefathers, and they shall possess it.’ Now these are the words which the LORD spoke concerning Israel and concerning Judah.” This promise was fulfilled with the return to the land under Ezra and Nehemiah (cf. Jer 33:7).*

Ezra himself denies any such reunification and this claim cannot meet the criterion that the entire nation be dwelling in unity. *The Scriptures*, an excellent Bible translation published in South Africa, outlines all sections of prophecy not yet fulfilled. The verses mentioned above are highlighted, indicating **strict** end-time fulfillment.<sup>124</sup> YHVH has left us irrevocable and indisputable criteria for a family reunion, so that we can ascertain if in fact that reunion occurred. The Messianic Israel movement, now gaining massive numbers of adherents, is in fact the forerunning instrument to millennial realization of Ezekiel 37’s two-stick union.

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<sup>124</sup> *The Scriptures*, pgs 497 and 502.

*Yet although the diaspora has been a part of the experience of Israel since the times of the two captivities (722 B.C.E. AND 586 B.C.E.), Koniuchowsky argues that the diaspora occurred only in 70 C.E. with the destruction of the Jerusalem Temple. This is incorrect.*

Koniuchowsky never limited Jewish-Israel's Diaspora to 70 CE. There were many small scatterings and subsequent regatherings, but the major Jewish ones were Babylonian in 586 BCE and Roman in 70 CE. The ones prophesied about in *Torah*, in the book of Deuteronomy, are so massive, shattering and all encompassing, that they could only refer to the global Diasporas of 721 BCE (Ephraim) and 70 CE (Judah).

Wootten and Koniuchowsky have never denied other Jewish Diasporas of a smaller nature. Yet the IMJA Position Paper denies the very historicity of the first major Israelite holocaust,<sup>125</sup> during which an entire nation of Israel ceased to function. The author compares that holocaust to tribal interaction back in 1450 BCE. The paper apparently views it as more of a resettling program or “a cutting off of sinners for Jewish betterment.” Certainly that Diaspora in 721 BCE was just as ominous in that it has lasted 721 years longer than the 70 CE Diaspora, and its victims have lost their identity along with their land. Jewish-Israel today is not returning its own land to Yasser Arafat, but Ephraim's northern and western territory of Samaria. This political denial of Ephraim's land exacerbates the “Ephraim who?” illness. Thus the continued focus on a plethora of Jewish Diasporas, all the while denying a holocaust of brother Ephraim is sad indeed and not pleasing to the Father, which is exactly why **He and He alone** is raising up the new wine of Messianic Israel.

*Even during the time immediately preceding the destruction of the Temple, the people did not have autonomy in the land and were controlled by the Romans. The experience of the diaspora is much older than Koniuchowsky claims.*

Messianic Judaism applies unjust weights and measures (Proverbs 20:10) by focusing on minor Diasporas in addition to Babylon and 70 CE and continues to ignore a total holocaust in which our brothers were visibly wiped out. “...The experience of Diaspora is much older...” in fact than those in Messianic Jewish leadership care to admit.

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<sup>125</sup> Rabbi Isidor Zwirn, “What Motivates George Bush And His New World Order?” *House of David Herald*.

*This historical error causes Koniuchowsky to attribute to northern Israel and them alone the continued statements about exile that are found in the prophetic writings, when, in fact, we know from Biblical, epigraphic, textual, and archaeological evidence that thousands of Jews were living all over the known world by that time.*

Wootten and Koniuchowsky **have never** ignored Judah's exile. The fact that this response is written in Florida, substantiates Judah's exile. The death of most of Koniuchowsky's Lithuanian and Czech relatives in the Jewish holocaust of 1938-1945 is a grim reminder of Judah's exile. Koniuchowsky can never forget the exile and torture of his Jewish people, but a new day has dawned in Messianism, where we are sensitive to all Israel and their plight. While our emphasis on the sufferings and exile of both may in fact be broader and more balanced than the IMJA Position Paper's pronouncements, that is part of our calling of reconciliation to all Israel both near and far!

### ***History***

*But how do they claim it happened? How did the Ephraimites turn into Gentiles? Much of their argumentation is circular as we have seen above. God promised Abraham and Joseph that their descendants would be as numerous as the sand of the sea. Jews do not fulfill that promise (they assert). Therefore the promise must be for Gentiles. Or there is the argument that God promised that Israel would call upon God. Jews do not call upon God (implicit in their argument). Christians do call upon God. Therefore Christians are Israel. God promised that Israel would be "Not My People" and at the same time promised Israel's restoration. Israel assimilated into the nations and became Gentile. Therefore the promised restoration is to the Gentiles. All of these circular arguments have been treated above.*

### **Response to History**

The Bible said it; that settles it! None of our argumentation is circular. Rather it is *pashat* (simple or literal). **It really does say what it means and means what it says.** The Bible needs no defense. If all of us will search for YHVH's will in Scripture, and not our own, all of us can be guided by the peaceable fruits of righteousness. We already have clearly defined who is Israel, who are the non-Israelites, and how the designation

of these affiliations is eternal. Israel is, was and always will be Judah and Israel with grafted in *Gerim* until kingdom comes.

*However, Wootten and Koniuchowsky also attempt to give some historical basis for their fantastic claims. As mentioned above, the split between Israel and Judah during the time of the monarchies precipitated this great historical drama. They argue that northern Israel began to adopt pagan customs, ignoring the fact that the record of the whole history of Israel, beginning with the time of the exodus from Egypt, includes accounts of idolatry, and yet the people never lose the designation, "Israel."*

**Let us emphasize again that apostasy, idolatry, abominable practices, spiritual whoring, or even where one lives, cannot change a person's bloodline. As the IMJA Position Paper said, "...the people never lose the designation of 'Israel'." Well put indeed!**

*Nevertheless, Wootten and Koniuchowsky construct a scenario in which the idolatry of northern Israel was so extensive that they became "Ephraimite pagans." This group of pagans, argues Koniuchowsky, "would one day become hidden as individuals within the Christian Church through Yahweh's program of the regathering of Ephraim through Messiah Yahshua."*

Since Ephraimites have filled the globe according to Scripture, they fill all of man's many institutions as well. The so-called "church", is no different. In addition, Yahshua came only for the lost sheep of the House of Israel. To be even more specific, the non-Jewish believers who join with Messianic Jews or Judahites and who visit our congregations, are usually those who have been supernaturally joined to us, as well as having in most cases separated themselves (Rev. 18:4) from the "church" system to varying degrees. From that point of view, yes, there are Ephraimites in the so-called "church", just like there are Ephraimites on the White House staff, the US Congress, or in the Israeli Knesset. But what this so-called church is not, is a new, different or newer version of Israel.

Koniuchowsky does not even teach that there is anything existing to this day called a "church" that is a separate entity from the historic and socially recognized community of Israel. We quote from Koniuchowsky's *Restoration of Israel Series*, Part Three, "The End Time Solution To Replacement Theology!"

“Replacement theology has the *chutzpah* (nerve) to teach that the Scriptures must be read spiritually, and absolutely not taken literally, since to do so would force one to conclude that Jewish-Israel is an eternally chosen, and recognizable people with a special calling, and a special land, over and above all the peoples of the globe. In order for the students of Scripture to be led to believe in the doctrine of Replacement Theology, a demand is made upon them to understand that the promises made to Jewish-Israel must not be taken literally. **In other words, when the First Covenant uses terms like Zion, Temple, Jerusalem, promised land, they are all now synonyms for the so called ‘church’.** This craziness has also settled itself in publishing houses that publish Scripture. The BB Kirkbride Company in Indiana that publishes the widely used *Thompson Chain Reference Bible*, has multiple chapter captions in Isaiah, and other First Covenant books that read, "Isaiah comforts the church", or ‘the church is consoled’... When or where did the church exist in Isaiah’s day? I have even heard Christian teachers state that if Adam and Eve hadn’t fallen into original sin, that they would have had continual "church" with Elohim. **Can you believe that?** Taken to its illogical conclusion Adam, and Eve went to church until they were thrown out of the Garden of Eden.

“The truth is simple... When He uses the term *Jerusalem*, it is a literal city He has in mind. When He refers to the nation of Israel, it is the twelve tribes He has in mind. When He refers ‘to the Jews’, it is the Jews He has in mind. When He refers to *Zion*, it is the land, and Mt. Zion He has in mind. These are all literal terms and titles of different concepts, places, and locations. To boldly and incorrectly teach that these are all interchangeable and synonymous terms for the ‘so-called Christian church’ is an outright attack on the literal infallibility and inspiration of Scripture...

“This doctrine is so deeply imbedded in ‘church’ circles of all denominations, that unless the biblical end time solution is applied immediately and without reservation, then we must await the arrival of Yahshua Himself to teach us correctly. (Two excellent works on this subject are *Our Hands Are Stained With Blood* by Dr. Michael Brown, and *The Road To Holocaust* by Hal Lindsey, where the above facts are totally documented with direct quotes, and actions of the early ‘church’ fathers).

“The problem with waiting for Yahshua to straighten things out at His return is that Yahshua will judge **us** at His return. He reminds us that by our words we will be justified, and by our words (teachings) we will be condemned (Matt. 12:37). In James (Yaakov 3:1), Yahshua reminds us that not many should seek to be teachers of

Scripture, since we will receive the greater judgment for the errors we dispense. Paul also confirms this truth when he declares that if we are willing to judge ourselves, we will not be judged by our Master Yahshua (1 Corinthians 11:31).

“Replacement Theology must be cleaned up, and must be cleaned up immediately. That is beyond question, but the problem for true pure hearted believers everywhere is how? The urgency of the moment cries out for a Bible-based solution!

“In our attempt to correct this problem we must first demonstrate that Replacement Theology is fueled and nurtured by a false belief system that declared via various teachings, that the ‘church’ is the Renewed Covenant bride of YHVH. Scripture continually talks about Israel and Israel alone, being YHVH’s bride. In order for YHVH to be true to His Word, and not break the Scriptures about covenant marriage faithfulness, He cannot have two brides, neither can He set aside, and divorce one group of people in place of, or in favor of another. To do that He would have to violate, and break literally hundreds of Scriptures, where He cautioned mankind not to practice spiritual adultery through double devotion. Yahshua stated that the Creator did not intend for mankind to dispose of one wife in favor of another (Matt. 19: 3-8).

“If the so-called ‘church’ is a separate entity from Israel (twelve tribes), then we are faced with YHVH being a practicing spiritual adulterer, with two brides called ‘the Jews’, and ‘the church’. This would violate the Scriptural principle that YHVH only has had one bride called to covenant faithfulness in order that through the set-apartness of that one bride, His witness would go forth in the earth. The one people known as His bride can produce multiple individual witnesses on YHVH’s behalf, but they must all proceed from the same nation or the same people. If something man-made called the ‘church’ really does exist, then how can we explain Yahshua’s words where He tells us that when all is said and done, through His blood atonement and redemption He and His Father will be left not with two flocks, but rather with one (John 11:52, John 10:16)! In John 10:16, Yahshua states that there will be one flock not two. Starting in 325 CE Constantine and his cohorts compelled the non-Jewish disciples to divorce themselves from their believing Jewish brethren, and to forsake the teachings of the eyewitness apostles, (Shabbat, Passover, celebration of the resurrection of Yahshua on the Feast of First Fruits or Bikkurim), in favor of a new blend of Messianic faith and paganism. The Roman emperor, the *Pontificus Maximus* (Pope), which naturally was Constantine, led the way. Thus were established two flocks claiming Yahshua as Elohim. One legal with apostolic

sanction, instruction, and teaching, and one whose loyalty was split between faith and state, between Yahshua and Miriam (Mary), between YHVH the Son, and the invincible sun, and its forbidden worship!

“This new flock made a total divorce, and separated from their believing Jewish brethren who upheld the sanctity of *Torah* and the glory of Messiah. Thus many early divorcees in this new breakaway flock mixed sun worship with Son worship, bringing the two into a perverted form of Messianic pantheism, where all is Elohim, and Elohim is all. In this perversion Yahshua shares His glory with myriads of saints, statues, beads, idols, relics and His mother!

“The sad history of this renegade flock is well documented in any encyclopedia, and space does not allow for further elaboration on this historical fact. An overwhelming desire to practice such amalgamated worship and hate Jews, gave birth to this cult. This flock even went so far as to say that the Messianic Scriptures that were written primarily to declare YHVH’s faithfulness in fulfilling the promise of Messiah to His people Israel was a ‘New Testament’ replacing an ‘Old’ one, thereby breaking the continuity, and relevancy of all of Scripture! The anti-Semitic terms (Old, and New Testament), were first used, and later propagated by Jerome in his translation of the Scriptures into the Latin vulgate, where the term ‘New Testament’ first appeared. The truth, of course, is that there is nothing new about the Renewed Covenant. It merely confirms the continuity between the promise of Messiah, and the fulfillment of that promise through Messiah. It is a continuation of the *Torah*!

“The Elohim of Israel has one covenant people! They keep **both** covenants, celebrate YHVH’s Feasts, YHVH’s Shabbat, and are eternally chosen by grace through faith. The Elohim of Israel has had, does now have, and will always have only one people that He chose to be married to, and that is Israel. Israel means: ‘an overcoming victorious prince with YHVH’. He states verbally, as well as through principle, that He only has one bride not two. If He doesn’t have bad hair days, and doesn’t choose two brides both named Israel, one day loving one, and on another day loving the other, then we are left to conclude that the redeemed born-again community of Renewed Covenant Messianic faith is the Israel of YHVH as Paul states in Galatians 6:16. In this Israel of YHVH you will find both Jewish and non-Jewish believers. All those from within the nations that are redeemed by the blood of Yahshua join the commonwealth of Israel, where they are said to hold literal citizenship (Ephesians 2:12-19). Non-Jewish believers (Ephraimites and non-Israelites) **rejoin** Israel, and by virtue of this rejoining,



restoration, and rebuilding of David's fallen Tabernacle (Acts 15:14-16, Amos 9:8-11). Israel is alive and well, thriving and flourishing under Yahshua, Israel's King. Those who claim to be 'in the church' system, or part of 'the church', are walking outside the recognized boundaries of Scriptural Israel. <sup>126</sup>

In light of this reality, His people are the one single born-again people of Israel, who are spiritually saved, and redeemed, but who also have legitimate claims to being physically descended from Abraham, Isaac, and Jacob.

The second entity, calling themselves "the church," would not have had this need to be the "New Israel" and replace the Jews as Israel, if they had received the revelation that most of them were already physical Israel. They would not have been in such a hurry to divorce themselves from their Jewish believing brethren, and their Hebraic roots. James, in James 1:1, does not write to two communities of Renewed Covenant faith, rather he addresses the body of Yahshua as the twelve tribes. In First Corinthians 10:1-9, Paul, a Jewish Rabbi and completed Pharisee, stated that the physical fathers of the Corinthian assembly, or *ekklesia*, were the very ones that along with his physical fathers (notice in verse one the term "our"), left Egypt, and disobeyed YHVH in the wilderness. Continually, the inspired writings of the Renewed (second) Covenant through Messiah teach us that Yahshua came to set up His *ekklesia*, or His called out assembly. Since Paul, along with all Renewed Covenant writers, were inspired to write about the one single flock, or called out assembly, known as Israel (Galatians 6:16), any other flock must be far less than He wants it to be.

Once we ascertain that YHVH is not a polygamist, then we can recognize what Scripture clearly teaches. We will find that non-Jewish believers in Yahshua (Ephraim and *Gerim*) were called to leave behind their penchant for paganism, and join their redeemed Jewish brothers and sisters in Renewed Covenant Israel. It was not, and is not, the Father's will for believing Jews to leave Israel, and all that that entails, to join something that is less than all that the Father calls Israel to be. The called out believers from the nations (Ephraim and non Israelites), as well as those Jews called out of traditional rabbinical Judaism, are called in Scripture the *ekklesia* of Yahshua. **Remember that Yahshua came to save Jews from sin, not from Jewishness.** Once we have a proper understanding about

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<sup>126</sup> "Part 3, The End Time Solution To Replacement Theology" *Your Arms To Israel* Vol. 10 No 2, p. 3-5, <http://www.yourarmstoisrael.org>

the term *ekklesia*, used scores of times in the Messianic Scriptures, then we will have our end time solution to the disgraceful disease of Replacement Theology!

**Everywhere our English Bibles use the word or the phrase "church", it is a terrible translation, mistranslation, and perverted understanding of the inspired Greek word *ekklesia*, along with its intended original meaning.** The English translators took the word *ekklesia*, which literally, and quite simply, means, "the ones called out", or a "called out assembly", and translated the word as "church". The result of this terrible action gave license to the early Jew-haters of the 4th century CE to pin this unscriptural moniker (church) on themselves, thereby allowing themselves ("non-Jewish "believers"), to reorganize and reconstitute themselves under Constantine, and his amalgamation of Messianic faith with sun and emperor worship. **These breakaway renegades proudly used this word "church" derived from the word "kirch" of Celtic pagan origin, to separate themselves from the Renewed Covenant community of Messianic faith, known interchangeably as "Israel", the "Nazarenes" of Israel, or the "Way" of Israel.**<sup>127</sup>

This separate breakaway entity based in Rome, then declared herself to be the new, and improved Israel, the true Israel that had arrived to do Yahshua's will, changing and eliminating Jewish-Israel by any means, including by physical violence. This separate entity changed the Feasts, dietary laws, and the Sabbaths of YHVH, and claimed to have no ties whatsoever with Jewish-Israel. It also stated that the saved remnant of the Jewish nation was not welcome **as Jewish people** in this renegade separate entity. Most shocking was and is the satanic charge against the Jews of deicide (the killing of Yahshua) and the subsequent blood libel.<sup>128</sup> This continued for the next two millennia and sadly continues to this very day.

Acts 11:26 confirms this truth by stating that the early disciples in Antioch (Ephraimites) not Jerusalem were first called Christians. Jews in Judea continued to refer to themselves as Jews. Notice that YHVH never called born-again Israelites by that name. Rather it was man who called non-Jewish believers, Christians. With two separate entities vying for the

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<sup>127</sup> C.J. Koster, *Come Out Of Her My People* (South Africa: Institute of Scripture Research, 1998) p.34-36.

<sup>128</sup> The blood libel refers to a series of incidents that took place in Eastern Europe. Jewish people were falsely accused of kidnapping non-Jewish children, murdering them and using their blood to prepare matzoh for Passover. The non-Jewish community used the false accusations as an excuse to organize pogroms against the Jewish community.

much-treasured title of Israel, is it any wonder that Jewish-Israel has become the victim rather than the covering for Messianic faith?

Keeping in mind that the Greek word for church is **ekklesia**,<sup>129</sup> we will allow Scripture and history to explain to us that *ekklesia* in Greek was understood by all the inspired writers<sup>130</sup> to be a reference to Israel, and the people of Israel. *Thayer's Greek-English Lexicon* numerically coded to *Strong's Concordance*, defines the word *ekklesia* as "assembly" and is found as *ekklesia* in the *LXX* or the *Septuagint*. *Thayer's* also lists *Strong's* Hebrew # 6951 *kahal* as: "assembly, congregation, multitude" as synonymous with *ekklesia*-assembly!<sup>131</sup>

Approximately 150 years before Yahshua, the blessed Holy One, was born in Bethlehem of Judea, seventy two of the leading traditional rabbis got together to translate the Hebrew *Tanach* (First Covenant). The Hebrew, the original language of inspiration, was then translated to the Greek, which was the universal language of that time. The resulting translation that was produced became known as the *Septuagint* in honor of the seventy two scholars who translated the work.

Every time the seventy two traditional rabbis came to the Hebrew words *kehilah* or *kehilat* they consistently translated the words into the Greek word "*ekklesia*". This same word is translated in English as "church" in the *Brit Chadashah*. *Kehila* and *kehelat* are titles used to designate YHVH's single covenant people, Israel. Whenever *ekklesia* is used in either the Hebrew *Septuagint* or the Greek Renewed Covenant, **it never refers to any group other than twelve-tribe-Israel!** From a linguistic standpoint alone, the word *ekklesia* could not mean "church". The assembly, congregation or gathering of Israelites was, is, and always will be the *ekklesia*.<sup>132</sup>

*But how did we get from here to there? Koniuchowsky explains by describing the global dispersion of these northern Israelites. "Thus," he claims, "was born the ten lost tribes of Israel." Koniuchowsky sees no hope for a corporate identity for the northern Israelites until the time of Yeshua (or "Yahshua" as Koniuchowsky addresses him).*

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<sup>129</sup> *Strong's* Greek # 1577

<sup>130</sup> "The Original Language of The New Covenant" *Your Arms To Israel*, <http://www.youarmstoisrael.org>. Though the original manuscripts were written in Hebrew and lost, YHVH preserved His Word in other inspired Greek texts, in much the same way that he preserved the children of Ephraim-Israel in the midst of the Greek world.

<sup>131</sup> Chumney, p. 24.

<sup>132</sup> *Ibid.*

Neither does Yahshua! Amos 9: 9-11 makes it clear that they will be sifted among the Gentiles until the **day or appointed time, when YHVH returns to Zion to rebuild the *Sukkah* of David that has fallen.**

*Again, working with circular arguments, Koniuchowsky claims that the statement of Yeshua in Matt 15:24, “I was sent only to the lost sheep of the house of Israel,” indicates that non-Jewish followers of Yeshua are in fact Israel.*

As shown previously by every **biblical definition**, whether through two-house restoration or genuine engrafting, the result is the same single entity called Israel and thus comprised of **Israelites!**

*Koniuchowsky boldly states, “In other words Paris, London, Hong Kong, Tehran, Beirut, Tokyo, New York, Boston, Philadelphia etc., are all considered cities of Israel by our Heavenly Father...the globe is ‘His Israel [emphasis his].’”*

Nothing is clearer in Scripture. Yahshua promised a long hard gospel campaign. He sent them out to all Israel, both in Judea, in Samaria and the entire world. There is only one commission, not three. In all three areas lost sheep of Israel are to be found. He prophesies that His true disciples will be working the gospel fields until He returns. That is why He said, you would not have finished going through the cities of Israel when I return.<sup>133</sup> If these Israelite cities were limited to tiny Judea, even if we include Samaria, the job would have been accomplished in His generation, or certainly within a few hundred years. Again, to teach that He referred to cities of Judea as exclusively Israel-proper (i.e. the Holy Land), cannot be, since that task of evangelism would have concluded long before His return. Here it is 2000 years later, with no second coming while the Holy Land was evangelized two thousand years ago. But in a plain and easy-to-read reference, He refers to the globe as His mission and our commission. Since we will still be covering territories in “cities of Israel” until He comes, it is easy to comprehend this wonderful proclamation. Everywhere you find scattered Judah **and** outcast Israel in exile, is by divine definition, a city of Israel. Blessed be the Master’s truth.

*Yet, Yeshua was clear when giving instructions to his disciples in Matthew 10:5-6. He specifically ruled out the Gentiles and the Samaritans,*

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<sup>133</sup> Matthew 10:23.

*whom Wootten and Koniuchowsky claim as their own, saying, “Do not go in the way of the Gentiles, and do not enter any city of the Samaritans; but rather go to the lost sheep of the house of Israel.” In saying this as Matthew reports, Yeshua, during the time of the Second Temple, made a clear distinction between those of the house of Israel (Jews) on one hand and the Gentiles and Samaritans on the other.*

This text is often cited by two-house opponents as a proof that Ephraimites are not latter-day Gentiles because here in Matthew 10:5-6 He warns His followers not to go to the Samaritans and the Gentiles. How can His disciples rescue the lost sheep of the House of Israel who supposedly became Samaritans and Gentiles if Yahshua tells them to stay away from Samaritans and Gentiles? Furthermore, that would limit the lost sheep of Israel as being only Jewish-Israel.

This flawed line of reasoning presumes several things. It presumes that Yahshua told these disciples to stay away from Gentiles and to go look for Jews! Yet if we allow Scripture to interpret Scripture and believe that Yahshua taught nothing new but simply reiterated, in person, the teachings of Tanach, then the puzzle is solved. Jeremiah 10:1-5 warns the House of Israel (Ephraim) not to learn **the ways** or practices of the pagans or Gentiles. Yahshua does likewise when sending out the twelve, and warns Judah not to fall into pagan **ways** when they are out on the road accomplishing their mission of going to the lost sheep of the House of Israel (in this case twelve tribes). This in no way, shape or form is any kind of prohibition against gospel work among the Gentiles. After all, where else would the ten tribes be? We are to unite the two houses but keep ourselves pure by not “going the **way**”, of the Gentiles or becoming like them!”

The prohibition against the twelve disciples ministering in Samaria, the former capital of Ephraim, was previously covered in great depth under “Response to Parallel Universes.” Please review that section again. The entire issue is addressed in “The Ongoing Restoration of Israel Part 2” located at: <http://www.yourarmstoisrael.org>.

“There can be no doubt that Yahshua knew that this was a task (opening Samaria) that only He was capable of, due to Judah’s previous prejudice and blindness towards Samaria. Thus the important task of evangelizing the people of Ephraim was a job He wisely reserved for Himself, so that it could be done in the right Spirit! Once He had initially opened the door and taught the disciples how to reach

out to Ephraim, He dramatically changed His orders by granting them an eternal commission (Great Commission) to Ephraim-Israel in Acts 1:8, by sending them into Samaria and the entire earth. May we be more like our Messiah when it comes to granting recognition and ministering love to those in our midst who claim Ephraimite blood, without snickering or administering a DNA test to them every time we see them, since genealogy cannot be proven or disproved.

“Genealogy is an issue of faith in what Scripture tells you about yourself (spiritually and physically) and is then confirmed by the Set-Apart Spirit of YHVH. Let’s be frank! Who would want to suffer as a Jew unless they were one? Who would want to receive vexation and ridicule as a non-Jewish-Israelite except one who really is one?”<sup>134</sup>

At the establishment of the modern day state of Israel in 1948, David Ben-Gurion assembled 49 Jewish experts to determine who was a Jew, eligible to return to Israel under Israel’s new law of return. Not surprisingly the 49 experts came up with 49 diverse opinions! The conclusion to the whole matter was Ben-Gurion’s now famous remark, born out of frustration with the rabbis that a Jew "is anyone who says he is!"<sup>135</sup> That must be our loving attitude to both Judahites and Ephraimites when they come into our midst, rather than refusing to deal with them or their claim to Israelite heritage unless they admit to being a "Gentile".

*While there is ample evidence that post-exilic Israel saw itself as the sole heir of the title “Israel,”*

Is that ample evidence also known as pride? Or how about opinion!

*there is further evidence that, not only Yeshua, but also the post-exilic prophets continued to see a distinction between Israel and the nations.*

Yes, as is seen above. He tells His disciples to handle Jewish-Israel during His earthly ministry, but does not trust them with the care of non-Jewish-Israel, **until** they are empowered by the love of the Set-Apart Spirit after His resurrection and ascension!

*Wootten and Koniuchowsky argue that the Gentiles were Israel after the Assyrian captivity in 722 B.C.E. Yet the author of Isaiah, in 11:12, writes that God will assemble Israel and Judah, but offers no such promise to the nations in that particular context.*

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<sup>134</sup> “Restoration Part 2 P.7,” *Your Arms To Israel* Vol. 10 No 1, <http://www.youarmstoisrael.org>.

<sup>135</sup> “Who Is A Jew, A Look At The Bloodline of Israel” *House of David Herald*



Ephraim mixed with the nations (Hosea 8:8) and became as one with them. Presently they cannot be recognized nor differentiated from the true Gentiles. That is why Yahshua's banner in Isaiah 11:12 is unfurled before **all the nations, since verse 12 tells us that both outcast Israel and scattered Judah are in the nations. If you were Messiah looking for Israelites, would you unfurl your banner of love, revelation and restoration anywhere else?** The natural understanding of the syntax in question is that Israel and Judah are the targets of Yahshua's desire among the nations. The first reference to Gentiles is qualified by the second.

*Instead, in the same verse, he writes that "he [God] will lift up a standard to the nations." Israel and Judah are restored, but the nations are not in need of restoration as they were never part of the people of God in the first place. To be sure, God cares about the nations, and God will gather the nations, but not for repentance and restoration as he does for Israel. Rather, God's concern for the nations is for salvation (cf. Isa 49:6).*

The term, "ends of the earth" is synonymous with "all nations" or "all Goyim." Both houses are said to be dwelling in the "ends of the earth" (all nations) from whence they are being gathered. The Gentiles are not even mentioned or referenced in this text. An emotional appeal by the IMJA Position Paper regarding YHVH's obvious love for the non-Israelites still cannot and will not change the issue at hand, which is the so-called "Ephraimite Error," not His love for Gentiles. That is a given and a side issue to the main focus of debate. Isaiah 49: 6 refers to Yahshua's mission to bring back the **complete fullness of all that is twelve-tribe Israel (two houses) plus the non-Israelite Gentiles from the ends of the earth. Both Israel (two houses or twelve tribes) being raised up by Yahshua and the non-Israelites), are said to be coming in from the four corners of the earth. It all depends on one's definition of Israel, that today is often quite different from what it was in the days of Davidic glory.**

*In the mission speech of 10:5-6, Matthew records Yeshua sending his twelve disciples only to other Jews.*

We corrected the IMJA Position Paper's mistake above.

*And even in the case when Matthew writes of Gentiles, we do not see evidence that those Gentiles became Yeshua's followers or disciples. The magi in Matt 2 return to their homeland. It is never recorded about the*



*Centurion in Matt 8 that he becomes a disciple. The same is even true of the Centurion who acknowledged Yeshua as Son of God in Matt 27:54. Those in Yeshua's immediate circle of followers were Jews.*

The IMJA Position Paper suggests that if Gentiles do trust Yahshua they don't become disciples. Also, the author suggests that the inner circle is always made up of Jews. That is what the IMJA Position Paper says. Let's see what the Bible says. "Whoever puts their trust in Him will not be put to shame"<sup>136</sup> and "for everyone that calls on the name of YHVH shall be saved."<sup>137</sup> Thus the prerequisite to being a follower is trusting. **Those who trust shall be saved.** To insinuate that 1) the magi who risked their lives trusting 2) the centurion who had such trust in Yahshua's Words that he stated: "only say the Word and my servant shall be healed"<sup>138</sup> and 3) the centurion at *Golgotha* who cried out "**truly, this was the son of Elohim**", were not trusting because they did not become Yahshua's immediate inner circle as did the other Jews, smacks of racism. The insinuation, even if not accentuated, is that if you are not verifiably Jewish, it doesn't matter how much you risk worshiping Yahshua, or how much humility and repentance you manifest. But if you do these things as a Jew, you are kosher! This unfortunately is the kind of display that retards the unification of our people Israel. If the above exemplified people were not disciples or followers, then how could they have brought forth a confession unto salvation?<sup>139</sup>

For the author to imply that they may not have been saved because they came from the wrong neighborhood or the wrong side of the tracks, is DNA salvation and racism at its worst. The insinuation that all of Yahshua's immediate followers were all Jews is a distortion of Scripture. **Mark 3:18 calls Simon or Shimon a Canaanite.** (He no doubt was identified with one of the tribes through sojourning.) Not exactly a Jewish clan! Nathaniel, also a member of the inner immediate circle, was not a Jew but an Israelite according to Yahshua Himself (John 1:47). Messiah Yahshua could not have chosen twelve Jewish disciples as is commonly taught, since **He was assigning millennium thrones, for the twelve tribes of Israel, not for the twelve thrones of Judah.** He grants them this millennial kingdom authority in Matthew 10:1. Amongst Messiah Yahshua's criteria for this selection process, was the need to fill twelve different tribal leadership positions.<sup>140</sup> Luke 6:12 tells us that Messiah Yahshua had to spend all

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<sup>136</sup> Romans 10:11.

<sup>137</sup> Romans 10:13.

<sup>138</sup> Matthew 8:8.

<sup>139</sup> Romans 10:9-10.

<sup>140</sup> Matthew 19:28.

night in prayer, to be able to correctly pick the twelve apostles. No doubt He did this in order to allow His Father in Heaven, to reveal the tribal identity of each one!

*This is the reason that the conversion of Cornelius in Acts 10 caused such an uproar — because it was a novum, unprecedented during the time of Yeshua's earthly ministry.*

The only event in Acts 10 that was *novum* was that Peter violated Jewish *halachah* (law), which forbids a Jew to enter the house of a Gentile. He did not break *Torah* nor did he violate Yahshua's Great Commission, which obviously included a globe full of Gentiles. The uproar was caused because a top disciple of a great Rebbe appeared to have violated Jewish oral traditional *halachah* and openly disobeyed the rabbinic authorities in Jerusalem. Acts 10:28 confirms the confusion or uproar was not *Torah* or Yahshua based, **but that men got uncomfortable about their laws being disobeyed**. Why refer to this as a *novum* when Cornelius is not recorded as having moved out of Caesarea or sold his goods to be nearer, or to travel with Yahshua and His inner circle? If he did what all the other trusting Gentiles did, why is this event *novum*? And why did he stay homebound if, as the IMJA Position Paper suggests, traveling with His inner circle and converting to Judaism are prerequisites to salvation? This noise was made because His disciples were doing what He had done at Pentecost, which is to pour out His Spirit on all flesh. **The event was not *novum* at all!** (Many years earlier than the events of Acts 10, Jonah, a Hebrew prophet had been sent to Assyria, a heathen nation!) Rather, what was a *novum* was for Jews to enter the home of a Gentile because it was illegal by oral rabbinical law.

Based on her prerequisites of moving and traveling with Yahshua or converting to Judaism, Cornelius's trust was in vain. What is the difference where a person physically dwells, as long as they themselves abide in Yahshua?

### ***Who Is Israel?***

*Wootten and Koniuchowsky give contradictory evidence as to how all believing Christians throughout history could be physically descended from the ancient northern Israelite exiles. At times, they argue that all people on earth are physically descended from Israel. Koniuchowsky declares that "you can rest assured **that almost** everyone on this planet has a drop if (sic) Israelite blood since Yahweh's' (sic) blessing of physical multiplicity would*

*fill the globe through Ephraim's banishment and subsequent intermarriage and assimilation [emphasis his]."*

### **Response to Who Is Israel?**

**Almost does not mean everyone.** As you can see, we have never taught that all believers are automatically Israelites! Our criteria must fit several categories, that all must somehow line up with Scripture. As stated earlier, the promise of Scripture regarding filling the globe or the nations with Ephraim-Israel's seed, comes right from Scripture.<sup>141</sup> We then take that plain reality and seek other extra-biblical evidences that **confirm** a divine truth. These confirmations can take one of several paths: 1) Jewish traditional majority opinion of the rabbis which will be brought up in detail later, 2) archaeology such as the Las Lunas find and the work of Barry Fell, 3) characteristics of western nations that tend to hold Scripture and justice as lofty ideals and 4) peoples who generally have a favorable or more than favorable view of Jewish people, than the average populace of a non-Israelite nation or people group. Thus the search for corroborating evidence is **never unbiblical**, but rather extra-biblical, with the initial premise and assertion always coming from His Word.

The IMJA Position Paper accentuates hyper-spiritualization and incorrect premises, to twist Scriptures that teach two-house truth. Judah and Israel, the author claims, both mean Jews. She then cites no extra-biblical evidence to substantiate the wild claims that Judah and Israel are just two ways to say Jews. With that unique brand of circular reasoning, the Renewed Covenant of Jeremiah 31:31 was made with the Jews and the Jews. **Or to phrase it as a parallelism, the covenant was made with the House of Judah and the House of Judah.**

**If both of Israel's houses are in fact called Judah, then why does YHVH specify another house by a different name 150 years after she claims the merger-reunion took place?** This lack of willingness to pursue extra-biblical corroboration, results in her acceptance of a personal and private interpretation of Scripture, which is strictly forbidden!<sup>142</sup>

If two-house truth were in error, one would think that the Messianic Jewish team of scholars who fixed their names to the IMJA Position Paper, would be able to produce one single piece of valid extra-biblical evidence, either archaeological, etymological, geographical, or other data to disprove

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<sup>141</sup> Genesis 48:19.

<sup>142</sup> Second Peter 1:20.

the two-house truth. Instead, we are left with several quotes from linguists, who are brought forth to initiate the reader in the art of Hebraic hyperbole and its use in the Hebrew Scriptures. If our response accomplishes nothing else than to challenge the reader to move from fear to faith and see the grandeur of the truth of all of scattered Israel, studying and searching the Scriptures for truth, it will not have been in vain.

In terms of resting assured, the seeker will be able to do so if he or she takes the time we took. Rashi, Abarbanel, Hosea, Paul, Peter, James, Kimche and many others said the same things way before Wootten and Koniuchowsky did. Yes, we rest assured and secure in the promises of YHVH.

*Wootten adds, "While we are asleep, for all we know, He could be turning the whole world into the seed of Abraham." At other times, Koniuchowsky back-peddles (sic), conceding only that the believing followers of Yeshua may only include "perhaps some true Gentiles." Still other comments are made in which believing followers of Yeshua are designated "another 'sect' of Judaism," without any explanation as to how they can be a sect of Judaism and not Jews!*

Because no one knows for sure who is Jewish, let alone who is Ephraim, we must analyze all angles and all logical hypotheses. Messianic Judaism does the same thing, when determining who is, or who is not Jewish. We must use equal weights and measures on a level playing field and as such Messianic Israel does that. Through a compilation of Scripture and logic, we can make certain ironclad declarations.

Nevertheless, the IMJA Position Paper here directly attacks the messenger. It must do so since its message, the message of the "secret unseen national reunion" is unbiblical, without any biblical or corroborating evidence. These seemingly differing statements do not contradict the Scriptures. Rather they operate much like the four gospels by offering differing views, perspectives and elaborations on the same basic truth. The premise is true that Israel's seed is in the entire globe. The statements referred to above when looked at closely all say the same thing. They display a sense of humility, through the expressions of finite human beings in their attempts to explain the supernatural phenomena, of what the infinite Savior has done in the midst of the earth. How does the finite, temporal, mortal clay explain the awesome handiwork of that infinite immortal Potter, without using differing angles of reasoning to understand the magnitude of such genius? He is the One who has written the history

of Israel before it happened. One of the gospel writers states that two angels sat at Yahshua's tomb, the other says one angel. Who is right? Both are! Both describe the resurrection from a different imperfect angle. Both accounts describe the same event and the imperfect description by the finite, does not in any way change the unalterable truth that **the Master has risen indeed!**

*Wootten changes direction and argues a different angle when she declares that when Paul spoke of Gentiles being “grafted in” to the olive tree of Israel (Rom 11:17-24), “they became natural branches at that time!” From this she reasons that “any children born to these people [to whom Paul wrote] were born of natural branches! Furthermore, if you [the modern-day Christian reader] are one of their descendants, you are a natural branch! [italics hers]”*

The same holds true for traditional Judaism in their conversions. The second generation and all future generations are considered natural Jews with the initial converts, becoming naturalized over a period of years. All the heirs who maintain a continual sense of Jewish community are considered Jews. If this applies for Jews, most certainly it applies for Israelites, for even Moabites like Ruth, have become Israel. Was Obed, the son of Ruth and Boaz, considered a Moabite or an Israelite? According to Ruth 4:14 his name was great in **Israel. If that is true then, so it is true now.** After one generation, offspring are considered Israel. If it works in Judaism it must also work in biblical Israel

Wootten's point is that **regardless of background**, once the individual is grafted into the olive tree, once “rooted” in Yeshua, they are thereafter full members of Israel's commonwealth (Eph 2:11-22). This is not a change of direction. It is merely proving the point of their “Israelite” identity from another direction.

*Thus Wootten and Koniuchowsky wildly contradict themselves in their efforts to explain how non-Jewish Christians today can be natural descendants of ancient Israelites. On the one hand, all people are physical Israelites; on the other hand, Israelite status is conferred only when one is “grafted in” to the olive tree of Israel.*

As the IMJA Position Paper itself stated, they are different angles to prove the same point. Most believers are either Jews or Israelites. Those who are neither, **become Israel** by being grafted into the two-house olive tree as referenced earlier. Any way you cut the Israel pie you get Israel.

Not Jews or Judah alone. All are Israelites, yes! But all Israelites are not Ephraimites and not all Israelites are Jews! **But certainly all Israelites are Israelites!** That is the way we have taught the all-Israel truth and any other attempt to portray it is simply more smoke and mirrors.

*Wooten tries to put the argument to rest by quoting Paul in Gal 3:29, “If you belong to Messiah, then you are Abraham's seed [sperm], heirs according to the promise.” This portion of Galatians is where Paul makes the case theologically how it can be possible for Gentiles to join in the blessings reserved for the people of Israel. Paul, too, shares a biologically-based understanding of the blessing of the sperma of Abraham. But rather than arguing that all followers of Yeshua are in themselves direct physical descendants of Abraham, as do Wooten and Koniuchowsky, Paul states the following: “Now the promises were spoken to Abraham and to his seed. He does not say, ‘And to seeds,’ as referring to many, but rather to one, ‘And to your seed,’ that is, Christ.” Thus Paul specifically refutes the notion that the Gentiles gain entrance into the people of God through “seeds”... “as referring to many, but rather to one, ...that is, Messiah” (cf. Gal 3:19).*

Paul is stating what all of us already should know in Galatians 3:19, that salvation and the promise of salvation was brought by the one and only Seed (Messiah Yahshua), who would, in turn, bless **all the nations**, taking the good news to all of **Abraham’s sperm** globally (Genesis 12:3). In Hebrew, **Genesis 12:3** literally reads: “I will bless those who bless you and curse those who curse you and in you shall **all the nations of the earth shall be mixed**. “*Ve’nivrechu bekah kol mishpachot ha-adamah.*” The Hebrew word improperly translated in most translations as **blessed**, is the **Hebrew word ve’nivrechu. Nivrechu means mixed not blessed!**<sup>143</sup> “In five places in the Talmud and other rabbinic literature *nivrechu* is translated as grafted or intermingled. In the orthodox Jewish *Artscroll Tanach Series*, Volume 1 p. 432, it is written: ‘There is...an opinion shared by Rashbam, Chizkuni, Da’as Zekeinim and quoted by Tur, that the verb *ve-nivrechu* in Genesis 12:3 is related to the root *barak* as in the Mishnaic term *mavreek* **meaning to intermingle or graft.**”<sup>144</sup> Paul confirms his understanding of this in Galatians 3:29 and Romans 11:13-17, where he calls non-Jewish believers the grafted-in **physical seed of Abraham**, in direct fulfillment of the **ve’nevrechu** blessing of multiplicity in Genesis 12:3!

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<sup>143</sup> Chumney, Ch. 12 p.441-442.

<sup>144</sup> Ibid.



The Seed, or the Messiah, blesses **all the nations (the mixed seed of Abraham)**, and since Jews and Ephraim are in **all** the nations, you have two marvelous concurrent truths floating from Calvary. You have **the Seed** (Messiah) going into **all** the nations, with His Word (Mark 4:14), to gather **into one**, Abraham, Isaac and Israel's scattered physical seed. The IMJA Position Paper may not be aware of biblical concurrent themes, where two or more truths fully complement one another, without negation or contradiction.

All these aspects of the one single promise to Abraham are a result of His one Seed, our Messiah. Galatians 3:14 elaborates on this truth. The one Seed dies and hangs, so that the blessing of Abraham, which was a relationship with YHVH resulting from the blessing of saving faith, may go to the ethnos or nations. The midrash continues down to Galatians 3:29 which states that if you are Messiah's (by saving faith), then you are Abraham's seed and heirs according to the promise. What are you? Abraham's sperm! Sperm is derived from the Greek word *sperma*. *Sperma* means, "Something sown, seed, including the male sperm, offspring, a remnant, issue, seed."<sup>145</sup> **The noun is purely physical, pertaining to male semen and their offspring, giving forth a remnant issue (people).**<sup>146</sup> Galatians 3:28-29 in the Aramaic Lamsa text translates as follows: "(28) There is neither Jew nor Aramean, there is neither slave nor free, there is neither male nor female; for you all are one in Yahshua Messiah. (29) So if you belong to Messiah, then you are descendants of Abraham, and his heirs according to the promise." Please note that *The Holy Bible From Ancient Eastern Manuscripts* is translated entirely from an Aramaic text.<sup>147</sup> The proclamations from the Renewed Covenant then, is the message of **dual blessing. Spiritual salvation to Abraham's blessed sperm!**

This is what Scripture teaches and so do we. A remnant from both houses are saved, and restored in and to Israel. Salvation in Messiah is, in and of itself, a revelation that you are the sperm of Abraham. The Bible does not add the word "spiritual" before sperm and neither should anyone else. Dr. David Stern in the *Jewish New Testament Commentary* agrees with this interpretation of the two-house movement. "All of these truths (One seed-multiple seeds), lead to this verse (Galatians 3:29) and this verse leads to all of these truths."<sup>148</sup> Thus the One Seed sprinkling the seed Word Of YHVH into the world says David Stern, leads to the many

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<sup>145</sup> *Strong's Greek #4690.*

<sup>146</sup> *Ibid.*

<sup>147</sup> *George Lamsa, The Holy Bible From Ancient Eastern Manuscripts, (Holman, 1968), Gal. 3:29.*

<sup>148</sup> *Stern, Jewish New Testament Commentary, p. 549, commentary.*



seeds of those descended from Abraham. **Believing in Yahshua is a manifestation of your Israelite heritage, or your destiny to join with Israel as a Ger. Don't you dare let anyone steal it from you. Inherit it because it is yours to inherit according to Gal 3:29!**

Note this definition of *zera*, the actual Hebrew word used when the promise spoken of in Galatians 4:16 was given to our father Abraham! As pointed out by Wootten, who quotes *The Theological Wordbook of the Old Testament*. **“Zera (sperma in Greek) refers to semen. The word is regularly used as a collective noun in the singular (never plural). “This is an important aspect of the promise doctrine, for Hebrew never uses the plural of this root to refer to posterity or offspring. Thus the word is deliberately flexible enough to denote either one person (Messiah) who epitomizes the whole group or the many persons in that whole line of natural and/or spiritual descendants. (Emphasis added)”<sup>149</sup>** It is amazing to us how one of the greatest joys of heirship is stolen from one's inheritance, by a spiritualization of Galatians 3:29 and adding to the text by those who oppose themselves, and ultimately, the Scriptures.

Finally in Galatians 4:28 Paul solves the entire issue for us. He states: “And we, brothers, as Isaac was, are the children of promise.” Are believers physical Israelites? According to Paul in this verse we are **like Isaac**. Isaac was both a physical and a spiritual heir **and if we are pronounced by YHVH to be like him and not kind of like him, we are Spirit-filled physical heirs!**<sup>150</sup> **All believers are Israel!**

*Paul argues that it is only through their standing in Messiah that Gentiles can claim acceptance into the people of God.*

And that doesn't apply to Jewish people? Jewish people don't have to go through their right standing in Messiah, to claim acceptance as part of the Israel of YHVH? Acceptance is based on trusting, saving faith, period. When that faith is apparent, the revelation of the raising up of the tribes of Israel and one's place in that process are declared. Certainly the author of the IMJA Position Paper is not suggesting that “Gentiles” need a proper standing in Messiah but Jews don't, is she? If the IMJA Position Paper does make that claim, then we are faced with an IMJA-MJAA proclamation of the errors of dual covenant or two covenant theology, which teaches that Jews get into right standing with YHVH because of the Mosaic

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<sup>149</sup> Wootten, *Who Is Israel?*, p.79.

<sup>150</sup> *Ibid.*, p. 127.

Covenant, but non-Jews need Yahshua to achieve their standing. It is hoped that this undercurrent of dual covenant theology is not what is being alluded to here.

*That acceptance is not based on any hint of physical descent from Abraham by any individual except Messiah Yeshua in whom the Gentiles have obtained an inheritance.*

Not only are there some hints of physical descent, there are scores of Scriptures to verify it. Did not YHVH tell Abraham that he would father many nations (or many *Goyim*), thus changing his name from Abram to Abraham? If Jewish-Israel is the only nation Abraham fathered, why did not YHVH leave his name as Abram? Where are the other nations he fathered? How did He fill those other nations to make them Abraham's nations through Jacob? In Genesis 35:11 YHVH tells Israel of how Abraham would actually do this fathering. He tells Israel, "a nation and a company of nations shall come from you." Or in Hebrew, a *Goy* and a *kahal-Goyim* will come from you. This was an early promise not limited to physical multiplicity alone, but we see the *Goy* as latter-day Judah and the assembly of *Goyim* (Gentiles) as latter-day Ephraim.

The IMJA Position Paper's irrational position that no one except Jews can claim physical Abrahamic descent, answers no questions, but merely creates new problems. What kind of lasting biblical solution creates problems instead of solving them? In two-house truth, the one covenant people are born-again Jews, Ephraimites and non-Israelites from the nations. Since Ephraim's seed would fill the nations that Abraham would father, logic itself dictates that the Abraham-seeded nations are full of the seed of Ephraim, and that is why the nations or *Goyim* who are full of this Israelite seed, are called the *sperma* of Abraham. We are called that because that is who we are!

*And neither is it a claim to physical descent to have standing "in Messiah," any more than our sitting "in the heavenlies" (Eph 2:6) means that we are sitting on clouds!*

Those of Messianic Israel do not claim physical descent as having anything to do with our right standing in Messiah, as do some Messianic Jewish dual covenant groups. We claim that our right standing in Messiah is very possibly a manifest token of our physical descendance from the twelve tribes of Israel. There is a far deeper connection between election and physical descendance, then we realized. Just how prevalent that

connection is, will have to be answered on the other side of glory. One thing is for sure. Based on Scripture, we cannot any longer deny that connection!

Descendence doesn't procure atonement, but the predestined choosing of an individual unto salvation by Messiah is in most cases a manifest token of that underlying truth. Therefore Israelites, in most cases, are both physical and spiritual Israel, since all physical Israelites, in order to be pleasing to the Father, must become spiritually in-tune, and all spiritual persons are still in physical bodies.

The IMJA Position Paper well knows that the terms "in Messiah" and "in the heavenlies" are word pictures or metaphors to describe our righteous positional relationship to Messiah and to heaven. These kinds of quips cannot remove such clear promises as Isaiah 49:6 that tells us that the Messiah was formed in the womb to raise back up the tribes of Israel. If Yahshua is the Messiah, by Scriptural definition, He must be raising up **all** of physical Israel wherever they are. If He is not, and is just restoring Judah and Gentiles (non Israelites) alone to David's Tabernacle, then He is a false Messiah. That is the issue at stake. The real Messiah must arrive and gather all the exiles of Israel in both houses and all their non-Israelite companions (Ezekiel 37:15-17). Is He the Messiah? You decide! If you decide He is, then rest assured that most of those being rescued from the nations are Joseph's House and his non-Israelite companions.

### ***Abraham — the Second Adam***

*Koniuchowsky makes Joseph the typological paradigm for his Gentile/Israel. He argues that just as Joseph's brothers did not recognize him, so Jews today do not recognize those formerly Gentiles, now Israel. Again, this is no argument. It is typological and no doubt inspiring to Mr. Koniuchowsky, but it does not demonstrate how it can be that Gentiles are Israel.*

### **Response to Abraham-The Second Adam**

Our arguments are not based on typologies with non-realities. As in all areas, the typology must fit the literal prima facie reading of the texts. If the types can be used to illustrate a literal truth then that typology is valid. What is valid is the Egyptian prime minister is a type of a child of Israel (Jacob), who became for all intents and purposes an Egyptian, yet never lost his bloodline. To use types in place of literal biblical realities is a wrong

interpretation of the Word. To use types to elaborate upon a truth, when a truth is already established in the literal sense, is not only fully permissible but rather, desired and appreciated.

*What about genealogy? Is it statistically possible that everyone on earth is descended from one man? Only if that one man be Adam. Their theory would require that no one but Abraham had ever produced offspring that survived — that Abraham indeed be the “new Adam.” For any offspring that were produced before or during Abraham’s life, including all their descendants throughout history cannot exist according to Wootten’s and Koniuchowsky’s theory.*

Yes indeed it is statistically possible that all mankind could descend from one man. In fact that is what Scripture teaches in the case of Adam and in the case of Noah. And surely, the IMJA Position Paper cannot have studied biology, history, sociology or Scripture and still conclude that descent from one man precludes descent from another unrelated man! This is what happens in most normal marriages! Two unrelated people marry, and the children of those marriage partners, each partner descended from a different man, are forever descendants of each man! So all an Israelite has to do is marry a non-Israelite, and the children, though “half-breeds” to a genetic purist, are still descended from Israel. Is that hard to understand?

It is interesting that the IMJA Position Paper asks questions that contain a thesis that we do not espouse. Why does the IMJA Position Paper ask a question to insinuate something that we do not teach? Why are the author’s questions a presumption that we teach that **all** people in the world came from the patriarchs? Why are her questions designed to draw the truth seeker into false presumptions about what two-house truth teaches? We do not teach that everyone is descended from Abraham but rather, that most probably are.

*Wootten desperately tries out another angle to this genealogical argument, contending that since the earliest followers of Yeshua were Jewish and Samaritan (hence Ephraimite),*

There is no desperation in her argument. It is just an observation of fact.

*and since those early followers certainly produced offspring, then today’s followers of Yeshua, although considered Gentiles, are actually offspring of*

*those early Jewish and Samaritan believers. Thus, she reasons, even if the reader were to discount her other arguments, the reader must accept that today's Christians, as "descendants" of the earliest believers are indeed physical Israel.*

Is this reasoning Mrs. Wootten's or is it simply biological reproduction and multiplication that is the issue? It seems as if the principle of *pru ur'voo*, be fruitful and multiply, only applies to Jews. It seems that the IMJA Position Paper discounts reproduction among the early believers. Is that what we are to understand? The bottom line is this. Most everyone reproduces and the early believers from both houses of Israel were no exceptions. Today, many of the offspring of these early disciples are in fact, physical Israelites as well.

*Again, the contention is statistically and historically untenable. We have numerous accounts from the patristic writers that the early Christian message was widely accepted by thousands and thousands of former pagans. How then, can today's Christians be heirs, not of those former pagans, but only of the earliest Jewish (or Samaritan) followers? The argument is patently weak.*

Are the patristic writers referred to by the IMJA Position Paper the anti-Nicean fathers? Or are they those who formed the amalgamation of paganism and Messianic faith at Nicea and afterwards. The early bloodline descendants of believing Jews and Israelites are found in both the ante-Nicean and post-Nicean communities. Perverted faith cannot stop the continuity of bloodlines.

The contention spoken of is not a contention among those who know and believe the truth. The patristic writers of the anti-Nicean apostolic age were noting the evangelization of the pagans or the **aperitome**. Scripture underscores that Paul's mission trips, were **primarily** to all the nations, to find the lost sheep of the House of Israel in exile, or those that Scripture refers to as the **akrobustia**. The post-Nicean paganization of the Messianic community does not change the fact that those Jews and Israelites from all the pagan nations were still the seed of the patriarchs. What the IMJA Position Paper fails to grasp is the underlying truth that what one believes cannot change one's DNA!

The IMJA Position Paper seems to be unfamiliar with the concept of concurrent themes. Nineteen out of twenty times the English word for uncircumcised, **and by implication translated as Gentiles**, actually

means Ephraim, the “tossed away foreskinned ones.” The only time that uncircumcised is not **akrobustia** in the Greek, is when Stephen condemns Jewish-Israel’s leadership as **aperitome**.<sup>151</sup> In its sole usage, it ironically is a clear reference to Judah, not **akrobustia**-Israel. The argument is very strong and the patristic writing merely adds information, but does not contradict the coming home of the exiled **akrobustia**.

*Secondly, descendants of Jews, by Wootten’s own definition, are not descendants of Ephraim.*

And by biblical definition that is true.

*Finally, as we will see, Wootten and Koniuchowsky discount the Middle East as the source of these Israelite descendants and claim that they are found primarily in the West. Yet, if one were to follow the logic of this argumentation of Wootten’s, if any Christians today can make the claim to physical descent from the early Jewish followers of Yeshua, it should be Christians of North African, Egyptian, Syrian, and Palestinian descent, for all of which there is indeed evidence of the presence of Jewish or Jewish-influenced communities that followed Yeshua from the second century onward.*

Where do Wootten and Koniuchowsky discount the House of Israel in exile in the Middle East or the lands mentioned above? All nations **including those handpicked** by the IMJA Position Paper as examples do in fact include the descendents (not necessarily Jews), of the patriarchs. It is not Messianic Israel that has problems with Ephraim’s seed filling all nations. The IMJA Position Paper’s admission is evidence that our claims of widespread assimilation are valid, since it proclaims the validity of the concept, on a smaller level. The IMJA Position Paper states that Jews have spread globally in just 2,000 years. Let us take that truthful admission and apply it to the more populous House of Ephraim, (10 tribes) who have been spread out for 2,700 years! Why then, would the IMJA Position Paper insinuate that our theology, (one that believes the globe to be filled with Israelite seed), would somehow have forgotten a handful of her handpicked nations, to whom she attributes Israelite heritage? Is the IMJA Position Paper now arguing for Israelite seed in these non-Jewish nations? As far as the East is concerned, the overwhelming majority moved from points east of Israel, to the north and then northwest. Books by Israeli-born Orthodox Jew Yair Davidy, documents these migratory truths.<sup>152</sup>

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<sup>151</sup> Acts 7:51.

<sup>152</sup> “The Tribes, Our Israelite Identity” *Tribesman*, (Jerusalem: Brit Am).



*However, Wootten and Koniuchowsky ignore the people from these geographic areas and, moreover, have only harsh words against the Palestinians. They are the enemy to be vanquished by this new Israel.*

Simply amazing! Which part of the phrase “all nations” or “fullness of nations” does the IMJA Position Paper struggle with? In a most desperate attempt, the IMJA Position Paper now implies that the Palestinians are the historical friends of the Jewish people! She implies that Scripture does not teach their eventual conquest by a reunited Israel as is outlined in Isaiah 11:13, etc. The reader should take careful note of the desperation of our opponents. They are willing, when necessary to distort the blood stained pages of Israel’s Scriptural and historical relations with the ancient Philistines, as well as the current Palestinians, to avoid the reality of Joseph’s return.

*Koniuchowsky states that “the Jewish people will never ever conquer the Palestinians, Arabs, Edomites and sons of Esau [all the most likely candidates for his pseudo-genealogy, but all non-white], until they are reunited with one heart...into one massive army...with non-Jewish-Israel [!]”*

If the IMJA Position Paper cannot identify Israel’s historic enemies of memory, how can the same paper be relied on to identify the historic continued community of all Israel? The IMJA Position Paper is more than willing to turn historical blood enemies into friends, as long as that allows for a continued justification of the rejection of the House of Israel’s claims to their birthright. Koniuchowsky does not write Scripture. Israel’s prophets do. Let us look at what Scripture says about the militaristic aspect of two-house reunification, as central to vanquishing Israel’s historic enemies:

Instead of looking at the House of Joseph as the enemy of our exclusive claim to being chosen, we must look at him even as did our patriarchal father Jacob (Gen. 30:25). What difference did the birth and manifestation of Joseph and his house make to the patriarch? According to Rabbi Shmuel Ben Nachman, it made a world of difference. In *Talmud Baba Batra* 12:3B Rabbi Shmuel said, "Jacob our forefather saw that the seed of Esau is not destined to be delivered into the hands of anyone (including Judah), save Joseph, as it says in Obadiah 1:18. 'The House of Jacob shall be a fire and the House of Joseph a flame and the house of Esau for stubble.'"<sup>153</sup>

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<sup>153</sup> Davidy, *Ephraim*, p. 192.



Obadiah 1:18-19 and Isaiah 11:14-15, teach in the simplest possible terms, that the Jewish people will never ever conquer the Palestinians, Arabs, Edomites the sons of Esau, until they are reunited with one heart, one Spirit and one accord, into one massive army, through the reconciliation of Jewish-Israel with non-Jewish-Israel. As long as we do not recognize this victorious equation for spiritual and military alliance, [as did Jacob, as did Rabbi Shmuel and as in some respects does the government of the State Of Israel], we (believers) will continue to struggle and fight ourselves, over the question of “who is the real Israel”, instead of both camps recognizing the other house as also being legitimate heirs in Israel!<sup>154</sup>

Only a reunited Israel in these final last days of humanity will be able to overthrow the nefarious forces of Islam. This can become a reality in our lifetime! Islam cannot stand against a united Israel, for greater is He that is in us, than he that is in the world. **According to Yair Davidy, Nazi Germany and other German governments considered the ten lost tribes to be part of their apocalyptic enemies, all the while embracing the sons of Esau.**<sup>155</sup> We must never make the mistake they did. We must look upon Ephraim in our midst, with great favor and grant them the recognition they deserve, so that they can take their rightful place in national Israel as physical, Spirit-filled, co-heirs, who are willing to join in military and spiritual warfare operations against Israel’s historic enemies. We will receive the consolation of Jacob, only when we preserve the **revelation of Jacob**, found in Genesis 30:25!

With a reunified Israel, the Middle East problem will end, according to Scripture, when the west, along with all Israel, puts the Palestinians on airplanes and sends them away. Isaiah 11:14 in its most literal translation reads **“they shall fly the Philistines away westward!”**

Those, who in ignorance fight the two-house restoration, are actually postponing the inevitable Israelite victory over our enemies. Instead of worrying exclusively about learning Hebrew and keeping kosher, Messianic Judaism should be concerned with victory. biblical victory can only be achieved by a reunified two-house, two-front (spiritual and military) solution to the Arab-Israeli conflict (Obadiah 1:18)!<sup>156</sup> The spiritual part is

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<sup>154</sup> Koniuchowsky, “Part 4, What Judaism Really Says About Joseph’s Seed” *Your Arms To Israel* Vol. 10 No. 3

<sup>155</sup> Davidy, *Ephraim*, p. 193.

<sup>156</sup> Koniuchowsky, “The End Time Solution To Replacement Theology” *Your Arms To Israel* Vol.10, No. 3, p.6. <http://www.youarmstoisrael.org>

our task as we abide in Him who is Israel's Prince. The military part is His work not ours!

This truth by no means suggests that militarism is the answer, or militia type theology, which is anti-Messianic and wrought with doctrines of hate and superiority. Messianic Israel has no part, and desires no part, with that kind of hatred against anyone! We are simply pointing out the irrefutable fact that when both houses are back in the Promised Land, we will be at full force and in our most effective position to finally overcome our enemies. Ultimately both houses will withstand the upcoming battle of Gog and Magog<sup>157</sup> in a display of unity against Russia and her Islamic allies.

### *Crypto-Jewish Ephraimites?*

*Koniuchowsky even makes the case that the crypto-Jews of Spain, known to have come from Jewish descent, are in reality Ephraim. He does not explain how self-proclaimed Jews could become Ephraimites in 10<sup>th</sup> through 16<sup>th</sup> century Spain, but he claims them as his own regardless.*

### **Response to Crypto Jewish-Ephraimites?**

No such claim is ever made. Let's see what Koniuchowsky **really said** about non-Jewish-Israelites in Spain:

"Perhaps the most breath-taking pronouncement regarding Obadiah 1:20, is found in the writings of the previously mentioned Don Isaac Abarbanel. He said "Zarapheth is France and so too the exile of Sepherad (verse 20 B) is Spain! Do not err just because Zarapheth (France is spoken of and Angleterre (England), is not recalled (in this verse). For there too (England), did the exiles go, for lo and behold that island is considered a part of Zarapheth (France) and in the beginning belonged to it and in their ancient books they call it the isles of Zarapheth (the isles of France), even though it later separated itself from Zarapheth (France) and became a kingdom (England) in its own right."<sup>158</sup>

In another similar startling admission Don Isaac Abarbanel admits to thousands of Ephraimites being in pain, because of their punishment of living like Gentiles among the Gentiles. He said, "And maybe the intention is too, that those children of Israel, who completely left religion (Hebraic),

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<sup>157</sup> Wootten, *Who Is Israel?*, p. 201 and Ezekiel 39:1-29.

<sup>158</sup> Davidy, *Ephraim*, p.206

due to the weight of troubles and persecutions, remain in Spain in their thousands and tens of thousands (Deut. 33:17-18), in huge communities. They shall return and request the Lord their [*Elohim*]"<sup>159</sup>. Abarbanel, a Hebrew and Christian scholar (not Messianic) echoes the same commentary in another portion of his work, on the book of First Kings.17: 9, where he insists that Zarapheth includes France and Great Britain. The term thousands (Manasseh) and ten thousands (Ephraim) that Abarbanel used, are a direct quote from *Torah* in Deuteronomy 33:17-18. Thus many of those we mistakenly refer to as Marranos or Conversos who became Christians or Catholics, are in fact Ephraimites as well as Judahites. These Conversos are not, as popularly understood, made up solely of converted Jews. Rather the Conversos and Marranos are made up of converted Israelites and Judahites from both houses!

Therefore, nowhere in the above verses does Koniuchowsky ever even hint that Ephraimites in Spain replaced the Jewish society of the golden age of Spain, rather that they had in fact **preceded their arrival** there, and thus, lived with Jews in Spain. Why does the IMJA-MJAA Position Paper equate the reality of peoples from both houses living together in Spain as they currently do in the USA and elsewhere, as something called “crypto-Jewish-Ephraimites?”

*Koniuchowsky tries another angle when he quotes Don Isaac Abarbanel, a medieval Jewish philosopher. Koniuchowsky accepts as literal the rabbinic Jewish metaphorical designation of the church as Edom. From there, he argues that the Christians of European descent, as Edom, are part of this same Ephraimite people, despite arguing, as quoted above, that the Edomites are the enemy!*

The IMJA Position Paper uses circular reasoning and does not seem able to grasp the concept of concurrent themes in Scripture. The references in Scripture to Edom are as a physical people who would not only remain Ishmaelites, **but also intermingle with other nations**. This historical intermingling and assimilation is not metaphorical, but was considered a literal reality. The traditional rabbis actually believed that Edomites had migrated outside of the Middle East to Europe, where they became western Christians, settling in parts of “Christian Europe”, along with former Israelites.<sup>160</sup> **There is not one hint in any of these rabbinical references that the understandings or intentions of Edom as Israel’s enemy, was metaphoric or hyperbolic.** The enemy has been traditional,

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<sup>159</sup> Ibid. p.206.

<sup>160</sup> Ibid., Chapter 8, pp. 183-189.

physical and historical Edom along with their practices and pagan behaviors in the Roman-western churches. How is this a contradiction? Both the people and their behaviors wherever they are to be found, are the historic enemies of historic Israel and Bible faith!

This intermingling of Esau's seed with other nations also infiltrated both houses of Israel.<sup>161</sup> Therefore, many of the early western believers from Rome were in fact folks who supposedly had Israelite blood, but in truth were Edomites. Two such biblical examples were Herod the Great and his son Herod Antipas as recorded in Scripture, who were "Jews" with Edomite bloodlines according to Josephus. When those Edomites with and without Israelite blood, became believers in Yahshua, they brought with them their Edomite influence, which spread and is greatly responsible for the continued apostasy and antinomianism of great portions of Ephraimite and Jewish believers still in the "church" system.<sup>162</sup>

Yair Davidy quotes Don Isaac Abarbanel: "The prophet [Jeremiah], foresaw through divine inspiration, that the Roman descendents of Edom (Constantine, Augustine, Origen and some early "church" fathers?), would believe [in **that faith**] and therefore would be called *Notsrim*."<sup>163</sup> Don Abarbanel in the most vivid terms possible interprets the terms *Notzrim* (*Christians*) as referring to the founding fathers of the European Roman Church **system**, which unfortunately was made up of many very lost Ephraimites and Edomites. Rashi, Raddak and *Targum Yehonathan* all concur. The ten tribes of Israel would prophetically and eschatologically return to Israel from an **apostate form** of monotheism [Western popery], and would be known and identifiable as the *Notsrim*.<sup>164</sup>

*He states that the European churches "were made up of many very lost Ephraimites and Edomites." But although we know that the references to the church as Edom in rabbinic Judaism are metaphorical, Koniuchowsky accepts this designation as historically valid.*

There are persons with Edomite bloodlines, as well as Edomite theologies, to be found in the so called "church system", even as there are Ephraimites to be found there.<sup>165</sup> This is why Revelations 18 speaks of true regenerated latter-day Israelites as being the **overcomers (Israelites)**<sup>166</sup>

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<sup>161</sup> Ibid., p. 186.

<sup>162</sup> Ibid., p.226.

<sup>163</sup> Ibid., p 237.

<sup>164</sup> Ibid., p. 236-237.

<sup>165</sup> Ibid., p. 208-209.

<sup>166</sup> Used 17 times in Book of Revelation i.e. 2:7, 2:26. True believers are Israelites!

who are willing to come out of her **my people (Ami)**.<sup>167</sup> **They are His former people (Ami Ephraim)**<sup>168</sup> **being called out to return to the faith of Israel at Sinai, once and for all, delivered to the righteous ones (Jude 3)!**

*Both Koniuchowsky and Wootten visibly struggle to make the case for this physical inheritance. Yet, like their exegetical arguments, their “historical” arguments tend to be circular, unhistorical, contrived, and based on false or unproven premises. It may be that they sense the weakness of these arguments, for ultimately, they both have to resort to the argumentum ad ignorantiam (argument to ignorance), the classic logical fallacy.*

*Argumentum ad captandum vulgus* unfortunately is the IMJA Position Paper’s pursued approach. She argues to please “her crowd”, appealing to emotion rather than logic! Our declarations from Scripture can hardly be termed arguments or manifestations of ignorance. These pejorative terms are all designed to undercut the reality of the other House of Israel. **If** proclaiming Ezekiel’s two-stick vision from Scripture is an argument from ignorance, according to the IMJA Position Paper, we gladly stand guilty as charged!

For our opponents, the prophets of Israel and the Messianic apostolic writings simply are not sufficient evidence! Since the IMJA Position Paper dismisses all the literal (*pashat*) applications of two-house prophetic texts in favor of metaphoric, hyperbolic, or any other kind of secondary application, there are no Scriptures that they will accept as proof. This pride has become their downfall. This pride is the kind that can lead a Messianic Jewish leader to admit the truth of the two houses privately (as previously documented), and then apply *argumentum ad captandum* for “crowd control”!

Those willing to use their spiritual smoke detectors, will find that the literal primary meanings of the many two-house Scriptures do provide plenty of evidence, in our case for the ongoing and future restoration of all Israel. **As one Messianic Jewish rabbi recently put it: “you have to be brain dead not to see the two houses of Israel.”**<sup>169</sup>

*This fallacious argument is that because a claim cannot be proven false; therefore, it is true. However to make such an argument is by definition to*

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<sup>167</sup> Rev. 18:4.

<sup>168</sup> Rev. 18:4.

<sup>169</sup> Rabbi Yakkov Hartley, Your Arms To Israel Chat room, 3/1/00, <http://www.yourarmstoisrael.org>

*fail to substantiate that same argument. The burden of proof is on Wootten and Koniuchowsky. It is their responsibility to come up with solid arguments to support their claims. Yet Wootten's reply to the challenge to demonstrate her claim that non-Jewish followers of Yeshua are Israel is, "No one can prove that they are --- and no one can prove that they are not! [italics hers] This is no argument.*

Rather than failing to make the argument, the argument made is biblical, historic, rational, and rabbinical! We have even used extra-biblical findings to confirm this matter in the earth. Not only that, but with both houses confirming the same teaching, the two required witnesses for YHVH in the earth are in total accord. It is the IMJA Position Paper that spiritualizes away all the two-house texts that must assume the burden of proof for their position. A burden, we contend, which is impossible for anyone to bear. The burden of proof is not on two-house proponents, who do not argue over the plain texts and who do not attempt to spiritualize 10/12ths of Israel into doctrinal oblivion.

We are left to consider the two linguists brought on the scene to teach Messianic Israel what metaphor; parallelisms and poetic writing styles are really all about! Knowing that no substantiation of their claims can be made either in or out of Scripture, the IMJA Position Paper pursues a dangerous line of accusation, which is classic projection.

Regarding the last quote attributed to Mrs. Wootten, she is vilified for stating the obvious, that genealogy is an issue that only YHVH can settle, not man. Her teachings leave the who-is-who question to the Father. She, like Koniuchowsky, focuses in on the what-is-what question, which is certainly answerable from Scripture! This admission is not an argument, nor was it intended to be. It is a candid reminder that **all** who belong to Yahshua are Israel, regardless of which house, or regardless of the absence of Israelite blood. This balanced view of two-house truth, is far more balanced than the extreme positions of dividing the body into Jews and Gentiles, since some professing "Jews" may have no Jewish blood and some professing "Gentiles" may have Jewish or "Israelite" blood. That definition of Yahshua's body leaves the composition of the Gentile nations undefined, leaving Ephraim-Israel's promised multitudes unaccounted for!

*Ultimately, the argument made is purely subjective — if you feel that you are Israel, then you are. Wootten illustrates: "It will be as it was when you were born from above: You knew in your 'knower.'...So it is regarding the truth of your heritage: You cannot prove it. But neither can any man*



*disprove it [italics hers].” Koniuchowsky adds, “Genealogy is an issue of faith in who you think you are.”*

The same is applicable with Jewish-Israel. Israel’s first Prime Minister, David Ben-Gurion said, “A Jew is anyone who says he is!”<sup>170</sup> Jewish ancestry can’t be proven and neither can Ephraimite ancestry. What can be proven without even flinching is that the body of Yahshua is Renewed Covenant Israel or the Commonwealth of Israel. It is made up of multitudes of Israelites from both houses, and non-Israelites who become Israel. We must not reject anyone’s claim to that heritage once they unilaterally reach out and take hold of it, as they are under unction by the Spirit.

The example of salvation is a perfect one. No one has a state license to prove they are saved, and no one can prove who is who. Paul told Titus to avoid foolish questions and **endless** genealogies<sup>171</sup> and reminded Timothy that genealogies cause disputes.<sup>172</sup> Since our nation’s ancestry is so mixed and assimilated (in order to produce Israelite seed in the midst of the earth), Batya correctly points out that anyone who does not accept Scripture at face value and demands genealogical evidence as proof of the two houses is a fool who causes strife and disputes. To avoid this kind of disputation and division, Batya likens Israelite heritage to personal salvation, which also **cannot** be documented in tables of stone, but only by a sovereign revelation of the Spirit Himself.

*This pseudo-genealogy that Wooten and Koniuchowsky have created is ultimately a desperate and contrived one — one that exists if you “know it” in your heart.*

Two house teachers are taught to avoid all worthless genealogies, as per Rabbi Paul’s admonition. The implication of Romans 10:9-10 is that all spiritual things must be received by faith in the believer’s heart. Salvation is accepting the testimony of Scripture about Yahshua in one’s heart, as is Israelite heritage. It is accepting the overwhelming testimony of Scripture about one’s heritage into one’s heart, and thus the very appropriate comparisons made by Batya. Any Jew who claims that he **can prove** his Jewish ancestry, is either deceived or is a liar.

Certainly, those who claim Jewish ancestry have **an oral tradition**, (i.e. their parents told them that they were Jewish), but since the Second

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<sup>170</sup> “Who Is A Jew, A Look At The Bloodline of Israel” *House of David Herald*.

<sup>171</sup> Titus 3:9.

<sup>172</sup> First Timothy 1:4.



Temple was destroyed in 70 CE, no one has proof of their biological heritage. This is a well known fact and an evangelism tool that Messianic evangelists often use to prove that the true Messiah must have come before the Temple's birth records were destroyed for verification of Messiah's tribal lineage. Without written records, how many Jews have lost their heritage in just the past one or two generations? How much more so has Ephraim-Israel with a 700 year head start at assimilation, abandoned their connection to national Israel? Ephraim had no real reason to hold onto their identity since they were nationally cut off. Thus, the reader must look to Scripture for the answers.

Fortunately Scripture provides the answer. Those who wish Ephraim away by hyper-spiritualization, violate even the laws of traditional Jewish hermeneutics. Jewish as well as biblical hermeneutics require the simple plain *pashat* (plain literal) explanation **to be applied before** the *remez* (allusions and allegory in a text), *drash* (one's own thoughts on a text) or *sod* (secret or hidden meanings of a text). **The IMJA Position Paper, makes the cardinal mistake of starting its understanding with the *remez*-allusions, and allegorical applications,** and then *drash* (one's own thoughts being read into the text). This heretical practice was prevalent in Yahshua's day and is still a popular method of interpretation in the remnant portion of the House of Judah as well. Starting Scriptural interpretation with *remez* or *drash* instead of *pashat*, has caused our people much pain and heartache in the past, even causing us to miss Messiah Yahshua's first advent. Today it is causing millions to miss the joy of finding a brother long lost!<sup>173</sup>

*This differs drastically from kinship groups that have shared communal memories of kinship that are supported by a rich history of literature, archaeology, and epigraphic evidence. Wootten and Koniuchowsky are unable to see a difference. But the differences are striking. One has a subjective, "touchy-feely" base; the other is based in history, memory, kinship, and shared traditions.*

A *Baal-Teshuvah*, a secular assimilated Jew who returns to the faith, has at one time lost all recognizable vestiges of shared kinship and communal memories mentioned above. Yet when this secular Jew returns, he is called *Baal-Teshuvah* (Master of Repentance or Return!). When an Ephraimite does the same, and returns from a world void of *yiddishkeit* (Jewishness), to seek after his or her lost heritage, he or she is labeled a heretical Jewish-wannabee by Messianic Judaism, but not by Orthodox

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<sup>173</sup> Luke 15:11-32.

Judaism. (No wonder so many Ephraimites are tragically converting to Orthodox Judaism, where they seek the love, encouragement and Jewish acceptance, that is withheld to them by many in Messianic Judaism.) This blatant injustice is once again an area needing immediate correction for the entire Messianic movement. Proverbs 20:10 states that YHVH hates unjust weights and measures. **If a Jew, void of all the above memories and qualifications, including proof of his or her Jewish pedigree, is accepted back as a convert in Israel, so must the Ephraimite be!** If traditional Jews welcome Ephraim back to Israel and Messianic Judaism does not, we can justifiably ask “which group has ears to hear the Holy Spirit?”

We who claim to be and are called Israel must walk by faith and not by sight, towards YHVH and our fellow brethren! When Mrs. Wootten reminds us that as Israel, that is the only way to walk pleasing to our Father-YHVH, she is accused of having no Scriptural proof of her claims. She is also accused of being responsible for leading a movement fueled by goose bumps and made up of Jewish wannabees! This kind of insinuation against Mrs. Wootten is assassination of character and is not becoming to any scholarship claiming to be representative of a Spirit-led restoration movement.

### ***British-Israel***

#### **Response To British-Israel**

The IMJA Position Paper spends much time on this angle implementing the pejorative term, British-Israel, to appeal to the fear of concerned Jews everywhere. The IMJA Position Paper dedicates two entire sub-groupings on this issue, hoping to play deep into the racism angle. Messianic Israel does not teach that Israelites from the ten tribes are all on British lands and neither do we teach that they are all Anglo-Saxons!

*We still have to answer the question as to how these physical descendants of Abraham made their way from ancient Canaan through ancient Israel to places as far-flung as Australia and Canada. Our authors have already explained the dispersion of the northern Israelites to other nations — primarily Assyria. But it is a long trek from Assyria to Australia! Koniuchowsky takes his clues from Hosea 12:1 and 13:5, which state that Ephraim will pursue or be swept up by an “east wind” (Heb. kadim). The east wind, as it sweeps into Israel from the deserts of the east, is a hot, dry wind that scorches and leaves the land parched and barren. It is often used*

*as a metaphor for God's judgment, as in Psa 48:8 [English: 48:7], Job 27:21, and Jer 18:17, where it refers to the southern kingdom being expelled "on the day of the east wind" (bayom kadim). This is significant in light of Koniuchowsky's later contention that the Judahites did not experience global dispersion.*

The author of the IMJA Position Paper has trouble believing that Israelites could have migrated as far as Australia and the Americas. Yet other people, including those of Judah, have certainly been involved in mass migrations both before and after 721 BCE to these very same lands. **Ephraimites arrived in these same lands exactly as Jewish Israel did, some 700 years later!** They traveled and were guided by divine providence! Why is that a mystery to the author of the IMJA Paper?

Even godless paleontologists and evolutionists believe that people migrated in great waves before historical times! The IMJA Position Paper has an ongoing difficulty with the part of YHVH's Word that teaches that all of mankind came from **one man**, Noah, after the flood.

When Scripture mentions migratory patterns of Ephraim, the seeker must accept the Word as truth. The verses in Hosea 12:1 and 13: 5, must be literal since it is a literal nation being exiled to other literal locations in the west. The Bible means what it says and says what it means. The other Scriptures cited by the IMJA Position Paper do not in proper context give any indication that east wind means anything about YHVH's judgment. The IMJA Position Paper's application, as usual, is metaphoric. The text of Hosea 11: 9-10 states: "I shall not let the heat of my wrath burn, I shall not turn to destroy Ephraim. For I am El and not a man, the Set-Apart One in your midst and I shall not come in enmity. Let them follow YHVH. Like a lion He roars, **then** sons come trembling from the west." When taken in totality **the east wind of judgment blows Ephraim west** and YHVH promises not to destroy them in the west but to preserve them in the west (Isaiah 49:6). YHVH reminds all Israel that He is not man and will not make Ephraim disappear in the west. Rather, He will teach them to follow after YHVH and then return them to Israel roaring (about His goodness), as sons of YHVH from the west. **The east wind took Israelites west.** They return from the west as children of YHVH who have found salvation **in all the nations**, and they return as roaring soldiers of Messiah Yahshua.

Being Messianic theologians who are well versed on the 70 CE Diaspora, Mrs. Wootten and Rabbi Koniuchowsky would never insinuate that Judah or Jewish-Israel escaped global galut. We may have stated that

both houses were involved in separate Diasporas and that Ephraim's was more quantitative. But to deny Jewish-Israel's global dispersion for almost two thousand years is tantamount to denying the veracity of the Nazi conducted Jewish holocaust. Never would we side with those who would do this and neither have we denied Jewish dispersion, since the basic doctrine of the two houses calls for **two** scattered groups returning, not one.

As for further extra-biblical corroboration, neither space nor common sense allows for a lengthy response. Suffice it to say that an abundance of documentation is most readily available online or at a public library, for those who seriously desire to trace migratory patterns. For truth seekers, Scriptures referring to **global infilling** should be enough. For those who enjoy tracing Ephraim's global wanderings, we recommend several important resources. They are all of Yair Davidy's writings, including *The Tribes Second Edition*, *Ephraim*, and *Lost Israelite Identity*.<sup>174</sup> They are all available and in print. *The Lost Ten Tribes of Israel Found* by Steven M. Collins, is also an outstanding resource as is at least half of *Judah's Scepter and Joseph's Birthright* by Rev Allen. The writings of Alfred Church, such as *Early Britain*, Dr. Barry Fell's *America BCE*, George Rawlinson's books on Parthia, Phoenicia, Assyria and Media, Tamara Talbot Rice's *The Scythians* and countless other works use literal historical records to substantiate known migratory patterns to the west of Israel.

Not only are these sources relatively impeccable, but Scripture also speaks about northwesterly migration.<sup>175</sup>

Isaiah 49 is a clear reference to the location of the ten tribes of Israel. In Isaiah 49:1, YHVH speaks to the isles and the people of Israel far away. These are the isles of the Atlantic Ocean (Britain, coastlands of Europe, North America), which are mentioned in direct correlation with the tribes of Israel. The flag of Britain is called the Union Jack, or the Commonwealth or Union of Jacob.<sup>176</sup> In Isaiah 49:5, Scripture states that the Messiah would be formed (born) primarily to **"bring Jacob back."** Back from where...?

According to Isaiah 49:1, Israel will return from the coastlands and islands of Britain, Northwest Europe and North America. Isaiah 49:6, states that the Messiah, YHVH's personification of all that is Israel (Hosea 11:1), will be YHVH's chosen and formed servant to **"bring Jacob back."** The

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<sup>174</sup> Brit Am Publications, Jerusalem, Israel.

<sup>175</sup> Koniuchowsky, "Part 3, The End Time Solution To Replacement Theology" *Your Arms To Israel* Vol. 10 No.3, pp. 2-4, <http://www.yourarmstoisrael.org>.

<sup>176</sup> Davidy, *Ephraim*, p.87.

Messiah would enlighten the nations or Gentiles, in order to rescue **the preserved ones** (*Notzrim*) of Israel and through this rescue, the restoration of the tribes would come to pass. This includes all twelve tribes from both houses (verses 5-6). The phrase, "ends of the earth" in verse 6, indicates the location from where the rescue of Israel's preserved ones will take place. According to the Jewish sages, the term "ends of the earth" in verse 6 means all the peoples who dwell "in the geographical extremities of the continental land masses, furthest away from Jerusalem, considered to be the earth's center."<sup>177</sup>

In Isaiah 49:8-9, this same servant of YHVH is given to the people of Israel as a "*Brit-Am*" a covenant for the people. The ancient rabbis understood this to mean that Messiah would restore the earth by causing the "covenant people" of Israel to inherit the world's desolate heritages (Gentile nations).<sup>178</sup> By colonization and migration, the peoples of Northwest Europe, the British Empire and other places of Israelite dispersion (Denmark, Ireland, Scotland, France, Spain etc.), would inherit the former desolate heritages. These desolate heritages include, but are not limited to Australia, New Zealand, South Africa, Europe, parts of North and South America and Asia. The *Brit Am* positively influenced these desolate heritages and they are the Covenant People that Yahshua is said to be bringing back.<sup>179</sup> Isaiah 49:9-11, teaches us the stabilizing influence upon the desolate heritages that ten-tribe Ephraim will exert which will allow them to also **inherit** these lands by the theocratic freedom they will proclaim.

Isaiah 49:10-11 speaks of the fact that the ten tribes of Ephraim-Israel will return and settle from an area not lacking in food and water. Verse 11 states that their migratory path away from Israel would be primarily through mountainous terrain. Historians such as Josephus, write that the bulk of the tribes of Ephraim were resettled north of Assyria in the Caucasus Mountains. These mountains provided the way toward their eventual migration west and northwest into Europe. This is substantiated from Scripture. In Hosea 11:10, we are told that when Ephraim-Israel learns to follow YHVH, they will roar like a lion. Obviously, it is the Lion of the tribe of Judah who teaches them to roar. They mimic His roar as a verbal sign of the end of their Diaspora. When Ephraim roars like Judah's Almighty Lion, their sons, according to this verse, "shall tremble from the west." They can only come trembling from the west if they have settled west (Europe, North

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<sup>177</sup> Ibid p. 21, 87-88.

<sup>178</sup> Ibid. p.89, 114.

<sup>179</sup> Ibid. p. 89.

America and the Atlantic Ocean, coastlands) in modern latter-day Israelite nations.

Hosea 12:1 states that in their rebellion, Ephraim followed an east wind, which blew them directly west of Jerusalem. When they return in obedience to Judah's Lion, they will follow a west wind, which will blow them and carry them back directly east to the Middle East and into the land of Israel! According to Hosea 6:2, this return of the House of Israel to the children of Israel will occur two days, or two thousand years, after Messiah's appearing, so that starting with the third millennium CE, they can be raised up to Zoë (abundant) life in Messiah. The commencement of the third day (2001CE), is destined to bring renewed life to Ephraim-Israel.

Isaiah 49:12 tells us of Israelites coming from far away and specifically from the north, the west and the land of *Sinim*. *Sinim*, according to Rashi and the Aramaic translation of verse 12, is the land of the south. The land farthest away and furthest south from Israel is Australia! In the *Latin Vulgate* translation of the Bible by Jerome, the word in verse 12 for *Sinim* is *Australi*, or in English Australia! Rashi attributes the lost tribe of Simeon to Australia, the "great Southland." The name *Sinim* contains the root word for Sinai, both the mountain and the entire Sinai Peninsula. The Sinai Peninsula hosted a large population from the tribe of Simeon. In many respects Australia is similar to the Sinai Peninsula. In verses 14-17 of Isaiah 49, we see ten-tribe Israel's response to their end-time ingathering. They are commanded to sing songs of Zion in verse 13 and to give up their old refrain of "we are lost and forgotten." It is the Messiah Yahshua who puts a new song in their heart, replacing the old "lost and forsaken" lament.<sup>180</sup>

In Isaiah 49:16, we see that by the nail-scarred imprints in Yahshua's hands, which He received on *Golgotha*, this restoration takes place. He reminds the scattered sheep of the House of Israel to look at the nail scarred hands of Messiah and realize that they have not been forgotten, lost, or forsaken. This passage has to be referring to the House of Israel (Ephraim), since neither of the two major Jewish Diasporas (586 BCE and 70 CE) had yet occurred, when Isaiah was written in 720 BCE.

In verse 18 of Isaiah 49, YHVH tells His Son Yahshua to put on regathered Ephraim as an ornament of YHVH's remarriage to His people. In verses 19-21 of Isaiah 49, we see a major divinely mandated, major role reversal. In Messiah's days, we see Ephraim's oppressors and captors

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<sup>180</sup> *Ibid.*, p. 94.



being tormented with global dispersion, never to be regathered, while Ephraim-Israel has been regathered to the land of their former destruction! Those who did the swallowing will take Ephraim's place in the exile, as the swallowed! This is exactly what happened to the now defunct Assyrian empire. Isaiah 49 verse 20 shows that returning Ephraim will be so numerous, that the land of Israel as it appears today will not have enough space to contain Joseph's seed! In verse 21, the amazed peoples of Ephraim are flabbergasted at the fact that their brethren (other lost Israelites) are not only still extant, but, in fact numerically multiplied and prosperous.

Another identifying mark of Ephraim-Israel according to the sages of Israel, is that in the last days the returning Israelites will unfortunately have certain pagan characteristics. According to Isaiah 66:17, there are biological Israelites who **separated themselves** from Israel into a separate people. They are characterized by a disdain for *kashrut* and *Torah* (verse 18) and the general dislike of Jews. Despite this perversion of *Torah*, YHVH declared in Isaiah 66:18 that nevertheless, by sheer grace, He would reveal His glory to them. We know in light of the *Brit Chadashah*, that this took place through the person of Yahshua the Messiah, who reaffirmed that He was sent to the swine-eating, *Shabbat*-breaking, antinomian "lost sheep of the **House of Israel!**"

Isaiah 66:19 teaches that Yahshua would send His disciples to the coastlands of the nations as well as Spain (*Tarshish*) and Europe (*Tubal*), to share the report of the manifest glory of YHVH in the face of His Son Yahshua. Verse 19 also reminds us that these lost Israelites will return to Jerusalem from the coastlands (British Isles and their colonies). These returnees are called the "**brothers of Judah**" in verse 20. YHVH says in Isaiah 66 verse 21 that from returning Israel He will take priests to function as Levites, though not biologically descended from that tribe. We know from First Peter 2:9, that all born-again believers are royal priests to YHVH! These priests will minister to YHVH, right into the earthly millennium (Isaiah 66: 22, 23).<sup>181</sup>

*But the term can also be a reference to vacuousness and emptiness, as in Job 15:2. To argue directly from this phrase that the Ephraimites would, following the westerly wind currents, migrate to Great Britain is again to argue for a conclusion that simply does not follow from the evidence. The cryptic references to the east wind in Hosea 12:1 and 13:5 are merely*

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<sup>181</sup> Rev. 1:6 & Rev. 20:5.



*references to the severity of the judgment. They make no geographical claims about Israel.*

This assertion is compounded nonsense! Hosea 11:10 dismisses all related claims that east winds are metaphoric or vacuous terms for judgment. This verse confirms their westerly goings by referring to an easterly return back to Israel. Webster's defines vacuousness as "empty, blank, stupid, dull, blank, idle!"<sup>182</sup> The IMJA Position Paper's usage of the word "vacuousness" to describe returning sons of Ephraim from the west, is quite sad and revealing.

*But pursuing this line of reasoning, Koniuchowsky then adds that Zech 10:8-9 states that the people of Ephraim will be summoned by Yahweh from "all the western nations where they have been sowed (sic). These verses, however, make no mention of "western nations," stating only that Israel will remember him "in far countries" (Heb. merkhakim).*

The author of the IMJA Position Paper has used many pages to tell us that Ephraim has been swallowed up by tiny Jewish-Israel back in circa 520 BCE. Yet Zechariah 10:7-10 talks about Ephraim-Israel being sown **among the nations or Goyim!** Whose report will you believe? Furthermore in verse 9, **He promises a return from the Goyim**, and when that is combined with Hosea 11:10, the picture is clear, not dark. **Ephraim will be returning from among the western Goyim in far away western Goyish places.**

*Yet Koniuchowsky, based on these verses, boldly asserts that "all land today west and northwest of Israel such as the Americas, North, Central & South, as well as Europe and the British Isles are all locations of major population centers of Ephraimites." Wooten contends that these lost Ephraimites would by now exist in all the nations, but she adds, "Of necessity, these nations would primarily, but not exclusively, be located in the West."*

Not only is this assertion accurate as the IMJA Position Paper suggests, this boldness is based on Scripture. Deuteronomy 32:8 confirms that **all nations** have boundaries based on the number of the sons of Israel they can contain! Israelites are anywhere and everywhere in Joseph's coat of many colors, dipped in (Yahshua's) blood. That is a fact

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<sup>182</sup> Webster's Illustrated Dictionary, p. 732.

that Judah is slowly coming to grips with. Considering the full counsel of YHVH, Mrs. Wootten's assertion is biblically correct.

*It is significant to note that the areas that Koniuchowsky names are primarily populated today by white Anglo-Saxons, although Koniuchowsky does concede that Russia is another area of settlement, an area also, conveniently, populated by white, although Slavic, people. In fact, when Koniuchowsky quotes Rashi to argue that the reference to "Sinim" in Isa 49:12 is to the south, he skips China and Africa completely and argues that it refers to Australia!*

Central, South and North America are literally melting pots of all ethnics from all backgrounds. Just one visit to Miami Beach, New York or Toronto will teach you that. Koniuchowsky correctly states that these areas are full of wandering Israelites from all ethnic and racial backgrounds and yet the IMJA Position Paper states that these areas are primarily Anglo-Saxon. Why is this argument erroneously raised? It is raised in order to misrepresent two-house truth, as Anglo-Israelism.

Experts such as Rashi, define *Sinim* as Australia and others as China.<sup>183</sup> Both are valid interpretations. Why would the author of the IMJA Position Paper, who believes Ephraim's seed dwells among the world's 16 million Judahites today, talk about Ephraimites not being in Australia as referenced in Isaiah 49:12, **but rather places them in China and Africa?** Of what concern is China and Africa to the author of the IMJA Position Paper? It is a moot point because the motif she has created has all the billions of Ephraimites living with and in tiny Judah?

*Further, according to his theory, any follower of Yeshua who is of the descendants of Esau or Edom or Ishmael is disqualified, since Koniuchowsky "nullif[ies] any claims by Islam and Ishmaelites."*

There are no theories from this side, only proof texts that the IMJA Position Paper counters with vacuous parallelism and metaphors designed to turn out the lights on Ephraim's yet-to-come, glorious return to David's Tabernacle. What was said here is that sons of Esau and Ishmael are by and large not physical Israelites, rather they are Ishmaelites. Isaac and Ishmael were separate brothers with separate mothers, and so are their offspring! Of course, in some cases, the two lineages are rejoined by inter-marriage.

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<sup>183</sup> Davidy, *Ephraim*, p. 94.

When, however, an Ishmaelite or son of Edom gets saved, they are then grafted in to Israel's Commonwealth, and their claim to Israel is as valid as a Jew or an Ephraimite. The IMJA Position Paper insinuates that Koniuchowsky teaches that there is no place in Renewed Covenant Israel for Ishmael's children. That not only is not the case, but also is distortion of truth. Cleansing and citizenship in Israel by Yahshua our Messiah is available to any Ishmaelite! Anybody can claim Israelite heritage through Yahshua. Period. The disqualification of Ishmael spoken of here, was on the basis of trying to claim Israelite **blood through Jacob!**

*This will become significant as we compare this movement to the eighteenth-century Anglo-Israelite movement. Koniuchowsky goes on to construct a convoluted history of development based on questionable etymologies and obscure geographic references to support his claims*

The gross distortion of our position is refuted in Koniuchowsky's article on Anglo-Israelism, printed in part, later in this response. It will show even the most biased opponent of two-house truth just how different two-house truth is from Anglo-Israel racism.

### ***Rabbinic Attestation***

*Koniuchowsky argues vigorously that rabbinic tradition supports his claim. This bold contention flies in the face of 2,000 years of rabbinic history.*

### **Response to Rabbinic Attestation**

The *Encyclopedia Judaica* says the following of Ephraim: "The belief in the continued existence of the ten tribes was regarded as an incontrovertible fact during the whole period of the Second Temple and of the Talmud."<sup>184</sup> Further the rabbis state in the *Talmud Pesach 88A*: "Great will be the day when the exiles of Israel will be reassembled. As the day when heaven and earth were created."<sup>185</sup> Every chief rabbi of the modern state of Israel since 1948, starting with Rabbi Abraham Yitzhak Kook, has expressed hope that the ten tribes would return.<sup>186</sup> **If the Jewish people today represent the whole of both Ephraim and Judah someone**

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<sup>184</sup> "Ten Lost Tribes" *Encyclopedia Judaica* . p. 1004.

<sup>185</sup> "Pesach 88A" *Babylonian Talmud, The Soncino Talmud CD-Rom Judaic Classics Library* (Chicago: Davka Corp., 1996).

<sup>186</sup> Hulley, Feb. 2000, p.2.

**forgot to inform our modern nation's historical-social and political leaders!**

*Koniuchowsky interprets rabbinic expectation for the regathering of the people to be consistent with his own theology. However to do so is to ignore the whole corpus of rabbinic literature.*

The overwhelming majority opinion of traditional rabbinic view is in favor of a latter-day return of the ten tribes. Had the ten tribes returned when the IMJA Position Paper claimed they did (520 BCE), then the volumes of rabbinic discussions, *Midrashim*, *targumim* and statements (written between 700 BCE-500 CE with many later additions) about the ten tribes Future return tense, would not even have taken place.

By virtue of the fact that these rabbinic discussions took place and were recorded about 400 years **after the IMJA Position Paper claims**, is proof of one clear fact: They never were considered to have returned by the traditional rabbis! While some argued that they would never return, **none believed that the return had already taken place**. According to Sanhedrin 110:B, written about 150-200 CE, **or over 600 years** after Messianic Judaism claims the ten tribes of Ephraim returned, states: "The ten tribes of the Northern kingdom of Israel, exiled by the Assyrians... will also return."<sup>187</sup> The Jewish leaders of the past 2700 years with one accord also taught that **before Messiah could come, unity in Israel must take place**.<sup>188</sup> **"In those days, the House of Judah shall walk with the House of Israel.... When they are bound together, they shall receive the Face of Shekinah!"**<sup>189</sup>

The entire argument that the tribes of the north already returned in a past reconstitution of all Israel is similar to the grave mistake of the Thessalonian believers that had adopted the teachings of Hymenaios (Hymenaeus) and Philetos. These and others were overthrowing the faith of some in the future coming Kingdom to be restored and the resurrection from the dead, by telling the sheep that the physical resurrection from the dead was a past event, already fulfilled. Paul not only rebuked such silly talk, but stated in First Thessalonians 4:18, that those who teach and follow this hideous assumption, are missing the goal and the hope of the future kingdom.<sup>190</sup> We can clearly see that taking future eschatological events and teaching others that these events are past is nothing new.

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<sup>187</sup> Jacob I. Schochet, *Mashiach* (New York: SIE Publishing, 1992) p.21-22.

<sup>188</sup> Ibid. P.52.

<sup>189</sup> Ibid.

<sup>190</sup> First Thessalonians 4:16-18.

Nevertheless, this practice remains dangerous, as some people's faith in a **restored kingdom to Israel** is ruined. The result has been overemphasis on personal salvation at the expense of the true balanced kingdom message of personal healing and national restoration!

Koniuchowsky does not have to argue vigorously, for all he does is quote vigorously the well-documented rabbinic attestations. Messianic Israel's views are almost a carbon copy of those held by traditional rabbinic Judaism. Claiming otherwise, as the IMJA Position Paper has done, is clear misinterpretation of the position of traditional Judaism! It is Messianic Judaism that has placed itself on the outside of the normally accepted views of the traditional Jewish and Ephraimite communities. They have denied a 2700-year-old established position of manifest national destiny!

*Throughout rabbinic literature, the reference to the Jewish people interchangeably as b'nei Israel, Israel, kal Israel, kneset Israel, am Israel, klal (sic) Israel, et al, are too numerous to list. The perception during the rabbinic period of the people of Israel as united was not shaken by the political rise or fall of kingdoms during the Biblical era. The rabbis perceived the people Israel as a whole people. The election of one entailed the election of all. The destruction of those destined for perdition only allowed for the survival of the corporate group.*

The traditional rabbis never considered the Jewish nation synonymous with all the above terms. These terms are applied to both scattered houses that make up the true collective nation or just Jewish-Israel depending on the context. To limit these collective national terms to just Jewish-Israel flies in the face not only of rabbinic attestation, but also of the *Amidah* and other rabbinic prayers. The rabbis perceived the people of Israel a whole people, only in the sense that the sum total of *B'nai Israel* or *Kahal Israel* was the sum total of **all** the scattered parts. The parts always were acknowledged as being scattered, and this fragmentation was a **grave concern** throughout the majority of their writings. **Without Ephraim's return from exile, Messiah could not come and Israel could not vanquish its enemies.**

*Thus developed the idea that "all Israel be surety for one another" (Israel 'aravin ze l'ze) as a way of demonstrating the "wholeness of the nation." The early rabbis believed that punishment of the sinner released the corporate people from punishment. According to Urbach, virtually all of the Tannaitic Midrashim contain the homily, "And that soul shall be cut off from among his people — then his people will be at peace." The multitude*

*of attestations of this saying indicate the strong sense of unity and wholeness that has pervaded rabbinic tradition. For the rabbis, “Israel was ‘as one body, as one soul.’”*

**“And that soul shall be cut off from among his people then his people will be at peace.”**

This phrase tends to support the position that Ephraim-Israel has been permanently cut off from Israel for Judah’s welfare, never to return. Blatant anti-Semitism! Reverse Replacement Theology to boot! This concept is not Scriptural according to Ezekiel 37, Jeremiah 50 and other texts! If Ephraim was permanently cut off, then who and where is the House of Israel that enters into the Renewed Covenant along with Judah? How does the IMJA Position Paper equate the cutting off of an individual rebel, (which is Scriptural) with the cutting off of the “strength of Israel”?<sup>191</sup> Scripture states that YHVH will **lead Joseph** like a flock,<sup>192</sup> not cut them off! Since when does Jewish-Israel acquire peace at the expense of their ten-tribe brethren?

Only in Yahshua our Savior (**an individual, not a nation**) does all Israel experience shalom! If the IMJA Position Paper’s hypothesis is accurate, it should have been very easy for the rabbis to accept Yahshua, the cut off Holy One who was dying as the Prince of Peace, **for the peace and preservation of the remnant of Israel**. Why didn’t they didn’t follow the “Urbach Theory”? The traditional rabbis did not, by and large, accept Yahshua. Thus the author’s conclusions and her premise are both askew.

This assertion by the IMJA Position Paper shows the advisability of rabbinic attempts to consider Jewish-Israel as a whole interdependent nation, even in Diaspora. For that they are to be commended. The whole purpose of YHVH allowing the writing and compilation of the oral law, though not inspired, was that it served as a sort of glue to bring wholeness and uniformity to a scattered people. By following the cohesive writings and rulings of the rabbis, scattered Jewish-Israel in all the lands of dispersion would all celebrate the Shabbat, the feasts and other *Torah* practices in relative uniformity. **For that alone we should admire the difficult task the rabbis undertook to preserve a nation in Diaspora.**

While the concept of an individual being cut off for national preservation is rabbinically one whole nation where one suffers for the many and for the

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<sup>191</sup> Psalm 80:1-3.

<sup>192</sup> *Ibid.*, v.1.



preservation of the many, is a principle that stands on its own merit for Jewish-Israel by the leaders of Jewish-Israel. Topics *and Midrashim* (Bible commentaries) by the *Tannaim* that centered on the return of the ten tribes, was always a part of the fullness, which would one day make the “Jewish” nation complete. Until their return in the *Yamim-Acharonim* or latter-days, the rabbis focused on the task of maintaining relative corporate wholeness among visible Jewish-Israel, but never dismissed the idea that one day, Ephraim would join the wholeness that they were dedicated to preserving. Denials by those like Humenaios and Philetos found in Thessalonians, who teach the restoration of all Israel as a past event, cannot replace the corpus of rabbinic expectation that has been preserved intact. **As a matter of fact, if a rabbi were to deny the future return of the ten tribes to wholeness, he would bring great shame on his ministry, as in the case of the famed Rabbi Akiva.**<sup>193</sup>

*The rabbis of the Talmud and Mishnah demonstrated no concern for any supposed lost Ephraimites — if any former Israelites had been cut off in ages past, it was for the purpose of the remnant being at peace.*

This bold assertion, that Jewish traditional rabbis had “demonstrated **no concern**” for brother Ephraim, is comical, having no corroborating data. Perhaps one of the problems the author of the IMJA Position Paper is having, is in not realizing that when the rabbinic writings refer to Ephraim, they usually use the term “Joseph” or “House of Joseph” as synonymous with Ephraim-Israel. With almost total agreement, the traditional *Tannaim* spoke of Joseph’s House or the House of Israel beyond the Euphrates, or those taken on the Assyrian road, as returning. The fascinating truth of Ephraim still being considered part of the collective whole, is that when the ten tribes returning is the topic under discussion in the Talmud, they are almost always referred to as *B’nai Israel* or *Am Israel*. This confirms that even in their outcast status, the rabbis considered the ten tribes as Israel, thus fewer references to the term Ephraim.

*Nor did the rabbis view Christians as Ephraim. In fact, as stated above, the preferred designation for Christians was Edom, not Ephraim. They did not equate Christians with pagans either. The halachot (rabbinic interpretations of Biblical laws) that the rabbis developed for Christians differed from that which they developed for pagans. To argue, as Koniuchowsky does, that the rabbis support his position, is to ignore the vast*

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<sup>193</sup> “Guest Contributors: Were The Ten Tribe Really Lost?” *Sanhedrin, 110B, Soncino Talmud*  
<http://www.yourarmstoisrae.org>.



*body of rabbinic evidence to the contrary as well as the whole of rabbinic history.*

Whatever the rabbis called Christians is not important. Many did in fact believe that lost Israelites had been led astray into Christianity and as a result joined Edom. There are references to Ephraim being led astray as Israel that wound up settling in Edom or the western "church" system.<sup>194</sup>

Many traditional rabbis recognize Ephraim-Israel as settling in the western churches. As to what *halachich* (Jewish rabbinical law) rulings applied to whom, is not an issue here. The issue here is plain and simple. Where are the IMJA Position Paper's **facts** for making claims that rabbinic literature: 1.) Makes no mention of Ephraim 2.) Considers the Jewish people the corporate whole 3.) Demonstrates no concern for Ephraim 4) that the terms *kol or kahal-Israel* or *B'nai-Israel* apply only to Jewish-Israel. Let the author of the IMJA Position Paper produce her evidence with direct footnoted quotations from the rabbis who supposedly represent her one-house views.

Rabbinic history and tradition is on the side of those of Messianic Israel. Toward the end of this section there is a reference to an article footnoting **43 direct rabbinic quotes**, proving that Ephraim never returned and that their return is necessary for Israel's final peace. We suggest the reader take the time to search out these facts. The following is just a sampling of these attestations:<sup>195</sup>

*The Zohar* also describes the future return of the ten tribes with the House of Judah. Rabbi Eliezer, of *Pirkei Avot* fame, stated, "Every prince or great man that arose in Israel was given the name *Ephrati*."<sup>196</sup> *Ephrati* is defined as one who is an aristocrat or noble man. The Talmud believed that descendents of the House of Ephraim became noble aristocrats wherever they were scattered. In the *Talmud Yalkut Shimeoni* A77, commenting on 1 Samuel 1:1, Rabbi Raddak states "*Ephrati* is taken to mean someone from the tribe of Ephraim and of noble birth." These rabbis understood that when the House of Joseph was scattered around the world, they would turn up in the west as nobles, aristocrats and monarchs. Rabbi David Kimchi who lived in 1157-1236 CE, in his commentary entitled *Radak*, said, "in the Mountain of Ephraim means greatness and importance."<sup>197</sup> Rabbi Yehoshua Ben Levi states "Ephraim means those

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<sup>194</sup> Davidy, *Ephraim* p. 236-237.

<sup>195</sup> Davidy's *Ephraim* provides full chapters with direct references to rabbinic thought.

<sup>196</sup> Rabbi Eliezer, *Perki Avot* p. 45.

<sup>197</sup> Davidy, *Ephraim* p. 71.

who dwell in the palace, or an extremely noble person living in Mt. Ephraim.”<sup>198</sup>

The implications are clear. The ancient sages understood that the ten tribes would flourish as noblemen everywhere they went. Nowhere is this truth found more than in the former British Empire and her colonies, where the class of nobility is separated from the commoners to this day.

**The Talmud states in “Yebamot 17B”, that the ten tribes of scattered Israel are legally "Gentiles" for all intents and purposes regarding the keeping of Torah and halachah!** “Yebamot 17B”, while not inspired by the Set-Apart Spirit, does give us insight into the consensus of the traditional Jewish rabbis. Malachi 4:4 reminds us that in the restoration of Israel, all Israel will keep *Torah*, since YHVH states that it was given for all Israel, not just for Jewish-Israel. <sup>199</sup>

As researched by Yair Davidy, the *Midrashim* (Rabah 1:6, Eicah Rabah 2:9, Sanhedrin 17:6, 29) on the verses (Isaiah 49:9-11) comment as follows: “Rabbi Berachiah and Rabbi Chelbo, in the name of Rabbi Shmuel Bar Nachman said: ‘To three places was Israel [Ephraim] exiled. One to beyond the Sambation River, one to Daphne of Antiochia, and one to where the Clouds came down, and covered them; in the same way that they [...west of the Jordan River]. .. were exiled to three places...so too were the Tribes ...of Reuben, Gad, and half-Menasseh, exiled to three places.... How do we know this? From the verse, ‘Say to the prisoners go forth’ (Isaiah 49:9). -These are those exiled beyond Sambation.’ ‘To them that are in darkness, show yourselves’: -These are those whom the cloud descended upon and covered. They shall feed in the ways, and in all high places their pastures’ (Isaiah 49:9): -These are those who were exiled to Daphne of Antiochea.’<sup>200</sup> "Non-Jewish believers were first called Christians in Antioch.”<sup>201</sup> Paul stayed in **Antioch** a full year going to the synagogue every Shabbat looking for these Ephraimites in **Antioch!**<sup>202</sup>

From where did they (other fellow Israelites) come? Rabbi Bar Shalom compares Isaiah 49:21 to Genesis 48:8, when the patriarch Israel turns to Joseph and asks (about Ephraim and Manasseh), **who are these?**<sup>203</sup> Rabbi Bar Shalom implies here, that returning (saved) Judah will not

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<sup>198</sup> Ibid.

<sup>199</sup> *The Soncino Talmud, The CD-Rom Judaic Classics Library* (Chicago: Davka Corp., 1996)

<sup>200</sup> Davidy, *Ephraim*, p. pp. 90-91.

<sup>201</sup> Acts 11:26 KJV.

<sup>202</sup> Ibid.

<sup>203</sup> Genesis 48:8.

recognize Ephraim and Manasseh, in much the same manner that Israel the patriarch, the first Israelite, failed to initially recognize his Egyptian grandchildren, who were his Ephraimite offspring and biological Israelites!<sup>204</sup>

Rabbi Abba's commentary on Isaiah 49:21 is similar to Rabbi Bar Shalom's," that the Heavenly Patriarch Israel foresaw the Children of Israel assembling before Him in the future..." According to Isaiah 11:11, 'In that day YHVH shall set His hand again the second time, to recover the remnant of His people which shall be left [from Assyria, and from Mitzrayim, and from Pathros and from Cush and] from Elam, from Hamath and from the isles of the sea!"<sup>205</sup> Rabbi Abba understood that the first time that YHVH called Israel home to the land, it would be Jewish-Israel. The second call would be to Ephraim-Israel. Isaiah 11:12-13 states that the restoration of the House of Judah is **simultaneous** to that of the House of Israel. By definition, the Jews cannot return to Israel physically, and Messiah spiritually, without a simultaneous retrieval of the other House of Israel. Ephraim will be regathered as Gentiles until they come to know who they really are, at a later period, following gentle and loving instruction by regenerated Judah (Zechariah 8:23). Jeremiah 31:18-19, Zechariah 10:6-12, speaks of Israel's simultaneous return from among the nations, as a return of supposed Gentiles. Zechariah 6:15 talks about returning Ephraim as born-again Israelite-Christians (non-Jewish believers) and Christian Zionists, who will rebuild the Hekel, or the Third Temple on Mt. Moriah! Rabbi Abba and Rabbi Shalom were both speaking about the returning Israelites, who will be **converted and restored** as one with Jewish-Israel!!!

Davidy explains that according to the sages, Obadiah 1:20 is best translated and understood as follows: "This first exile (of the Lost Ten Tribes), who reach from the Land of the Canaanites (Germany), to Zarapheth (France and Britain)..."<sup>206</sup> The Hebrew word in Obadiah 1:20, translated as host, is better understood as first. The first of exiled Ephraim, were positioned to go into Europe through the land known today as Germany, to France and to Great Britain. Historically this is exactly what transpired! This was the belief of the great Don Isaac Ben Yehudah Abarbanel (1437-1508) the great Spanish Jew, who stood up to the King and Queen during the Spanish Inquisition.<sup>207</sup>

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<sup>204</sup> Ibid., p. 98.

<sup>205</sup> Ibid.

<sup>206</sup> Ibid., p. 202.

<sup>207</sup> Ibid., p. 207.

Why didn't the noble scribes like Abarbanel, **not consider Ephraim lost?** In Rashi's commentary on Obadiah 1:20, he states "Zarapheth is the kingdom of France." Rashi, the hallowed commentator, states that the lost ten tribes of Israel are in France!!<sup>208</sup> This conclusion of Rashi is fully backed up by another legendary Jewish commentator, Ibn Ezra (1080-1164CE), born in Toledo Spain, who visited many of the lost tribes of Israel in his lifetime. Ibn Ezra stated, "Zarapheth is France!" Rabbi Moshe Ben Nachman, known as Ramban, who lived from 1194-1270 CE commented on Obadiah 1:20, "the vision of Obadiah is the House of Joseph and refers to the ten tribes, who are exiled and still are in their place of exile, the exile of Zarapheth and Canaan."<sup>209</sup>

**In 1270 CE Ramban said that the ten tribes had not returned!!<sup>210</sup>** Ramban became highly agitated when others from the House of Judah (like Messianic Judaism of today) could not see the return of the House of Joseph (10 tribes) as a latter-day futuristic blessing:

"When did they come back and when were these enormous exiled groups ingathered to inherit the cities of Ephraim and Samaria? When did saviours go up on Mount Zion to judge the mount of Esau? In the time of Ezra only a few returned as pigeons to their dovecotes. It says, 'the kingdom shall be the LORD's' [Obad 1:21]. At that time everyone will openly acknowledge the Kingdom of God. 'And the LORD shall be King over all the earth' (Zechariah 14:9). This too will happen in the future. The general principle concerning these and all similar verses concerning the redemption of Israel and the fall of Edom is that it is all for the future. 'The punishment of your iniquity is finished daughter of Zion; He will no more carry you away into captivity. He will visit your iniquity, daughter of Edom; He will discover your sins' (Lamentations 4: 22). This is all for the future. 'He will no more carry you away into captivity,' explains the future redemption. If it was otherwise what would be the point of saying to those in exile that they would no longer be exiled unless it meant that they really are destined to be redeemed from the exile they are in? Also, 'he will visit your iniquity, daughter of Edom; he will discover your sins', must be for the future. It could not be speaking of the past for it was they who were beaten by Herod the Edomite in the time of the Second Temple. It all must pertain to the future. It is impossible that this was all conditional, that they did not deserve it, and that the prophecies were spoken for

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<sup>208</sup> Ephraim Davidy p. 204 Rashi's Commentary on Obadiah 1:20.

<sup>209</sup> *Sefer Hageullah* (Book of Redemption), Ch. 1.

<sup>210</sup> *Sefer Hageullah* (Book of Redemption) Ch. 1.

nothing. It is pertinent that at the time of their exile Israel were sinning and transgressing. Even so, it was prophesied, ‘The punishment of your iniquity is finished daughter of Zion; he will no more carry you away into captivity’ (Lamentations 4:22). This was not conditional, meaning to say that on condition that they repented then they would have been redeemed. It is not the way of prophecies to make such limited conditions. Rather it is all pertaining to the future. Zechariah lived in the Second Temple period. Zechariah said, ‘Behold, the day of the LORD is coming,’ and so on, in great detail that without any doubt can only be referring to some future day.”<sup>211</sup>

An interesting question must be asked at this point: Do the more modern traditional rabbis, of the last several hundred years agree with the two-house conclusions of the former rabbis (CE 1000-1300)? Or, do they, like some modern Messianic Jewish rabbis, scream “Replacement Theology!” When presented with the Scriptural and historical facts? **Davidy refers to Rabbi Zvi Kalisher, the writer of, *Am Habonim Smaycha* (Nation of Happy Builders). Rabbi Kalisher believed that Judah will first return to Israel and prepare the land, so that it will ultimately be able to support a greater community. Then part of the lost ten tribes will return and, together with the Jews, build the Third Temple. Once the Temple is rebuilt, the remainder and numerically greater part of the lost ten tribes will also come back, when (suffering) Messiah son of Joseph appears and reigns in Jerusalem. Then all Israel will hallow the Name of Elohim (YHVH) and all will worship Him in one tongue—Hebrew!**<sup>212</sup>

Here is a traditional rabbi, who ties in the two-house restoration of Israel with the appearing of Messiah Ben Yosef, the suffering dying Messiah of Israel, coming to reign! If Yahshua is Messiah Ben Yosef (suffering Messiah), then He is reuniting both houses. The reunion commenced at His first appearing, with the ultimate accelerated phase to be gloriously completed at His reappearance in Jerusalem on clouds of glory!

Rabbi Kalisher lived in Russia (1795-1874) and spoke a great deal about Zionism. Rabbi Kalisher also commented on Isaiah 56:8. This verse applies to those who were lost in the land of Assyria (Isaiah 27:13), from the lost ten tribes and were perishing (in their identity), that they will be regathered. With tremendous insight into this two-house restoration, Rabbi

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<sup>211</sup> Ibid., also Hebraic Heritage Network [heb\\_rootschr@hebroots.org](mailto:heb_rootschr@hebroots.org).

<sup>212</sup> Davidy, *Ephraim*, p. 255.

Kalisher wrote, that a great community of those who were lost in the Assyrian exile, would be gathered in. First of all, how could they be brought to a wasted and desolate country? Without doubt they will have to be preceded by their brothers in Judah; in order that the land may bring forth bread. Afterwards all of them will be able to come to a country full of Elohim's blessings. "The wilderness shall be a fruitful field (Isaiah 35:15), full of fields and vineyards, restored by the hand of Israelites and so the prophet Hosea predicted. " He went on to say, "So Judah has set a harvest for you, when I returned the captivity of my people" (Hosea 6:11). According to Rabbi Kalisher, the two-house restoration of Israel and Judah will result in the Hebrew language once again becoming the international language of the globe (Zephaniah 3:9). We see the start of that with Judah returning. When Ephraim returns in great numbers, that proliferation of the Hebrew language will greatly accelerate and encompass the globe, replacing English as the international language.<sup>213</sup>

Davidy refers to Rav Dressler who lives in Jerusalem, and is alive today. Rav Dressler state that the reason that YHVH did not allow the temple to be rebuilt by Judah in the 1967 recapture of Jerusalem is because the tribes of Joseph (USA and Britain) did not have a Zionist movement of their own in that direction. This influential rabbi concludes by pointing out that Judah needs participation of the lost ten tribes of Israel, in order for YHVH to allow the rebuilding of the Third Temple.<sup>214</sup>

The movement to watch carefully right now is the Christian Zionist movement, which, in fact, contains large numbers of Ephraim-Israel! Christian Zionists long to return home. While the modern State of Israel generally does not take kindly to Messianic Jews, viewing them as *meshumadim*, (traitors) they publicly welcome Christian Zionists, their monies and their tourist pilgrims. Thus Joseph's seed is in fact returning under YHVH's planning and wisdom. This is no doubt, a major first step to full restoration! Ephraim is to be regrafted back into the Olive Tree of Israel.

Rabbi Judah said in the name of R. Assi: "If at the present time a heathen betroths [a daughter of Israel], note must be taken of such betrothal since it may be that he [the heathen] is of the Ten Tribes. But, surely, anything separated [from a heterogeneous group] is regarded as having been **separated** from the majority."<sup>215</sup> Until the arrival of the Prophet Elijah and the Messiah, no member of any of the ten tribes shall

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<sup>213</sup> Ibid., p. 256.

<sup>214</sup> Davidy, *Ephraim*, pp. 260-261.

<sup>215</sup> *Yebamot 16B, Sincino Talmud*.



be accepted (for the purpose of marriage) into the Jewish people.<sup>216</sup> **Thus, we see that according to strict Jewish *halachah* (rabbinical law), no Ephraimites could legally join Jewish-Israel until the coming of Messiah! Additionally, the Messianic redemption of Israel cannot take place according to the rabbis, until Israel becomes a singular band.<sup>217</sup> This is a direct reference to the still unfulfilled Scriptures of Ezekiel 37!**

Therefore, the claim that the ten tribes became part of Jewish-Israel in circa 520 BCE flies in the face of Jewish law. The ten tribes cannot rejoin Jewish-Israel until Messiah comes. From Messiah until now, in the period known in Judaism as the *Yamim Shel Mahshiach* (Days of Messiah), He has been doing exactly that. It is up to us to arise from slumber and recognize that ongoing work.

In an amazing admission that torpedoed Messianic Judaism's accusations at her hull, is this teaching from the leaders of the Jewish nation: **"In the era of the Messianic King, when His Kingdom will be established and all of Israel will gather around Him, all of them will have their pedigree revealed to them", according to Arachin 32B, Rambam: Hilachot Shemitah Veyovel 10:8-9.<sup>218</sup> The Jewish people understood, that the real Messiah would have the ability through the Holy Spirit<sup>219</sup> to reveal lost Israelite identity and pedigree!**

That finally explains why today thousands of Christians from the House of Israel swear and are convinced that they are physical non-Jewish-Israel! Jewish law based on *Torah* principles even makes provision for those **who mistakenly** think they are Israel and are not, to become Israel through Messiah and through sojourning: "As for the [blood] Israelites, He will only determine their tribal heritage. That is, He will inform that 'this one is of such and such a tribe.'<sup>220</sup> 'He will not pronounce on those presumed to be of legitimate ancestry that this one is a *mamzer* [bastard], or that one is a slave<sup>221</sup>, for the law [*Torah*] stipulates that once a family [non-Israelite], is intermixed [with Israel], it remains [with Israel]."<sup>222</sup>

Further majority rabbinical opinion is inferred from a statement in the *Seder Eliyahu Sota*, Chapter 1: "Proselytes are not accepted from the

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<sup>216</sup> Eisenberg, *A Matter Of Return*, p.38.

<sup>217</sup> *Trachoma, Nitzavim 1.*

<sup>218</sup> *Arachin 32B, Rambam Hilachot Shemitah Veyovel 10:8-9.*

<sup>219</sup> *Sotah 48 4C.*

<sup>220</sup> *Arachin 32B.*

<sup>221</sup> *Eduyot 8:7.*

<sup>222</sup> *Kidushin 71A.*



Cutheans (Scythians), until the Prophet Elijah and the Son of David will appear, since the ten tribes were intermingled among them.”<sup>223</sup> Here is a plain recognition of the Scythians as Ephraimites from the Talmud!

A *Karaite* rabbi of the tenth century by the name of Salmon Ben Yeruham was a well-respected traditional rabbi, who also had strong two-house faith, despite his rejection of his Talmudic colleagues. In *Sefer Milhamot HaShem*, he addresses the restoration of all Israel from a non-Talmudic point of view. As do other *Karaites*, he limits his teachings to the written *Torah*. Rabbi Yeruham teaches: “Now if Israel and Judah are all united concerning the validity of the Oral Law which is as they say, perfect; let them offer their testimony and let their voices be heard. If not, then the *Fayyumites* [talmudic group] words are void and his tongue has been silenced.”<sup>224</sup> **In these verses Rabbi Yeruham declares that only the sanctity of written *Torah* can unite both houses of Israel.** He claims that all other tools including Oral Law are divisive when it comes to Israel’s unity. He points out that despite the acceptance of Talmud by segments of both houses, they have remain divided; whereas when both houses receive [or are allowed to receive] written *Torah* as the only perfect standard to declare, then in those same days will restoration heal the divisions in Israel!<sup>225</sup>

In light of this overwhelming documentation and evidence, the IMJA’s vehement declaration stating that: “*the vast body of rabbinic evidence to the contrary as well as the whole of rabbinic history*” seems comical and flagrantly deceptive. It behooves the innocent thirsty sheep of Messianic Judaism, to investigate the course that your leaders have charted **for you** in Renewed Covenant Israel!

For a detailed treatment of rabbinic attestation that Ephraim-Israel has definitely **not** been reunited with Jewish-Israel, visit <http://www.yourarmstoisrael.org> under the “Guest Contributor Section” and click on: “Will the Lost Tribes Return? An Analysis of the Lost Tribes in Rabbinic Literature,” as well as part four of Rabbi Koniuchowsky’s teaching entitled “What The Rabbis Really Say About Joseph’s Seed!”

### ***Parallels to Anglo-Israelism and Racial Theory***

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<sup>223</sup> Ibid.

<sup>224</sup> Rabbi Ed Nydle, *Kol Shofar Newsletter* Vol. 2 No. 5 p.5.

<sup>225</sup> Ibid. p.5.

*Where have these ideas of Wootten's and Koniuchowsky's come from? The sources they give are few. Koniuchowsky cites Yair Davidy as a major source, but attributes to him few specific citations.*

### **Response to Parallels to Anglo-Israelism and Racial Theory**

Koniuchowsky's biblical and extra-biblical sources (Davidy, Chumney, a wealth of *Talmudic* commentary and others) are overwhelmingly numerous. Wootten felt especially constrained to answer her "who is Israel" question through Scripture. Even Albert Einstein the great scientist, like Wootten, only wanted to know what YHVH thinks, believing all else to be commentary. In the same way, Wootten wanted to know what Scripture specifically said about Israel.

Our response contains more citations than the IMJA Position Paper can hope to produce, since there is no majority rabbinical opinion that claims that **Judaism** swallowed up the northern kingdom. There are also no sources for the IMJA Position Paper's assertion that Ephraim is not in the west. The IMJA Position Paper depends totally on projection, metaphors, hyper-spiritualization and eisegesis (inserted thoughts)! Their arguments are based on readjustments to syntax and historical chronology. Is there any area that the IMJA Position Paper can supply any simple evidence to justify their paper's assertions?

*Neither he nor Wootten make any mention of another probable source, the writings produced during and after the eighteenth century movement called Anglo-Israelism or British-Israelism. And it is for good reason that these sources are not mentioned, as they are popular among some American anti-Semitic groups for their pro-white, racial claims to being Israel. Wootten and Koniuchowsky make the same pro-white, racial claims, although they do not cite any Anglo-Israelite authors. Nevertheless, the parallels between their teachings and those of Anglo-Israelism are uncanny and should be discussed.*

These charges are outright slander. Both Mrs. Wootten and Koniuchowsky have distanced themselves from any Anglo-Israel source materials and theology long ago!

Mrs. Wootten's testimony is that she felt constrained of the Ruach HaKodesh not to read any of these writings, because, she felt answers to her "Israel" question were to come from Scripture. Also, she makes a point of showing how Israelites can be found among any and every ethnic

people on the face of the earth. Her detractor even chided her earlier for her “you can only know by the *Ruach*” stand. Also, in her book, *Who Is Israel?*, Batya writes:

“To illustrate a point about Israelite ethnicity (or the lack thereof), we look to 1 Kings 10:1-13. There, we are told the queen of Sheba, having ‘heard about the fame of Solomon,’ came to Jerusalem to visit him. And, according to Ethiopian tradition, Sheba (called *Makeda*) married Solomon, and their son, Menelik I, founded the royal dynasty of Ethiopia.<sup>226</sup> Let us for a moment assume that Sheba did number among the ‘hundreds’ who were Solomon’s ‘wives’ (1 Kings 11:3), and that a son was born of their union, and that when he was born, he looked just like his dark-skinned Ethiopian mother.

“Now let us realize that, this son, regardless of looks, was, like his father, of the tribe of Judah. Taking this concept a step further, let us assume this son grew up and married an Ethiopian lady and that they had sons, all of whom grew up to marry Ethiopian ladies and to have sons. On and on the process goes. And while we are asleep at night, He Who has in the past both “opened” and “closed” wombs (Gen 20:18; 30:22), could have been turning all of Ethiopia into the tribe of Judah. Descendants of the twelve tribes **could be anywhere, everywhere**. And we would never know...”<sup>227</sup>

My question is, when Batya Wooten puts something like this in print, how can someone reasonably accuse her of “*pro-white, racial claims*”? As to Anglo-Israelism, Batya long ago refuted the theory in an article, “British Israelism: A Flawed Theory.” This article is found in a Herald entitled: “Are The Ten Lost Tribes Really Lost?”<sup>228</sup>

Rabbi Koniuchowsky has published “One Hundred & Eighty Degrees Apart” in the last year. This refutation of Anglo-Israelism is total and complete and proves conclusively that never has any **legitimate** two-house spokesperson used or drawn inspiration from any pro-white, racist or Anglo-Israelite. It can be viewed on the homepage at <http://www.yourarmstoisrael.org>.

*One of the best known proponents of Anglo-Israelite theology was Herbert W. Armstrong, whose “Worldwide Church of God,” based in*

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<sup>226</sup> “Sheba,” *The New Encyclopaedia Britannica*, (1985 ed.), Vol. 10, p 714.

<sup>227</sup> Wooten, *Who Is Israel?* pp. 73-74.

<sup>228</sup> [www.mim.net](http://www.mim.net).

*Pasadena, California, grew into an international movement. Although Armstrong is now deceased, the church recently gained media attention when it repudiated its former teachings and joined the mainstream evangelical movement. However, the Anglo-Israelite movement originated in England with a man named Richard Brothers (1757-1824).*

*Both Wootten and Koniuchowsky share many theories with traditional Anglo-Israelite teachings, although they acknowledge no dependence on them. I will list several parallels that are striking in their agreement.*

The entire accusation that the two-stick restoration of Ezekiel 37 is an adoption of Armstrong's doctrine is character assassination. Armstrong's and Brother's teachings have been challenged and refuted in detail by both Wootten and Koniuchowsky prior to the composition of the IMJA Position Paper!

As a *Torah* honoring Jew, Koniuchowsky is well aware that just hearing or reading words like racist and anti-Semitic, can lead a Jew to a heightened state of emotion. In this way, any Jewish individual may have a tendency to believe the charges, without hearing the true facts.

The IMJA Position Paper attempts to establish a tie with Anglo-Israelism that does not exist, because of the author's own lack of valid evidence in her assertions. Her last ditch attempt to discredit the veracity of two-house truth is through an appeal to the emotions of traumatized post-Holocaust Jews, since Scripture and history are not on her side. Not only has two-house truth renounced Anglo-Israel's errors **prior** to the release of the IMJA Position Paper, but we also remain the only part of the Messianic movement that has expressed concern and has taken the time to show conclusively why much of Anglo-Israelism is in error!

*Both groups (Anglo-Israelites and Ephraimites) build their theories on the mythic story of the ten "lost tribes" of the northern kingdom*

This term "mythic story" shows Messianic Judaism's true position about the ten tribes of Israel! To them the ten tribes very survival among and as the latter-day nations, are a "mythic story". Is this also their position on other crucial parts of Scripture?

*. However, there is one significant difference between the two groups, and that is that the "Ephraimite," or "Two House" movement rejects the Anglo-Israelite claims that Jewish-Israel is under a divine curse. Nevertheless, Wootten and Koniuchowsky share with Anglo-Israelites the concern to*

*distance the two tribal groups, Israel and Judah. As Herbert W. Armstrong, stated,*

*This distinction [between Israel and Judah] is vital if we are to understand prophecy... The next place where the term 'Jew' is mentioned in the Bible, the House of Israel had been driven out in captivity... and the term only applies to those of the House of Judah. There are no exceptions in the Bible*

Herbert W. Armstrong is not, and never has been a spokesperson for any portion of the presently examined two-house movement, so whether what he says is true or false, it has no bearing on the examination of the principles of the two-house movement!

Even while traditional Judaism rejects the gospel, there are many areas of agreement with Messianic faith. Both traditional Judaism and Messianic faith, for example, teach the practice and importance of mikvah or immersion into water, for purification and identification. Does that mean that by implication the two are identical? Messianic faith and Roman Catholicism both believe in the outward confession of sins. Roman Catholics confess to a priest. Messianic believers confess one to another and to YHVH. Does that mean the faiths are identical, hold the same values or ascribe to the same doctrines? Obviously they do not. The point is that of one area of agreement appearing in a sea of differences, does not prove similarities beyond that one point.

The fallacious reasoning of the IMJA Position Paper is this: Anyone who believes in two still divided and separate houses coming together in the end times is either an Anglo-Israelite or a Mormon. If we apply just weights and measures as Proverbs 20:10 counsels us to, then using the IMJA Position Paper's own measuring tool, we of Messianic Israel can say that Messianic Judaism believes in the plurality of YHVH as do Catholics, therefore Messianic Jews are Catholics and their beliefs are Catholic and their materials and resources are Catholic. Or, since Moslems and Jews both believe in monotheism and dietary laws, they are interdependent and basically collaborate and share the same resources. Is that true? Would that be just and fair? The truth of the matter is that one group uses the *Tanach* (First Covenant), the other uses the *Koran*. One is written in Hebrew and the other in Arabic. Are they dependent or identical? Of course not!

*Both groups put great store by suspect etymologies — and often their contrived etymologies are identical, pointing to direct dependence. For instance, both argue that the term “British” is derived from the Hebrew b’rit (covenant) – ish (man), thus “man of the covenant (Wilson)” or “covenant of man (Koniuchowsky).” However, the problem is that the Hebrew b’rit ish cannot be correctly translated either way. Both are nonsensical grammatically. It is thus no surprise that I have been unsuccessful in finding any etymologically sound dictionary that makes any mention of such derivation. Martin adds that “every major work on the subject of English derivatives reveal a total absence for support for the Anglo-Israelite contention that there is a connection between the Anglo-Saxon tongue and the Hebrew language.”*

It is quite possible both that Martin (whoever that is) and Jacob Grimm, the German anti-Semitic father of etymology, never did discern the Hebrew roots of the English language. Others have joined Martin and Grimm in this error, by discounting volumes of reasonable evidence, that point in favor of a Hebraic root of most languages of the world, including English. Martin and Grimm are in the minority opinion among etymologists.

The prominent professor of philosophy, language, sociology, and etymology, Isaac E. Mozeson, not only disagrees with the unreferenced Martin, he demonstrates how and why approximately 95% of English is traceable to its Indo-European and specifically Hebrew roots.<sup>229</sup> I highly recommend his website to anyone who loves Yahshua, His language, His Word, his truth, and respects YHVH’s covenant people Israel.

However two-house truth does not rest on etymologies. This angle has no validity since, other than to quote Alfred Edersheim and the *Encyclopedia Judaica*, Wootten uses only Scripture to identify Israel. Mrs. Wootten makes no reference whatsoever to etymologies, therefore she cannot be guilty of any contriving. Koniuchowsky makes one reference based upon Israeli-born Yair Davidy’s extensive research.<sup>230</sup> I quote: “As many already know ‘British’ means covenant of man, or covenant man, and ‘Union Jack’ means the Commonwealth or Union of Jacob.”

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<sup>229</sup> Isaac Mozeson, *The Word*, <http://www.homestead.com/edenics>.

<sup>230</sup> *Ephraim, & Tribesman Magazine* Vol.1 No.3 p.9.



Between the leading two-house representatives, a total of one reference to etymology is mentioned. **Does anyone of sound mind actually see this single reference attributed to a traditional Jewish scholar, as “a system” of contrived and suspect etymologies?”** The etymology argument is baseless and against historical reality.

*The Anglo-Israelites focus strongly on the Biblical passage that states that Joseph made the younger son, Ephraim, first-born, making Ephraim preeminent among the tribes. John Wilson wrote in 1877, “The Birthright or heirship to the Promises made to the Fathers was given to the GENTILES in a way in which it was never bestowed upon the people called Jews.” I shall quote extensively from Wilson, who wrote sixty responses to questions posed to Anglo-Israelites. There he based his argument on Gen 48:19 and compared it to Rom 11:25, as do Wootten and Koniuchowsky, even making identical errors of interpretation. Wilson also argued that the salvation of “all Israel” must entail the salvation of the “lost” Israelites. He made a distinction between “backsliding Israel” and “treacherous Judah [italics his], as do Wootten and Koniuchowsky. Like Koniuchowsky, Wilson invites the Jews to join with him and enjoy the “privileges of Ephraim,” when he states,*

Just because satan quoted Scripture, does not mean that we throw out the quoted Scriptures, or that we vilify all those who quote the same passage. What counts is how the Scripture is represented or twisted. It is a long-time strategy of satan to quote Scripture out of context or to twist it to distort reality. He has long made it a practice to counterfeit the good, the real, in order to cause people to reject the truth because of its surface resemblance to satan's counterfeit. We also have the phenomenon of progressive revelation. Martin Luther made a few steps away from the practices of medieval Romanism, but was not able to finish the work that YHVH had started with him. His work was marred because of his human sins, but that did not mean that YHVH did not start a work of righteousness through him, as imperfect as the beginnings of the Protestant Reformation were. He made a significant start.

It is possible that the early British-Israelites were able to begin to recognize the truths of the two houses of Israel, but because of the limitations of the understandings of their paradigm, were not able to finish what YHVH began through them; but like Shaul the King, and all of his merely human successors, allowed their own sinfulness to mar



their participation in YHVH's work? We must then be very careful that we not allow our pride, hostility, insecurity or fear sway us from the paths of righteousness and charity.

Mr. Wilson does not speak for Messianic Israel. He speaks for British-Israelism, a theology we totally reject. Therefore, it is not necessary to defend Mr. Wilson's arguments, since we disagree with his racist conclusions.

As for the distinction between Judah and Ephraim, again we say amen and amen. In reference to *melo ha Goyim* and Romans 11:25, if Scripture teaches it, then don't mess with it. We have repeatedly disassociated two-house restoration with any group that claims that Jews must join Gentiles or that Gentiles are the chosen people and not the Jews. That is repulsive to all of us.

*“Our view facilitates the conversion of the Jews, because it enables us to approach them upon greater terms of equality, and not as magnifying them in the flesh, which must always be a hindrance to their embracing Christianity, whereby they lose that very caste on account of which they are valued. It is surely better to invite ‘the Jew’ to join the commonwealth of Israel — to partake of the privileges of Ephraim, ‘My Firstborn’ — of being set among ‘the children’ of Joseph, whose is ‘the Birthright’ ...”*

As stated in our doctrinal statements, Judah needs no conversion to Israel since they are already Israel along with the other house. Again, the views of Mr. Wilson have nothing to do with two-house restoration. If one were to equate some statements regarding Liberace's homosexual sensual joy to Messianic Judaism, which speaks of the joy of YHVH, does that make Liberace's comments pertinent or telling?

*His peculiar reference to “the Jew” in the singular to refer to Jewish people at large is parallel to Wootten's writing, where she peppers her book, *The Olive Tree*, throughout with references to “the Jew,” using the term as a disembodied, abstract singular to reference an impersonal and thus removed “other.”*

The insinuation here is ugly! The IMJA Position Paper does not tell the reader that Mr. and Mrs. Wootten generously endowed the Messianic Jewish movement in its early years, through their family oil business! Afterwards, their House of David catalog provided the

movement with much needed and scarce Judaica. Their love is tangible. Our hope and desire is that more and more of Judah will reciprocate towards their Ephraimite brethren.

Ephraimites who understand and appreciate their national identity don't just talk about love but display it tangibly for brother Judah, unlike the racists of British-Israel.

In this British-Israel angle, the author of the IMJA Position Paper is allowing her personal sensitivity over the word "Jew" to become a stumbling block to other Jews, and insinuates that all Jews feel the same as she does about the term, and that anyone who uses the title feels the same. Jew is not a derogatory term. The word is a diminutive of the name Judah. A Jew is any Hebrew who has Judahite bloodlines, or has chosen to sojourn with the House of Judah by conversion. It is used as an adjective when describing things pertaining to Jews.<sup>231</sup> Webster does not define "Jew" as a disembodied abstract singular to reference an impersonal and thus removed other", and neither does anyone in two-house truth. Besides, in *Who Is Israel?*, Wootten uses the term Jew a total of 13 times while she uses Jewish 114 times. Surely based on this fact alone she should not be found guilty of this ugly charge.

*Koniuchowsky also uses the term in this manner. Wilson, Wootten, and Koniuchowsky all point to the area north of Israel as the locus of the ancient forebears of the Saxons. Like Wootten and Koniuchowsky, Wilson equates the British Isles with the Isles of Tarshish (Psa 72:10). Wilson shares the same exegesis of Hos 1:10 with Koniuchowsky.*

Again, other than to use Scripture, and a quote from Edersheim and two from the Encyclopedia Judaica, Wootten never addresses "which way they went." Further, the Book of Esther uses the word Jew and Jews as do the books of Ezra and Nehemiah.<sup>232</sup> Were they anti-Semites? Just because an anti-Semite quotes a verse from Scripture that is also quoted by one who is not an anti-Semite, it does not make both guilty by association. Where are the Scriptures stating that the two houses did in fact merge in Ezra's day, and that all who teach otherwise are racists? If both a Negro and a Caucasian both use olive oil in their salad or both buy their shoes at the same store, does that make them both the same race?

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<sup>231</sup> Webster's Illustrated Dictionary Books Inc. P. 346.

<sup>232</sup> Ezra 5:1, Nehemiah 6:6 and other places.

*Both groups share an innate hostility toward Roman Catholicism. Wilson depicts the “Church of Rome” which cut itself off, as opposed to the “churches of the Reformation which were of Israel.”*

Koniuchowsky proclaims YHVH’s judgment upon Romanism and shares Scripture’s pronouncements against her pernicious merchandising ways and so states in his teachings. Regardless of how vociferous are his comments toward Romanism it does not change the fact that the two houses of Israel have been ordained to reunite through Yahshua in these last days. Revelation, chapters 17-18 specify the city on seven hills, which John knew to be Rome. Koniuchowsky merely proclaims the same judgment that YHVH pronounced. He is taking his prophetic liberty from Scripture. Wooten never even mentions Catholicism.

The IMJA Position Paper, on the other hand, has no biblical evidence in favor of their position, and is left with the options of spiritualization and allegory, attacks on the movement’s messengers and peripheral side issues. The topic of how Koniuchowsky (or anyone else for that matter) views Roman Catholicism again becomes a smokescreen whose relevance at this point is about as synonymous as to one’s views of Mt. Everest. It is off the topic under discussion.

Unlike Mr. Wilson, never in Koniuchowsky’s articles has he ever referred to Protestant reformers as “all of Israel.”

*Koniuchowsky’s references are even more inflammatory. He refers to “the Roman Church and her daughter hookers,” “the Roman Church and her harlot offspring,” “the church and her Roman Pontiff,” “the Pontiff Maximus (Supreme Divine King),” “the unholy father in Rome, and his disciples,” “the unregenerate pope,” and “false apostate Roman ecclesiastical heresy” and “this breakaway, illegal, and renegade flock.*

Revelation 16:5 speaks of the harlot mother and her daughters. It is quite interesting that, in an attempt to discard the reality of the two-houses, the author of the IMJA Position Paper is willing to defend the actions, behavioral practices and spiritual whoredom of the very group largely responsible for proliferating the term “Jew”, a term she personally loathes. This religion, through multiple sins of commission and omission, aided and abetted Adolph Hitler during the Holocaust. Now, shockingly, in Messianic Jewish leadership, Roman Catholicism

has apparently found new defenders, because in their theology Ephraim does not exist apart from Judah. In Scriptural reality, the people of Ephraim surely do exist.

*”He even accuses the Vatican of secretly plotting to move its headquarters to Jerusalem*

This is an established fact.<sup>233</sup> They plan to be a part of an internationalized city of Jerusalem, where Israel and the Palestinians share the capitol and where the “holy see” would control all the “holy sites!”

*Both proclaim that the teaching they propound is a “mystery” revealed only through their teachers who are relieving the rest of God’s people from a state of blindness. Wootten states, “The absolute truth about ones (sic) physical heritage remains hidden to humanity.” Wootten sees the “time of the end” as the time when, people will gain “latter-day insight,” citing Daniel and proclaiming, “‘Those who have insight will shine brightly’ (Dan 12:3*

As usual, Mrs. Wootten cites Scripture and is faulted for doing so. What is wrong with this picture? Paul is the first to call the fullness of the Gentiles, the *melo ha Goyim*, **a mystery**. He does it in Romans 11:25-26 and when taken in context with Daniel 12:3, we see truth being unsealed in our midst for those willing to receive it. If this is in error, where are the opposing Scriptures in this IMJA Position Paper? The author implies that Wootten is claiming glory for herself, when in truth Batya speaks of the many who will understand and thus be a light to others.

### ***White Supremacy***

*Of most concern about the Anglo-Israelite and the “Two House” theory (I use the singular because the two theories are virtually identical — the differences are minimal) is the racial element found in both. Wilson, lauding the accomplishments of the anglo-Saxon “race,” states,*

### **Response to White Supremacy**

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<sup>233</sup> Temple Store [jtemple@mail.netvision.net.il](mailto:jtemple@mail.netvision.net.il) To: [ravmoshe@bellsouth.net](mailto:ravmoshe@bellsouth.net) sent: Wednesday, March 01, 2000 1:23 AM.

Again, what does this man have to do with us? And, if the differences are so “minimal” then why is Koniuchowsky about to provide the reader with many pages of refutation of Anglo-Israelism that will successfully sever any possible connection to the two-house restoration of Israel? By the time the reader has studied all of our refutations of British-Israelism, they will discover exactly what the title says. **The two theologies are 180 degrees apart.** The following excerpts are from our expose on British-Israelism. To date, no other Messianic movement has published this kind of detailed refutation, despite the fact that all Messianic organizations have some former World Wide Church Of God and Mormon members! The full refutation of Anglo-Israelism can be viewed at: <http://www.yourarmstoisrael.org> on the homepage as part seven on Israel’s full restoration.

True two-house restoration of the people of Israel, has almost nothing in common with the historic teachings of Anglo or British-Israelism. Two house theologians do not use any Anglo-Israelite resources or materials, as support for the purity of the hope that abides in those of Messianic Israel. Rather they look forward as did the twelve disciples, to Israel's full consolation!<sup>234</sup>

The two-house restoration of all Israel was expounded, foretold and documented by the Master Yahshua and the prophets of Israel for these last days. The concept is found in Scripture as far back as 700 BCE with Hosea's pronouncements in chapter one, where both Judah and Israel, will reunite via their choice of Messiah Yahshua, as their leader.

A British man named Richard Brothers, on the other hand, founded British-Israelism between 1757 and 1824.<sup>235</sup> The movement later achieved worldwide recognition through the writings and teachings of Herbert W. Armstrong. Brothers was quite eccentric and was later not only confined to an insane asylum, but his key prophecy of the Hebrews regaining control of the Temple Mount in 1798 proved false. There are major glaring differences between pure untainted two-house restoration views and the elitist and often racist views of British-Israelism espoused by these two figures and many others.

First and foremost, British-Israelism teaches that the Jews are not Israel and have no part in Israel. As the claimants to be the lost House Of Israel, they claim there are no Jews in this house. That is not what Scripture

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<sup>234</sup> Acts 1:6, Luke 24:21.

<sup>235</sup> Foy E. Wallace, Jr., “Utterly Refuted!” *God’s Prophetic Word*, ch. 11, p.38, (1945) Available at <http://www.Bible.ca/pre-british-israelism-foy-wallace.htm>

teaches. Both houses had a crossover population from the other house of Israel and thus both houses contain a random representation of all twelve tribes, but not the fullness of all twelve. British-Israel's racist understanding goes on to teach that when it was time for Ephraim's seed to thrive, the Jews were subjugated and made subservient to the Ephraimites or the English-speaking peoples. Anglo-Saxons now rule the globe and the rest of Israel, having replaced the Jewish nation. The doctrine wrongly teaches that as the birthright nation of Joseph (of which they are a part), that British Israel have the authority to rule the twelve tribes due to that same birthright.

In British-Israelism the scepter no longer remains in Judah, but now is to be found in Joseph. This is an illegal transference of the scepter of Judah. According to Genesis 49:10, the crown or scepter will belong to Judah, (i.e. be found among the Jews) until Messiah comes and establishes millennial kingdom glory. Since millennial glory hasn't yet been established, the right to rule resides among the Jews and their King Yahshua (Psalm 78:67-68). Not only is this a wicked and absurd form of Replacement Theology, it literally violates countless Scriptures that refer to all Israel, including the Jews, as the head and not the tail.

The Jews have not been destined to be Joseph's tail! In order to thrive, British-Israelism (by definition), has to lord over the Jewish part of Israel. This fallacious reasoning asserts that since Britain is Israel, no other nation can be, (according to others like E. Odium in his book *God's Covenant Man-British-Israel*). According to British-Israelism, there cannot possibly be two nations of Israelite population and background, let alone two legitimate kingdoms of Israel. Therefore Jewish-Israel has ceased to exist upon their "supposed" rejection of Messiah Yahshua in 33 CE. This rejection was the cause that moved YHVH to transfer the scepter to Joseph. The Jews have no part in this new single nation and has been replaced by a Renewed Covenant people of Anglo-Israelites.

British-Israelism goes on to teach that only Anglo-Saxon English people are Israel, thus negating the biblical truth that the descendants of the ten tribes are all over the west and even in the east, in such nations as Iraq, Iran, Japan and China. It discounts the historical and secular records that many of the non-English speaking people have also descended from the ten tribes. History points to both Central and South America as also being filled with the lost sheep of the House of Israel, despite the fact that in many cases these people do not speak any English as a good Anglo-Saxon should. The same is true for parts of Russia and Asia home to millions of lost Israelite sheep that are not Anglo-Saxons. The arrogant

pronouncement that all of Joseph's children are today exclusively Anglo-Saxons, is racist at the core. This racism is practiced against those who are Israelites in other nations, including the Jews, and do not fit their mold of being an English speaking member of Great Britain, or one of her colonies or commonwealths.

This poison, along with the theological elimination of the Jews, and their willful ignorance of the end time purpose for the Jews in YHVH's plans, exposes Anglo-Israelism as racist at the core. True two-house theology teaches both houses of Israel to love and accept one another and to build bridges of tolerance and understanding between all those who love Yahshua, not limiting Israelite heritage to a single exclusive group. Two house theology continues to teach that the lost sheep of the House of Israel (10 tribes), may in fact have some connection to the British people, but actually comes in many colors, many tongues and many languages, represented by Joseph's multicolored coat.

One of the major premises of British-Israelism is that YHVH prophesied that Ephraim would be called "great" and "a commonwealth of nations". Since Great Britain is called "great" and since she was and still is to some extent a commonwealth of colonial nations, therefore Genesis 48:18-20 identifies Great Britain alone as Ephraim. It is on this verse that all of British-Israelism stands. If one were to overturn this understanding by simple and correct exegesis, then one could silence British-Israel proponents and their racist proclamations. Let's look closely at these verses. Genesis 48:19 does not teach that Ephraim, the younger brother, will become great or Great Britain. It states that Ephraim will "be greater" not "Great". As a matter of fact, it is Manasseh who is called "great" and, according to British-Israelism, the United States is Manasseh. While the USA may well be Manasseh in part, Ephraim is never called great and therefore cannot be limited to the single nation of Great Britain and her colonies.

Perhaps an even more glaring problem is that British-Israel's primary type and anti-type do not square up historically or prophetically. If Great Britain alone is Ephraim and the USA alone is Manasseh, and if Ephraim was prophesied by Israel the patriarch to be greater, historically this has not played out accurately. Since the 1930's, when England turned against the Jewish remnant in "Palestine", the USA has become far greater militarily, economically, and in almost every other imaginable way. Thus history teaches that the "greater" nation eventually became the USA. If the USA is exclusively Manasseh, and the USA became greater than Great Britain or Ephraim ever was, the type and anti-types do not fit.



British-Israelism also mistranslates and manipulates the end of Genesis 48:19 to read a commonwealth of nations or a multitude of nations. The Hebrew "**melo ha Goyim**" means neither "commonwealth" nor "multitude", but rather means "a fullness of Gentile individuals", or possibly "a fullness of nations". Thus British-Israel's claims to the exclusivity of being Ephraim and its claims that Genesis 48 calls Ephraim both "great" and a "commonwealth of nations" is erroneous and not in the Hebrew text. It is Manasseh who is in fact referred to as a "great people" and it is Ephraim who is said to fill the nations (not one nation) with Israelite seed. British-Israelism claims that Great Britain is all Israel, containing all the world's Israelite seed. The proper two-house understanding of these verses is simple when left in its original context. Namely that Ephraim's sperm or their *zera*, will fill the nations, or the non-Israelite nations, with Israel's seed, not limiting this fullness and infilling to one single nation.

Abraham, Isaac and Jacob were to physically father many nations, not Great Britain alone! Two-house truth teaches that the seed of Ephraim, as the promised seed of physical multiplicity to the patriarchs of Israel, was played out in every nation, tribe, kindred and tongue in the known world. This includes Great Britain and America, but is **not limited to these two nations, or to any of the commonwealth Anglo-Saxon nations**. Two-house truth recognizes Great Britain and America along with other places such as Australia, Western Europe, New Zealand and parts of Africa, Asia, Syria and Asia Minor, as all being centers of ten-tribe individuals settling and dwelling.

Two-house theology, by definition, denounces racism, by refusing to limit Ephraim's global infilling to one or two English speaking countries. Therefore, two-house truth is a doctrine of inclusion based on covenant promise to the patriarchs, as opposed to a doctrine of the exclusion of most nations and of the Jewish nation, as British-Israelism unashamedly promotes. Genesis 48:16 teaches us that these two sons of Joseph will be a multitude in the midst of all the earth, not in the midst of England only. British-Israelism is highly racist, as it refuses to recognize the global dispersion of the lost sheep of both houses of Israel, limiting it to the British Isles and to just one of the two houses. Two-house theology places no such limitations.

**Two-house theology does not relegate the Jews to being a replaced, neglected or discarded people. Rather, Judah is asked to gently and tenderly instruct returning Ephraim-Israel!**

While Anglo-Israelism claims that the Anglo-Saxons alone are the pure untainted descendants of ten-tribe Israel, the problem is that these "pure Israelites" have a mixture of Celtic, Norman and Germanic blood! There is more German or Edomite blood in the monarchies of Great Britain, than there is Anglo-Saxon blood. All the kings of England, the supposed only pure Ephraimite nation, actually have come from the intermingling of the House of Hanover and the House of Brunswick,<sup>236</sup> both of German genealogy. The current monarchs, before being known as the House of Windsor or the Windsors, were known as the Saxe-Coburg-Gothas of German descent. They adopted the family name of Mountbatten-Windsor in 1917 from Windsor Castle during World War One, for obvious reasons.<sup>237</sup> In other words, England's monarchs are more German or Edomite than they are "pure Israelite", even if there really was such a verifiable concept of Israelite purity. The throne of England, therefore has more ties to Germany and historical Rome than to the ten tribes of Ephraim-Israel. Thus the true king over both houses of Israel<sup>238</sup> is a Jew, Messiah Yahshua, not an Ephraimite or a German, as much as that may unsettle British-Israelites.

In an effort to give a degree of plausibility to their absurd claims that the English monarchy directly descends from Judah, other British-Israelites, actually attempted to juggle the genealogies of Matthew and Luke, according to Foy.<sup>239</sup> They have actually rewritten the genealogies to make some superficial and spurious connections to the royal House of David. These blasphemous genealogies of the alleged Judahite ties to the House of Brunswick are produced by conveniently taking 32 generations from Luke 3:32-38. Then, in the middle of Luke's genealogy, starting with Luke 3:33, they shift to Matthew's genealogy from chapter one verses 7-10! Somehow they count a total of 48 generations. They arrive at a grand total of 48 generations from Abraham to Zedekiah, not from a single line of established ancestry, but by splicing and pasting together two entirely different genealogies, one based on Miriam (Mary), the other based on Joseph, Yahshua's stepfather! This despite the fact that neither original genealogy mentions Zedekiah! In this reconfiguration, which stands as a genealogical abortion, they remove the names of Jehoiachin or Coniah in Matthew 1:11 and insert Zedekiah in order to justify him as a rightful heir to the Throne of David. By inserting Zedekiah and removing Coniah, they thus are actually shooting themselves in the foot. We are about to learn

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<sup>236</sup> Ibid.

<sup>237</sup> *World Book Encyclopedia*, (1991 ed.).

<sup>238</sup> Isaiah 8:14.

<sup>239</sup> Wallace, p.20.

that Zedekiah was absolutely not a legitimate heir, but rather, a puppet governor.

Any cult that is willing to change the genealogies in the Word of YHVH, in spite of poignant warnings in Deut. 12: 32 and Rev. 22:18-19, is a dangerous group at best and blasphemous at worst. Any one with even an iota of understanding of the erroneous doctrines of British-Israelism, that would attempt to paint the prophetic two-house truth with the same broad brush, is practicing *lashon harah* (wicked tongue and evil disposition).

The understanding of the location and occupant of the Throne of David is perhaps the most striking difference in the two doctrines. The most hellish, demonic and satanic doctrine is the removal of the Throne of David from Jerusalem (both earthly and heavenly) to London, and the removal of Messiah Yahshua from the throne, in order to establish the German based house of House of Brunswick-House of Hanover- House of Windsor. Scripture is clear that our Master Yahshua sits on the throne **forever** after His reign commenced 2000 years ago! This blatant removal of the Son of YHVH from the Throne of David, in order to seat Queen Elizabeth on it, is blasphemous even at its mere suggestion to an unregenerate heart!

Any doctrine no matter how sugarcoated and superficially beautiful it may appear, that must remove Messiah Yahshua from the throne in order to place flesh and blood upon it, has been birthed in the lowest rung of hell itself. It is this very erroneous teaching of the removal of David's Throne to London, that lies at the heart of the disease of British-Israelism. Messianic Israel does not teach, nor has any desire to dethrone Yahshua as the eternal King of the Jews and Master of our lives, so as to place someone else on David's Throne!

Even from a practical historical view, it cannot be argued that David's Throne is in London anymore. This fourth overturn has left defenders of this venomous anti-Jewish teaching, hard pressed for answers within their rapidly dwindling ranks. The British-Israel fantasy, in its most basic format, is a series of imaginations, accompanied by malfunctions of logic, among a people that thrive on wishful thinking! The three-overturn pronouncement, taken at face value shows YHVH's utter disgust with Zedekiah and his evil reign! Through this pronouncement, YHVH makes sure that no one will ever be able to practice Zedekiah's evil by supposing to be on David's Throne, until Yahshua the Rightful One comes. When He came at His first advent, never again would the throne be overturned, since according to Luke 1:32-33, He will reign and occupy that throne forever. Forever means forever!

Further assurance of Yahshua's abiding permanence upon the throne, saw Him removing it from the realm of the earthly Jerusalem, to the heavenly Jerusalem above, which is free from other claimants and where He sits as undisputed, uncontested Lamb upon the throne.<sup>240</sup> In heaven today you will find David's Throne, with the Lamb of YHVH, forever more upon it.<sup>241</sup> You will not find it in London with Queen Elizabeth on it. It has been removed to heaven for preservation and safekeeping from various religionists, who would seek to abuse the visibly empty throne, to their own personal advantage, enrichment or agenda. The Throne of David rests planted in the third of the three heavens (out of satan's reach), by the Heavenly Father and not by Jeremiah, according to Psalm 110:1 and numerous other passages in the book of Hebrews. In the heavens, no mortal man can touch the throne or even see it, until YHVH Himself decides the right time for it to return to Jerusalem! Not London!

According to Acts 15:16 Yahshua has been rebuilding His Tabernacle of David on earth from heaven and will re-establish it visibly on the earth in its completed form, at His return, when satan will be bound a thousand years.<sup>242</sup> If Great Britain and the USA **are exclusively** Ephraim and Manasseh, why don't these two nations seek YHVH, as prophesied that all Israel would, in the latter-days?<sup>243</sup> Why do these two nations lead the globe in the production and distribution of all kinds of ungodly materials, with the accompaniment of unclean spirits?

Messianic Israelites are able to accept the westward migration patterns as taught by some British-Israelites as factual, since our confirmation sources are Jewish and historical. We cannot however, condone Anglo-Israel's other teachings, because of other numerous problematic areas outlined earlier. Yet there are those who ignorantly and often willingly accuse Messianic Israel theology of being a carbon copy, of British-Israelism. That is a most absurd accusation, since all Messianic Israelites love their Jewish brethren and are willing to stand with them in life and in death. Messianic Israelites by definition have placed Yahshua on the Throne of David, in both a historical and in a personal and spiritual relationship. Not a single Messianic Israelite would ever dream of even suggesting that somehow Yahshua is not on David's Throne, but that Elizabeth is.

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<sup>240</sup> Isaiah 9:6-7.

<sup>241</sup> Hebrews 1:8.

<sup>242</sup> Rev. 20:2-3.

<sup>243</sup> Hosea 3:4-5.

Our opponents have misrepresented two-house theology, attempting to make ours a blind carbon copy of British-Israel's distorted theological views. To broad brush all of Messianic Israel, by pinning British-Israel's anti-Semitic heresy and blasphemy on our *Torah*-based Zionist movement, is to engage in public slander. Neither Batya Wootten nor Rabbi Koniuchowsky has ever once used or desired to use any source or research materials from any British-Israelite, to establish two-house truth. We not only have refused to do so, but have until now refused to deal with the topic, principally because of what we viewed as obvious differences in the movements.

British-Israelism also teaches that the Anglo-Saxon white Protestant "Christians", are the only legitimate Israelites. Yet Messianic Israel acknowledges that permanent and abiding status in the Commonwealth of Israel is sealed and ultimately determined by biblical saving faith, not just pedigree. Anglo-Israelism is an outright call to pedigree alone, as the sole basis of acceptance into their teachings. Messianic Israel recognizes that a redeemed faith-filled remnant of both houses, plus faith filled non-Israelites, all constitute the Israel of YHVH described in Galatians 6:16! This Israel is a manifestation of Yahshua's ministry of inclusion, not exclusion. British-Israelism makes no room in their theology for the faith-filled Jews, unsaved Jews, or the faith filled non-Israelites. Thus, they dismiss as legitimate, two out of the three people groups that make up Yahshua's body! This is a glaring difference between the two movements. One group is Scriptural and all-inclusive and one unashamedly racist!

Historic British colonialism in the 1900's, with its stifling gag on human freedoms, was also a byproduct of a theology that claimed that since Israel was prophesied to be a possessor of the gates of all her enemies, that therefore world domination was their birthright as Joseph. Thus whenever Great Britain flexed its military might in unwarranted fashion by policing the world through imperialism, they would, when called to task, merely recite the biblical doctrines of Israel's biblical promised territorial abundance; all this as they plowed innocent human beings into slavery and bondage. Many in authoritative governmental positions used the tenets of British-Israelism to justify unbridled colonialism and imperialism. According to one British-Israelist: "We must rule all nations, for He who has so decreed says, 'For the nation and the kingdom that will not serve thee (Israel-Britain) shall perish, yea those nations shall be utterly wasted'." Henceforth there are no nations, no peoples, but one indivisible will be the world and the world will be one Britain."<sup>244</sup> Thus the natural racist and colonial

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<sup>244</sup> Professor E. Odium, *God's Covenant Man-British-Israel* p.30 &32.

aggressive outgrowth of British-Israelite theology is global militaristic conquest, since no other nation is even recognized outside of their colonial absorption into Great Britain's rule.

Messianic Israel on the other hand follows the simple biblical pattern of building Yahshua's kingdom, which is not of this world. It is a kingdom to be set up via the Great Commission and played out ultimately in the *atid lavoh* or millennial reign. Messianic Israel's goal is the desire to see Yahshua gather all of Israel's exiles by His Spirit, and not by might or power, unlike Anglo-Israelites. Messianic Israel would never be engaged in territorial conquest outside of the land of Israel deeded **to all our tribes**.

The IMJA Position Paper's attempt to create a parallel between British-Israelism and two-house truth as being equally racist theologies clearly manifests ignorance of the IMJA Position Paper in this field. Facts are facts. Historical, geographical and etymological studies from all kinds of diverse theological camps, including mainstream Judaism, have offered overwhelming proofs that most of the English speaking peoples of the west and specifically of Europe and the USA are ten-tribe descended.

Messianic Israel proclaims precisely what Scripture proclaims! Namely, that the House of Israel (ten tribes) was swallowed up (or became one flesh) with all the pagan nations<sup>245</sup> while not limiting it to the Anglo-Saxon or the Jewish peoples. This two-house position is fully supported by the Chabad Lubavitch Orthodox Jews, one of the strictest traditional Messianic *Torah* sects, as can be seen firsthand at their website <http://www.moshiach.com/tribes>. They trace their ten-tribe findings, with modern eyewitness reports of verification and rightly refer to these lost sheep as Josephites and not as Jews.

As has been proven historically, that **most** of the British peoples are descended from the ten tribes of Israel. However unlike Anglo-Israelites, Messianic Israel does not limit that offspring solely to a handful of English-speaking nations. After all, it was not this author who traced the ten tribes to the Isles of Tarshish<sup>246</sup> as Spain and England in Europe. Instead well-respected scholars such as Abarbanel and Rashi did it.<sup>247</sup> Thus the placement of the ten tribes primarily in the west has absolutely nothing to do with reliance on Anglo-Israelite sources for two-house conclusions. Rather, as a Jewish rabbi, Koniuchowsky's conclusions are heavily based on my traditional Jewish predecessors, who are leading experts in this

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<sup>245</sup> Hosea 8:8 & 10 Hosea 9:17.

<sup>246</sup> Psalm 72:10.

<sup>247</sup> Ibid.

field, with no nefarious agenda. When their conclusions, alongside those of well-respected historians such as Ptolemy, Homer and Edersheim validate Scripture we have the two-or-more witnesses needed according to *Torah*. Edersheim's quotes alone prove that in Yahshua's time, the ten tribes were considered absent from Israel, wandering the nations (as pagans)! They are not depicted as wandering on the Temple Mount!<sup>248</sup>

While one can maintain a blanket condemnation of British-Israelite racist theology, one cannot deny the historicity of the documented patterns of westward migration, just because Messianic Judaism has thus requested. Nevertheless despite a correct understanding of the huge migratory patterns into England itself, British-Israelism must still be categorized as a doctrine of demons, due to its most unorthodox race based teachings.

*Let us consider what provision God, in His good providence, has made towards this glorious result: the various blessings we possess — physical, mental, spiritual, artistic, mechanical, commercial, political, and literary; our remarkable position in regard to other races all around the globe; our responsibilities as rulers and missionaries; as civil, naval, and military servants... Let us fill up our destiny of being for Blessing to all nations.... Soon may Ephraim indeed possess and exercise the spirit of the Firstborn!*

Why is Wilson, who has nothing at all to do with Messianic Israel linked with us as if he were some figurehead? Until the IMJA Position Paper introduced his name into the discussion we had never even heard of Wilson. Is Mr. Wilson even alive?

*The arguments of Wootten and Koniuchowsky focus entirely on race as well, especially in their focus on white, Anglo-Saxons as comprising the majority of these Israelites. Wootten makes mention of “blood-line Israelites” and the promise that the scattering of the northern Israelites “did not dilute the bloodlines.”*

Incorrect. The arguments focus entirely in Yahshua our Messiah who is gathering all tribes, kindred and tongues especially the tribes that made up the fallen former Tabernacle of David. Mrs. Wootten states a well-known fact, which is that bloodlines never change, period. This is fully documented in her chapter 10 entitled “The Blood, The Redeemer

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<sup>248</sup> *The Life And Times of Jesus The Messiah*, pgs 15-16.



and Physical Israel.”<sup>249</sup> She uses Scripture and documented, well-respected sources to show what we should already know. That DNA is not affected by geographical habitations or any other factor. Nowhere in any of her teachings does she teach DNA salvation. If one takes the time to study those things she truly has taught, this kind of accusation cannot stand.

Further, because her book will soon be sold out, she is finishing an *Expanded Version of Who Is Israel?* And in it, Batya especially quotes “current Jewish” sources to prove her point about patriarchal descent. For example, see <http://www.pbs.org/wgbh/nova/israel>.

In the current edition of *Who Is Israel* on p. 74, Wootten says, “Israelites can be anywhere and can have any and every ethnic look known to man.” So much for the false charge that her teachings only include whites and Anglo-Saxons. As for the charge that Anglo-Saxons are the only ones who are Israelites, she says on page 74, “So where and who is Ephraim? Only the Father in heaven can know for certain.” Again she teaches that **Israelites are everywhere: they are all colors**. So, if the foundational charges of Wootten’s detractor are found to be false, what can we expect from the rest of her arguments?

*She refers to Jews today as “biological Jews.” There is no recognition on her part or on the part of Koniuchowsky that the issue of God’s relationship with Israel is not racial.*

That is absolutely not true. Wootten writes:

“As to dividing Israel into ‘physical’ and ‘spiritual’ camps, we recall Yeshua’s words: ‘An hour is coming, and now is, when the true worshipers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshipers’ (John 4:23).

“*All Israel*, Jew and non-Jew alike, is called to worship God ‘in spirit.’ Therefore, to be a worshiper of the God of Israel, ‘physical Israel’ must be ‘spiritual.’ Further, every Believer in Messiah is a ‘physical being.’ Everyone descends from someone, and, the unspoken message of this theory is that, the non-Jewish Believer does not descend from Abraham. So, this concept begs the question: *From whom do they descend?* Which in turn calls for the twin answers that, the patriarchs were promised myriads of

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<sup>249</sup> Wootten, *Who Is Israel?* Ch. 11, p. 63.

biological heirs, and as to who is of 'physical' Israel, only God Himself can know."<sup>250</sup>

Beyond this, Wootten repeatedly refers to the Father's three requirements for citizenship in Israel, and she points out that the doors to the commonwealth of Israel are open to "whosoever." As to her reason for referring to biology, Wootten explains in her Expanded Version (which will be available soon):

"Most decide who is Israel based on this presently unprovable basis. Consciously or unconsciously—realized or not—people define Israel based on some idea of physical descent—regardless of how abstract or vague their definition. Perceived physical descent from the patriarchs is a primary factor in ones "Israel" decision. Thus, if we are going to answer our question, we are forced to address the issue according to this universal standard. For it is **foisted** on any and all who seek to know the truth about Israel. However, our intent is to question, to even contest, this misconceived standard.

"To say Israel is most often measured this way is not to deny that many rightly use 'spiritual' attributes to define 'Israel' but still, 'abstract biological division' is the standard. Consequently, we must question a standard that so decidedly determines the fundamentals of our faith. For, after coming to know Messiah Yeshua, one naturally asks the questions: 'Who are His 'chosen' people? Who are Abraham's heirs? Who is Israel?'

"Though we ask these questions, our study will nonetheless be rooted in the basic understanding that: at this time, genetic connection to the patriarchs cannot be proven. (Though much work is now being done to prove 'patrilineal descent'.) Further, we will see that this principle holds true for both Jew and non-Jew alike.

"Therefore, it is pointless for anyone to argue, or to try to proudly assert claims based on 'unprovable genealogy.' And this in turn means, a Jewish person cannot prove that they are physically related to Abraham, and conversely, no one can prove the non-Jewish Believers are not physically descended from Abraham."<sup>251</sup>

*Yet the social-historical people of Israel have never claimed racial priority as the basis for their covenant relationship to God.*

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<sup>250</sup> Wootten, pp 102-103.

<sup>251</sup> Wootten, *Who Is Israel?* 2<sup>nd</sup> edition, (Saint Cloud, FL: Key of David, 2000).

This statement is not accurate! Many if not most Jews claim to be chosen and going to Paradise, strictly on their claim to belonging to Jewish-Israel.

*Throughout the recorded history of Israel and the Jewish people, outsiders have been welcome into their ranks, receiving full acceptance in the process. Jewish identity is based, not on racial deliberations but on a shared communal memory and on choice. Each generation is called upon to remember Sinai as if its own members stood at the foot of the mountain along with their ancient forebears. This is true whether you are an Israeli Jew or a Chinese Jew. Jewish identity is not racial — it is based on memory and choice*

Incorrect. It is sometimes based on personal choice, as in the case of the non-Israelite Ruth, and sometimes it is in fact based on Israelite blood. Jeremiah 31:20 claims that YHVH did not cast off Ephraim and remembers him in the latter-days because Ephraim is the firstborn son. **If that is not a relationship based on blood (Father-son), what is?** Also Jacob was blood descended from Abraham and Isaac. **The claim that Israel was never chosen based on blood affiliation, but based solely on shared community and memory is erroneous and totally unscriptural.** Before there was a shared community there were bloodline patriarchs and matriarchs of that community, chosen by YHVH to sire a nation and a company of nations. The established bloodlines precede any sense of community and memory that was formed at Sinai. Both the blood and the choice are important and today both come into play in our nation. As long as Messianic Israel teaches that bloodline Israelites from **both houses** along with *Gerim* (non-Israelites sojourners), can all come into the camp, we are well within biblical orthodoxy. We all come in and stay in through **Yahshua's blood!**

*Wilson's glowing racial panegyric can perhaps be excused as a product of his time, the late nineteenth century, when nationalist ideas were fresh and hopeful, and the idealism of the post-Enlightenment period had not yet been trampled under Nazi Storm-trooper's boots. But in this post-Holocaust world, to excuse the race-based theology of Wooten and Koniuchowsky and their reduction and limitation of God's grace to nationalist and racial criteria is to be remiss in our concerns for the welfare of our communities.*

If ever there was a statement made that could potentially encourage a "storm-trooper mentality" in people, it is found above.

But the fact is, there is not a single sentence in anyone's teachings in Messianic Israel that states, or even infers, that salvation is by Israelite bloodlines alone. We believe and teach that salvation is found in Yahshua. As to Israelite bloodlines, we merely pose that they most likely are far more widespread than anyone could ever imagine. We also teach that Yahshua is gathering all who trust in Him, including Ephraim and Judah, and not Judah alone. That is healing and that is union. That is Zechariah's staff called Binders<sup>252</sup> being reunited! Racial criteria may be the deciding factor in the Messianic Jewish, associate-memberships accorded to non-Jews, but it is **not** the standard in Messianic Israel.

In reference to criteria based solely on racial distinctions, Messianic Israel encourages and even has African, Hispanic and other minority leaders, members and elders. The Vice President of Your Arms to Israel (Rabbi Koniuchowsky's ministry), is African-American. Would he work with white racists or with those who teach "white power"? A main co-laborer with the House of David is African-American. Our Caribbean ministries are of mixed races. If the IMJA Position Paper is correct in its assumptions about Messianic Israel and its position on Anglo-Israelism and white bloodlines, would any of this be true? Yet Judah's house is not in order. The IMJA and UMJC still do not have large numbers of non-white participation in their key leadership positions, (if any) and yet none from the two-house camp has ever accused them of racism, "white power", or racial criteria.

However, where there is smoke there is fire, and the associate membership policies of our accusers should speak volumes to those whose hearts truly search for truth. A leader of a flagship synagogue of the MJAA recently told a baby believer who was not Jewish and was saved in the very same synagogue, to "Go down the street to the 'church', where **they** would feel more comfortable."<sup>253</sup>

*The most striking parallel between the two groups is their focus on white, Anglo-Saxons as the locus of the majority of the people of Israel.*

Are the two groups the author of the IMJA Position Paper refers to, her group and British-Israel? Certainly two-house theology, by definition, teaches Joseph's coat of many colors, not just white Caucasian colors.

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<sup>252</sup> Zechariah 11:14, Binders or Unity.

<sup>253</sup> bailey331@earthlink.net.

Could a black Israelite be ordained as a rabbi in Messianic Judaism? We recognize the northern House of Israel as Joseph's blood washed coat of many colors.<sup>254</sup>

*Both argue that the lost tribes migrated to areas where they became known as Scythians and eventually Saxons.*

Paul himself acknowledges the Scythians as Israelites in Colossians 3:11, where he favorably contrasts them to Barbarians. The Greek word translated Barbarians in verse 11 is actually foreigners.<sup>255</sup> Thus he compared foreigners to non-foreigners. The non-foreigners were called Scythians. Paul knew that Scythians were not foreigners when it came to the Jewish people. The Scythians as non-foreigners of exiled Israelite status, appeared in Scripture 600 years after the Scythians were at their zenith of power, yet these things were not lost to Paul. He knew who the Scythians were. Why doesn't the IMJA Position Paper?

Again, Wootten does not touch Israelite migration beyond Scripture references.

*Both groups make mention of the nobility of anglo-Saxons as evidence for their Biblical, Israelite heritage. Citing a rabbinic commentary on 1 Sam 1:1, Wilson quotes, "Ephrati is taken to mean someone from the tribe of Ephraim and of noble birth." Based on the same verse, Koniuchowsky states that "these rabbis understood that ...the House of Joseph...would turn up in the west as nobles, aristocrats and monarchs." "The ancient sages," he adds "understood that the ten tribes would flourish as noblemen every where (sic) they went. Nowhere is this truth found more than in the former British Empire and her colonies."*

This is historically documented with the references cited earlier. This truth is found in the British Colonies but not limited to the British colonies. The British colonies had many non-whites where the seed of Ephraim also migrated. Thus many dark skinned Ephraimites were also noble. Does that sound racist to anyone?

*Wootten adds, "To be Israel is to rule with the Almighty. Thus, the 'Who is Israel?' question, of necessity, is also asking, 'Who will rule with the Almighty?'*

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<sup>254</sup> "One Law--One People," *Who Is Israel?* pp 149-150.

<sup>255</sup> *Strong's Greek #915 Barbaros.*

“With the Almighty” not “for or in place of the Almighty!” And really, isn’t that the question? Is that not why those of Messianic Judaism are so upset? Does it not bother them to think that that all the non-Jewish Believers they have relegated to inferior positions all these years might possibly be “joint physical heirs”? Don’t they want to **continue** to **rule** over them? Isn’t that the real problem here?

*Citing Obadiah 1:20, Koniuchowsky calls Germany the land of the Canaanites and Zarapheth he labels France and Britain! Both groups argue forcefully that the people of Israel are in the West. The significance of this is that it indicates the dependence of Wooten and Koniuchowsky on classic Anglo-Israelite theology despite their protestations.*

Koniuchowsky has never referred to Germany as the land of the Canaanites and Zarapheth as France and Britain. Yair Davidy has! Don Isaac Abarbanel did! Rashi did! Ramban did! Koniuchowsky, like any scholar, has cited his sources. How does citing Jewish sources who are neither British nor Messianic make one by default a British-Israelite? This is not only circular reasoning but also guilt by association, *argumentum ad hominem*, *argumentum ad captandum* and argument by projection! The IMJA Position Paper makes a classical study in fallacious reasoning!<sup>256</sup>

*Koniuchowsky is right to be sheepish about his dependence because of the primarily anti-Jewish stance of the Anglo-Israelites. Our extant textual, historical, archaeological, and epigraphic evidence universally points away from the west toward Persia, modern Iran and Iraq, Egypt, Asia Minor, North Africa and Syria as areas of significant populations of exiles.*

As does ours. However unlike their evidence (for which no sources are given), ours takes these Israelites from the lands of the east and northeast to the west and northwest. Migration patterns denote movement. The Scythians are a perfect example. Starting northeast of Israel they wound up in Europe.<sup>257</sup> The people of Ephraim did go to those lands as our sources teach, but did not remain there. Perhaps the author of the IMJA Position Paper desires the tribes of Ephraim to have remained in the east so as to make her false claims of completed national reunion, more palatable and geographically convenient. But the truth is never based on convenience or perception but on Scripture. Ephraim’s sons **will** come

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<sup>256</sup> Davidy, *Ephraim* in “Restoration Part 3 p.6-7,” *Your Arms To Israel* Vol. 10 No 3, <http://www.yourarmstoisrael.org>.

<sup>257</sup> Collins, *The Lost Ten Tribes of Israel Found*, p. 173



trembling from the west, where they will come to know YHVH, is all the evidence we need.<sup>258</sup>

*But these areas are primarily populated with non-whites.*

Do non-whites primarily populate Jamaica, Grand Cayman and the Grand Bahamas? Are they not all west of Israel? Weren't they British colonies? How about Central and South America, Mexico and all of Africa? They are all west of Israel! They are all areas of Israelite migrations! That is what we teach!

*In the face of such overwhelming evidence, why would these two groups, the Anglo-Israelites and "Two House" theorists, purportedly unrelated to each other in their teaching, both argue for white Anglo-Saxons as the true descendants of Israel unless there was indeed dependence of the latter [Wootten and Koniuchowsky] upon the former [Wilson et al]?*

The unalterable historical fact is that no such linkage exists either racially, theologically, or any other way.<sup>259</sup>

*Koniuchowsky works vigorously to separate himself from the teaching of "Replacement Theology." In Part 3 of his series, "The End Time Solution to Replacement Theology," he puts the full blame for this theology on the Roman Catholic church, sometimes overlooking the serious role played by post-Reformation Protestants in the church's history of anti-Judaism.*

It is not overlooked. Rather the choice was deliberate so as to trace the source to the "mother of" Replacement Theology. The approach may be compared to government attempts to stop drug trafficking by stopping the pusher and importer at the border, rather than the street seller. How much "church history" is one expected to cover in a few 8.5 x 11 sheets?

*He also overlooks the strong history of anti-Jewish thought that goes back to the pre-Roman period, the second century, with Justin Martyr and the Epistle of Barnabas.*

Not only was the pre-Roman history not neglected, but it has been covered in detail at <http://www.yourarmstoisrael.org> under "**Articles**

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<sup>258</sup> Hosea 11:9-11

<sup>259</sup> "One Hundred & Eighty Degrees Apart," *Your Arms To Israel*, Vol.11 No 1.



**Department”**, in an article entitled, **“Christian Anti-Semitism.”** It has been available in hardcopy for four years!

*Filled with vituperation and sarcasm, Koniuchowsky “protesteth too much.” He speaks with great vehemence and passion, admitting that his “blood is boiling*

Koniuchowsky’s prophetic ministry is often one of vehemence, zeal and passion. Of that many can attest to. The changed lives bear him witness. With Koniuchowsky what you see is what you get. There is no pretense or guile. If at some point in his zeal for the truth of all Israel’s restoration, he has offended his lifelong friends in Messianic Judaism, he asks for their heartfelt forgiveness, since that was never his intent! His intent was to bring inclusion to Judah’s tents!

### ***“Babylon is Fallen”***

*But in his effort to distance himself from his Anglo-Israelite forebears, he presents a hysterical and caricatured portrayal of the church’s treatment of the Jews. Certainly there is much in Christian history to condemn, but rather than an even-handed and scholarly treatment, Koniuchowsky presents a tirade of confused and confusing accusations.*

### **Response to “Babylon Is Fallen”**

The response to the IMJA Position Paper in this subtopic will be brief. As the author of the IMJA Position Paper goes for her big close to prove exclusivity for Judah’s chosen status in Israel, the IMJA Position Paper regrettably commences to take on far more of a personal nature.

Obviously, any writer writing about this type of subject, must be granted the poetic or scholastic license to lighten the tragic weight of certain topics with some lightheartedness. The continuing behaviors of Rome discourage and cast a dark shadow over both Houses of Israel.

This is why Koniuchowsky’s teachings are written as such. They are aimed at the enemy, which are the errors propagated by Romanism. Having said that, Koniuchowsky repeatedly states that he **“loves the victims and desires their salvation.”**<sup>260</sup> His often-lighthearted and humorous caricatures are designed to rescue **the victim** from the system. YHVH loves the victim, but not the system! As those trapped within the

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<sup>260</sup> “Tired Of Living On Shankbones?” *Your Arms To Israel*, <http://www.yourarmstoisrael.org/>

errant system realize the errors of that system, they actually become hungry to flee from it, through Koniuchowsky's occasional comically couched challenges.

Further, Koniuchowsky's writings were never designed to be a comprehensive and conclusive scholarly work on the subject of church history, as there exist enough scholarly work by others. The comments and those that the IMJA Position Paper quotes are taken from a self-published publication, where Koniuchowsky freely editorializes. He has had no desire to do any kind of scholarly thesis on Christian history toward the Jews, that others have already done.

But once more we are left with smoke and mirrors. What, after all, does anyone's view on Roman theology have to do with the legitimacy of the two-house truth? Koniuchowsky's views on Roman Catholicism are well documented. Those who choose to disagree, do so. That has nothing to do with the existence of two houses spoken of in Scripture. Diverting the reader's attention from the truly significant issues presented by Messianic Israel is the IMJA Position Paper's objective.

*At one point the Protestants are Israel, at another point, the Reformer upon whose teaching so much of Protestantism is based*

Never once does Koniuchowsky specifically call Protestants alone, Israel. Believers in Yahshua who are born-again, **are Israel**. Here is the exact quote as it originally appeared: "You want some more Renewed Covenant proof texts that these folks calling themselves **Christians** are nothing more than the physical descendants of the ten lost tribes?"<sup>261</sup> As you can see, there is no reference anywhere in Koniuchowsky's writings about "Protestant-Israel."

*Martin Luther, is excoriated. Certainly Luther deserves excoriation for his anti-Jewish remarks, but the inconsistency in Koniuchowsky is unnerving.*

Any blatant use of *pashat* (literal) interpretation of Scripture, along with any recitation of ugly "church" history, is unnerving to the IMJA Position Paper. When Messianic Jewish leaders teach the ugly history of the church though, it magically becomes "scholarship."

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<sup>261</sup> YATI Vol. 9 No.4 Restoration series Part One p.7 <http://www.yourarmstoisrael.org>

*He calls “Dominion Now” or “Kingdom Now” theology, which is a recent Pentecostal theological development, a “papal farce, designed to enlist Protestants in a new age attempt to liquidate the Jewish race, by theology rather than by a sword [emphasis his].” He does acknowledge, grudgingly, that there may indeed be “Israelites” in the Roman Catholic Church, but he makes no mention of Rome’s repudiation of their anti-Jewish stance since the time of the Second Vatican Council — no mention of the Lutheran repudiation of Martin Luther’s anti-Semitic statements.*

Why should he? The issue is two-house truth, not superficial repentance by those who insulted the memories of the Jewish martyrs of the holocaust, by attempting to build a convent at Auschwitz in 1993, **after Vatican Two**. Or is the pseudo-contrition that the author speaks of symbolized by the 1998 attempt to station 150 Catholic crosses outside the very gates of Auschwitz?<sup>262</sup> Is this a sign of contrition to the IMJA-MJAA? Perhaps our opponents are more accustomed to ecumenical councils, whose agenda includes luring the Jewish people into complacency by “artificial love”. Thus they cannot see their continuing peril at the hands of this harlot system. Since when did Messianic Judaism become the defense counsel for the Vatican?

*Instead, with biting sarcasm, Koniuchowsky denounces the “so called ‘church’ system” and its “second covenant law, which is love, baby, love,” this “man made ecclesiastical organization started, funded,, (sic) and headquartered in Rome,” which “now wants to force their (sic) paganized Christendom down the throats of the worlds (sic) populace.”*

Most believers find this type of candor refreshing. They seem tired of half-truths, misquotes, and compromises and a forced public persona by Jewish people towards the Vatican. Privately however, most Jews rightfully loathe the Vatican. It is open and transparent presentation of truth that draws and attracts people to true prophetic ministry.

*Engaging in further speculative pseudo-etymology, he claims that for these Christians, “a pagan blonde haired, and blue eyed European, pork eating Jesus (the English translation of the sun diety Zeus), has replaced Yahweh the Father as LORD (from the pagan deity Lourdes), over his ‘church’ (from the pagan circular ritual conducted by the Celts).”*

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<sup>262</sup> *Jewish Bulletin of Northern California* September 4, 1998, <http://www.shamash.org/jb/bk980904/isilent.htm>.

What does this have to do with Israel's restoration? Facts are facts and they are readily available for those who desire to study the history of Romanism. It has become fascinating how returning, *Torah*-loving Ephraimites are condemned as enemies of Judah and Judah's survival. Yet here we have leading Messianic Jewish representatives defending the actions and pagan roots of Ephraim, while Messianic Israel struggles so hard to educate and train-up a repentant Ephraim. If the error is not shown, how can a pure-hearted Ephraimite repent, being unaware of their sinful practices?

Messianic Jewish theology has always been privately, rightfully, vehemently anti-Catholic doctrine. It is never ever noble in YHVH's sight to defend evil. Having been part of Messianic Judaism, we know of many hard feelings towards Catholics in that camp. Koniuchowsky is open enough to lay his cards on the table. Would to YHVH, our opponents would let their feelings be known in that way!

Here are some statements by a man who had the backbone not to acquiesce to the ecumenicalism of his time, but had the anointing and confidence to expose error by putting it in print for future generations, as has Koniuchowsky. The **legendary Charles Haden Spurgeon**, the Prince of Preachers, echoed Koniuchowsky's supposed "railing accusations," to men and women searching for truth in his own day. Spurgeon charged, "surely the man that has kissed the pope, must feel everything within him that is noble recoil from the act. A soul whose high aspirations are the best proof of his immortality, cannot be contented with that poor piece of outside show we call **popery**. No, in that case also, man feeds on ashes. He is not satisfied with his religion, although he may pretend to be."<sup>263</sup> "While I am referring to this point allow me just to say a few words upon it, for **popery** prevails in this day, and the doctrine that the bread and wine are turned into the body and blood of Christ is the bulwark of Popery."<sup>264</sup>

The Prince of Preachers, like John the Baptist, was also accused by those of his day of using biting sarcasm and terms like popery, papist, and vipers, in his attempt to remove the stumbling blocks of error that Romanism had laid!

### ***Messianic Replacement Theology?***

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<sup>263</sup> *Spurgeon's Expository Encyclopedia* (Ann Arbor: Baker Book House, 1988) Vol. 13 p.48.

<sup>264</sup> *Ibid.* p. 12.

*The final irony is that in one broad sweep, Koniuchowsky indicts Messianic Jews as major players in this “Replacement Theology” debacle as well. He argues that Messianic Jews are the unwitting pawns of these evil conspirators in that they accept the notion that the church is not social historical Israel. His argument in this section is filled with mischaracterizations, not only of Christian theology, but clearly of Messianic theology as articulated by any known Messianic spokesperson. For those who know Messianic theology, it would be unimaginable for a Messianic teacher to claim that the church has replaced Israel. But Koniuchowsky is not daunted in his accusations. There is none that escapes his scorching condemnations.*

### **Response to Messianic Replacement Theology**

Messianic Jews are not evil or evil conspirators. However, as we shall see, they are unwitting pawns of anti-Semitic theology. Koniuchowsky is a Messianic Jew within Messianic Israel. Nowhere does he put forth the acceptance of the “so-called church” as the true social, historical Israel apart from Judah. (But neither have the Jewish people been the true social, historical Israel apart from the people of Ephraim). Just the opposite! Koniuchowsky’s appeal to Messianic Judaism is predicated on the fact that there are two houses along with non-Israelites in Israel. He teaches that the “church,” as it has evolved until today, is in many ways a man-made separate entity.

The IMJA Position Paper misses the solution to Replacement Theology by their consuming zeal to rid the Messianic community of the “Ephraim Heresy.” This misplaced zeal is tragically fostering blindness to the Scriptural solution to a functional problem. The emotions take over and the solution is missed. For readers we recommend reading a document called the “End Time Solution To Replacement Theology,” found on the homepage at <http://www.yourarmstoisrael.org> and decide on your own! The teaching was prepared as a plea and challenge to our Messianic Jewish brothers to remove the leaven of both reverse Replacement Theology towards the House of Joseph, and to give a proper understanding of the so-called “church.”

There is no irony at all. Messianic Judaism engages itself unwittingly in Reverse-Replacement-Theology. The House of Joseph is Israelite. They became Gentiles. Thus the returning Ephraimite is reprimanded for seeking to live out their Hebraic heritage. The Ephraimite seeker is told that the Jewish people are all Israel, so how can they be? Thus

Koniuchowsky points out the inconsistencies in a movement claiming to rebuild all of Israel, when in truth, the movement's version of Israel does not include all of the scattered *me lo ha Goyim*. This practice of Reverse-Replacement-Theology often happens innocently enough, but that does not negate the consequences. The former *Lo-Ami* are returning as children of YHVH as prophesied for these last of the last days.

Nowhere does Koniuchowsky misrepresent Messianic Judaism, but only points out those practices and doctrines that fuel the Reverse-Replacement-Theology towards their brother Ephraim. It is Messianic Judaism's inconsistency that is unnerving.

Koniuchowsky rightfully challenges Messianic Jews to clean up their inconsistencies, regarding the replacing of Ephraim with Judah! That is Reverse-Replacement Theology and anti-Semitism. By definition, Semites are being replaced or eliminated. The practice of anti-Semitism within Messianic Judaism is not with sword, but with tongue and with dangerous doctrines of exclusivity. On one hand Messianic Judaism rightfully loathes Replacement Theology, and then on the other hand, adopts the same theology as justification to reject their returning brethren from Ephraim as Israel. Koniuchowsky is sincerely reaching out to Messianic Judah, as did Paul in Romans 10:1-4, with such heartfelt pleas as found below:

“The Vision of Messianic Judaism does not have to be changed at all. It must be expanded towards the truth of Israel's two houses so that both can enjoy that same vision. By doing so, Messianic Jewish-Israel can hold Ephraim accountable to *Torah* and an Israelite lifestyle. **The future of the last day revival of Israel and the very fabric and survival of the modern Messianic Jewish movement depends on a humble leadership ready to re-evaluate the preservation of Ephraim for 2,700 years among and as Gentiles. That is the final ‘Tikun HaOlam’ spoken of by the traditional rabbis.**”<sup>265</sup>

“Isn't it ironic that my Messianic Jewish brothers who hate Replacement Theology the most, and would love to put a final end to it, are teaching the very same doctrines that **guarantee** its survival? By teaching that the body of Yahshua is made up solely of Gentile believers known as ‘the church’ and by Jewish believers known as Messianic Jews or Israel, they are virtually helping to spread the belief that these two separate ecclesiastical bodies become one in

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<sup>265</sup> “Part One, End Time Solution To Replacement Theology,” *Your Arms To Israel*, Vol. 9 No.4, p. 5, <http://www.youarmstoisrael.org>.

Yahshua. How could that be if one entity uses *Torah* as an instruction manual and honors YHVH's Feasts while the other entity burns *Torahs* and refers to anything from *Torah* as Jewish legalism?

Amos 3:3 clearly serves to remind us 'how can two walk together except they be agreed?' You cannot take two entities and simply name, and claim unity, particularly while one of the two entities has no plans to adopt a single code of conduct (*Torah*), and while most of the time each of the two entities is too busy trying to replace, convert, deny or even annihilate the other entity. As long as you have two brides, and two separate entities called 'the Gentile church' and 'the Jews' (Israel), or spiritual Israel and physical Israel, you will continue to have an ongoing battle-royale over the title of 'Israel'. Each side will stake its claim to be the true Israel at the expense of the other, with each side possessing its own collection of 'proof texts.'

"Please my brethren. Be honest with yourselves and with your own hearts. Your intentions may have been the best, but all the while you have been trying to create unity between oil and water, and have further accelerated the spread of the disease of Replacement Theology, that you claim to despise. Jewish leadership **must immediately** cease be threatened by the Scriptural truth of the two houses of Israel, which is not Replacement Theology, but rather, it is the permanent, and lasting solution!

"Only a revelation of who Ephraim-Israel is today (returning saved Messianic Gentiles), will allow you to spend your time building and rebuilding the Tabernacle of David. I call upon heaven, and earth this day to record my prophetic call to the leaders of Messianic Judaism, of which I am a part, and **whom I consider to be my co-laborers and friends**. Recognize your unwitting proliferation of reverse Replacement Theology by withholding Israelite recognition to non-Jewish believers as Ephraim-Israel who are willing to live with Judah, and not attempt to replace Judah. Withholding their true Israelite identity from them is sinful, and is labeled the vexation of a brother in Isaiah 11:13-14! This vexation has fooled Ephraim into looking for their acceptance in an ecclesiastical field of dreams (man-made 'churches' or traditional synagogues) that unfortunately are laced with paganism! When Messianic Jews grant the other House of Israel their rightful place, Isaiah 11:13 states that Ephraim (saved non-Jewish believers) will feel love and acceptance from Judah, and no longer cause the Jewish people further problems. Wouldn't that be a nice change? There it is, clearly outlined in Isaiah 11:1-16, and specifically verses 12-13, which is YHVH's outline for the end of the 'church' versus 'the Jews' blood bath and battle!



“Messianic Jewish leaders must see the teaching on the two houses of a single people called Israel (not two entities), as the permanent solution to Replacement Theology. Continued refusal to accept the biblical, historic, and Talmudic truth of two still-divided houses, with the House of Ephraim having been turned into hundreds of millions of Gentiles, as their punishment for paganism, will result in Messianic Judaism continuing to chase its proverbial tail in futile attempts to abort Replacement Theology!

“As long as Messianic Judaism supports the concept of two entities ‘the Gentile church’ and Messianic Judaism, instead of just ‘Israel’, they assist the “so called church’, in its continued quest to remove the title of Israel from the Jews and from Ephraim.”<sup>266</sup>

*He even has words for Hebrew Christians, calling their movement “a dying dinosaur if there ever was one.” As the article progresses, the bold print and underlined sections of his treatise threaten to dwarf the normal font. Koniuchowsky’s cry to Christians is to call them “BACK INTO THE COMMONWEALTH OF ALL ISRAEL, HER MESSIAH, AND HER ETERNAL PRECEPTS! [emphasis his].”*

A Messianic Jew known to love church services, or church practices more than the norm, is said to be a “Hebrew Christian” or just a Goy! Many can bear witness to numerous remarks about Goys and Goyish Hebrew-Christianity at Messianic Jewish gatherings. Koniuchowsky with refreshing candor openly voices issues that others do not, and does not hide the truth. He merely speaks openly what is typically whispered, following the biblical command to rebuke brothers, not gossip about them.

*Koniuchowsky argues that those Christians and Messianic believers who accept the church as a viable entity along with the Jews are “enflam[ing] the nefarious fires of Replacement Theology...guarantee[ing] its survival.” He accuses Christians and Messianic Jews of fostering the idea of “spiritual Israel.”*

The acceptance of two entities called Israel, one physical and the other spiritual (despite their denials) is not only incorrect but a formula for the destruction of the Jewish people. If Messianic Judaism cannot recognize the errors in their movement when lovingly and prophetically pointed out, then how can that error be corrected to end Replacement Theology? The physician cannot, according to Yahshua heal himself! Koniuchowsky was

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<sup>266</sup> “Restorations Series Part 3,” *Your Arms To Israel*, Vol. 10 No. 2, p.7-8, <http://www.yourarmstoisrael.org>.

not lashing out in venom, but was reaching out with a heaven-sent Scriptural doctrinal solution to the split in the camp of believers. Separate Entity Theology is satanic theology! This theology knowingly divides believers into spiritual and physical Israel. The following is quoted from *Who Is Israel?*:

“As to dividing Israel into physical and spiritual camps, we recall Yahshua’s words: ‘An hour is coming and now is, when the true worshippers shall worship the Father in Spirit and in truth; for such people the Father seeks to be His worshippers’ (John 4:23). All Israel, Jew and non-Jew alike, is called to worship God ‘in Spirit.’ Therefore, to be a worshipper of the God of Israel, physical Israel must be ‘spiritual.’

“Further every believer in Messiah is a ‘physical being.’ Everyone descends from someone. And the unspoken message of this theory is that the non-Jewish believer does not descend from Abraham. So this concept begs the question: From where do they descend? Which in turn calls for the twin answers that, the patriarchs were promised a myriad of biological heirs, and as to who is of physical Israel, only God Himself can know. Again ‘Physical Israel’ must be ‘spiritual’ in order to please the Holy One. And everyone who claims to be ‘Spiritual Israel’ is a physical being. Therefore, we cannot reasonably divide Israel along these lines.”<sup>267</sup>

*He wrongly imputes “Replacement Theology” to those who do not teach it.*

They most certainly do teach it! Terms such as “the Goyish church,” “Gentile church,” or “gentile congregations”, are constantly employed, to remind Jewish believers of their separation from the non-Jewish body and “church” system. This man-made division between Messianic Jewish synagogues and Gentile “churches” continues to exclude the other party (House of Israel) to the Renewed Covenant of Jeremiah 31:31! According to Paul in Hebrews 8:8, the Hebrew believers were from both houses of Israel. If, the Messianic Jews are Judah and if the Goyim are the “Gentile-Church”, then who and where is the House of Israel who, as prophesied, would enter the Renewed Covenant by YHVH’s grace? **To reject that reality and claim that the Jeremiah 31:31 and Hebrews 8:8 promises were made to only one recognizable house, is Reverse-Replacement-Theology, which is now a 35-year old practice of Messianic Judaism, and no amounts of corporate denial can change that!**

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<sup>267</sup> Wootten, *Who Is Israel?* Ch 14, pp. 102-103.

*Christian and Messianic theologians today teach that the church has status as “grafted in” to Israel (Rom 11:17) and are members of “the commonwealth of Israel” (Eph 2:12) or the “Israel of God” (Gal 6:16). But they do not conceive of this membership in racial terms. Koniuchowsky ignores this in his efforts to mischaracterize his opponents. In doing so, he creates a false “straw man” that he can knock down in righteous indignation. The straw man, I am afraid, does not exist in most Roman Catholic, Protestant, or Messianic Jewish circles, all of whose noted theologians have repudiated Replacement Theology and the notion of the church as spiritual Israel*

Not only has the **Catholic Church** still refused to recognize Jerusalem as the State of Israel’s capitol (primarily Judah) as defined biblically, but seeks to place its eternal Capital, Jerusalem, as an international city under Vatican control!

Other major denominations continue to make blatant anti-Jewish statements. Not too long ago, a former president of the Southern Baptist Convention (the largest Protestant denomination in the USA)<sup>268</sup>, publicly taught that YHVH does not hear the prayers of Jewish people.<sup>269</sup> Just last year the Southern Baptist Convention announced that **conversion** of Jews is a command.<sup>270</sup> Conversion to the SBC mindset means conversion of both heart and **nationality** to Christianity’ their new or newer Israel. In this “newer Israel,” nationality (specifically Jewish) is not important or any longer valid! This anti-Semitic spirit is so real, it is crouched at our opponent’s door and our opponents don’t even know it! Instead they dance an ecumenical waltz with it.

Most of Christendom sees itself separate from historical Israel and refuses to repent, since it sees no error in this position. In order to deny the House of Israel their chosen people status, unrepentant church theologians have found new defenders in Messianic Judaism. This bond with error was created for the intent of the continued subjugation of other Israelite brethren. Yet, repentant *Torah*-embracing Ephraim-Israel unlike the “so-called church,” gets not so much as a friendly *shalom*!

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<sup>268</sup> “Southern Baptist Prayer Campaign Aims To Convert Jews,” *Seattle Times* (September 9, 1999), <http://www.seattletimes.com/>.

<sup>269</sup> “Southern Baptist Convention Vows To Convert Jews,” *Seattle Times*, (June 14, 1996), <http://archives.seattletimes.com/>.

<sup>270</sup> “Southern Baptist Prayer Campaign Aims To Convert Jews,” *Seattle Times*, (September 9, 1999), <http://archives.seattletimes.com/>.

The IMJA Position Paper attempts to recast historical and modern Jew-hating groups into the friendly light of repentant replacement theologians. All these denials are justified in order to deny Ephraim their birthright! The spirit of anti-Semitism certainly exists and is alive and well on planet earth. His name is satan. With their support of classical Christian Replacement Theology, satan has Messianic Judaism thinking that the biblically prophesied, returning, *Torah*-loving Ephraimite community is actually their enemy.

This rejection of the House of Israel's prophesied returning sheep has not aborted ill-advised attempts by Messianic-Judah towards reconciliation with a **separate, man-made, unrepentant** entity. Nowhere is this folly better exemplified today than in the land of Israel itself, where the PLO charter remains unchanged. Yet the same PLO is viewed as reformed, clean and repentant. The PLO has not changed; only the State of Israel's view of them has changed.

*The same exegesis,*

This exegesis is referred to as proper and balanced hermeneutics.

*the same contrived etymologies*

Only one example is ever used. Etymologies are not a pattern or a foundation on which two-house truth is built.

*the same constructed histories,*

The denial of the House of Israel's existence in and among the nations is better defined as Messianic Judaism's version of reconstructed history.

*the same white, Anglo-Saxon racial focus,*

We have provided not one but many excerpted pages of clear refutation of the differences between the two theologies.

*the same arguments against the church —*

There is no "church" apart from the *ekklesia* of Israel to argue against. The church system, is a man-made, self-indulgent **separate entity**; self-designated and appointed as spiritual or "new and improved" Israel!

*the parallels are unmistakable and undeniable.*

The author of the IMJA Position Paper has provided a linguistic lesson in the usage of poetic parallels, parallelism, rhetoric-conventions, motifs, hyperbole, metaphors and syntax. For that the author is to be commended! Messianic Israel, however, does not base theology on linguistic jump rope! Rather it is centered on Jeremiah 31:31, Heb. 8:8 and Isaiah 8:14, for which the IMJA Position Paper has no answer from Scripture other than to invoke linguistics in futile attempts to make the reader believe that “Jews” and “Ephraimites” are really two ways of saying the same thing. **An appeal to metaphoric application will never take the place of “ko amar YHVH, (thus saith YHVH)!”**

*Without leveling the formal charge of plagiarism, it indeed appears that Wootten and Koniuchowsky have built their “Two Houses” on the shifting sand of Anglo-Israelite theology.*

In Koniuchowsky's very first phone conversation with Mrs. Wootten regarding the two-house truth, the subject of Anglo-Israelism came up. The question raised was, “How does this differ from British-Israelism?” Her answer is more revealing than any possible accusations against us. Batya's words, “Moshe, the Father has shown me to have nothing to do with it. I know little about it, but what I do know is that it makes no sense, since the type and anti-type [regarding Ephraim being only Britain and Menasseh being only the USA, since the USA became greater than Great Britain] do not fit. **But worse than that, it seems that an anti-Jewish spirit permeates the teaching.**”<sup>271</sup> Thus we rest our case about Mrs. Wootten's veracity!

*The concerns that this raises for Jews, whether Messianic, rabbinic, or secular, and for non-Jewish Christians are evident.*

Most assuredly YHVH has ordained us to comfort the afflicted and afflict the comfortable. The Messianic Israel movement is raising the concern for the ten tribes of Israel, our flesh and blood brothers to a new level. This is Messiah's commission!<sup>272</sup>

### ***Anti-Jewish Elements in the “Two House” Theology***

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<sup>271</sup> Koniuchowsky and Wootten, personal conversation, August, 1998.

<sup>272</sup> Isaiah 49:5-6.

*Certainly Wootten and Koniuchowsky are not Jew-haters. But the words of Lloyd Gaston are worth citing here. He states: Perhaps I should make clear what I mean when I speak of antisemitism or anti-Judaism in this connection [of Christian interpretive tradition about the Jews]. Just as individuals can be relatively free of personal prejudice and still participate actively in a system of racism, so anti-Judaism has to do with the objective effect [italics mine] of the word used, whether or not the people who speak them subjectively hate Jews*

### **Response to Anti-Jewish Elements in the “Two House” Theology**

Perhaps Lloyd Gaston is speaking of those who participate actively in a system of acknowledged racism. He could easily be referring to extreme Messianic philosophy that excludes and wishes away other parts of historical-social Israel of memory. The biblical definition of anti-Semitism is any hatred or racial dislike based on one’s bloodline connection to Shem, son of Noah. Hence we use the term “anti-Shemite.”

Since Jacob’s twelve sons and his grandchildren were all Shemites, to deny Joseph their double-portioned birthright, and their very existence in the nations, is anti-Semitic! The denial of the House of Israel’s own national holocaust in 721 BCE and their prophesied concurrent regathering with Jewish-Israel, is in its most basic form, anti-Semitism. **It just happens to be a form of anti-Semitism that Messianic Judah apparently can live with.** Those of Messianic Israel cannot, and will not live with or condone any form of anti-Semitism against any of Israel’s sons, even though they may be wearing Egyptian garb (as did Joseph in Egypt) and practicing the pagan ways of the ancient worldly Egyptians.

Anti-Semitism is wrong and **unnerving** regardless of where it resides, including in any theological system or commonly held beliefs that deny **any part** of Jacob’s seed their very right to breath as free men and women in the identity given to them before the foundation of the world. The IMJA Position Paper should be addressing the man-made “church” system, that it has so rigorously defended. Instead, the author ignores that it is the “church system” alone, that best fits the anti-Semitic criteria described by Lloyd Gaston. To reapply and superimpose “church” history upon the Zionistic *Torah*-honoring, Semitic two-house movement is an act of transference (transferring one group’s behavior to another, without justification) of the highest order.



*Thus despite the fact that Koniuchowsky may be Jewish (we have not verified this),*

Rabbi Moshe Joseph Koniuchowsky was born to two Jewish parents (Leiba and Hanna), has been raised Jewish, is a *Yeshiva* high school graduate, has been undergone *Brit Milah*, has been *bar-mitzvahed*, speaks *Hebrew*, understands some *Yiddish*, and uses his true name of birth. He is a *smichaed* (ordained) Messianic Rabbi by the Messianic Israel Alliance and an ordained Shepherd by the Association of Evangelical Congregations And Ministries.

**Earlier, we were given the impression, from the positions espoused by the author of the IMJA Position Paper, that bloodlines do not matter. If bloodlines do not matter what kind of accusatory statement is this? If it is true that bloodlines do not matter, then why insinuate that Koniuchowsky is not of Jewish pedigree! These inconsistencies are unnerving! It seems that some Jews just can't believe that another "real Jew", would stand up and for Joseph's long gone, returning children. According to this perverted logic, if Koniuchowsky was "really Jewish", he would never teach the things he does. The defense of the House of Israel (non-Jewish biological Israel) seems to both trouble and stupefy their senses.**

The IMJA Position Paper would rather attack the messenger and his credentials, than accept the *pashat* (literal) teachings of both covenants. *Drash* (reading one's own thoughts into a text) is a dangerous level of Scriptural extrapolation. The IMJA Position Paper has engaged in a *drash* attack on two-house messengers. <sup>273</sup>

*and despite his vigorous and at times comic protests,*

Comic relief is much in need and welcome when dealing with very difficult subjects and erroneous accusations about one's Jewish credentials. What is truly comical, is that at the time of Rabbi Koniuchowsky's application for his Messianic Jewish ordination (within the author's own alliance), his Jewish identity was never an issue or ever questioned. Neither was his doctrine considered comical!

*there is indeed a great deal of anti-Jewish rhetoric in his claims.*

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<sup>273</sup> Wootten, *Who Is Israel?* p.75.



The author of the IMJA Position Paper is not comfortable with those areas of Messianic Jewish theological error that Koniuchowsky points out. The sponsors of the IMJA Position Paper have not previously been taken to task in such a public manner on their unique brand of anti-Semitism. Koniuchowsky is not anti-Messianic Jewish, he is merely anti-anti-Semitism of any kind! This is the first time that another Messianic Jewish leader has formally challenged them to change an unjust system towards non-Jewish members. If in fact there were any anti-Jewish rhetoric going on, why does the IMJA Position Paper not accept the many pages citing traditional Jewish rabbis and their correct assessment of the House of Ephraim-Israel being biological Israel?

A person is defined as being anti-Jewish by the IMJA Position Paper, if they happen to publicly disagree with some Messianic Jewish policies. Traditional rabbis would never consider Koniuchowsky anti-Semitic, because they too teach Ephraim as the latter-day (Gen. 49:1) returning Gentiles! Since when does disagreeing with someone automatically make him or her guilty of anti-Semitic rhetoric?

One cannot engage in anti-Jewish rhetoric, as we have been accused, while repeatedly citing Jewish sources and commending those very same Jewish sources for their veracity and insight. Here, once again, we see emotions taking over and replacing sound thinking. A humble and prayerful spirit would be able to discern the difference between a Jew-hater practicing anti-Jewish rhetoric, and the valid expose' of some erroneous doctrine, as highlighted by a fellow Messianic Jew.

*It is to Wootten's credit that she is more discretionary in this regard. However, even in Wootten's case, the implications of her teaching are of grave concern to those of us in the Jewish community. Wootten warns that current theologies about Jews and Gentiles "can produce feelings of superiority [among Messianic Jews]."*

Not only can they produce such feelings, but also in fact do. Wootten's theology is not only valid, but it reveals the inherent error of using the word "Gentiles" when speaking about believing Israelites. The term "Gentiles" is not found in the Greek text; rather, it is the word "*ethnos*"<sup>274</sup>, **which both Wootten and Koniuchowsky show as meaning simply: "nations". It can mean any non-Jewish foreigners living in the nations. That is why Paul was the apostle to the nations, not exclusively the pagan**

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<sup>274</sup> Strong's Greek # 1484, Young's Bible Dictionary, Tyndale 1984 p. 230, Thayer's, #326.

**element in the nations! According to his journeys and the Macedonian vision along with his *Shabbat* appearances in synagogues, we know he was very aware of his role in the nations. That mission was the discovery of the outcast ten tribes in and among the nations.<sup>275</sup>**

Anyone from within the many **ethnos** of the world who is saved by the blood of Messiah is an Israelite even by the IMJA Position Paper's own standards. The writer of the IMJA Position Paper admits that the term "*ethnos*" is used in the Renewed Covenant **for both Jew and non-Jew**. This proves our point, that it refers to **all those rescued from the nations** by the preaching of the gospel, and not exclusively to pagans (Gentiles)! Thus saved-pagan is an implication that we refute wholeheartedly, despite the IMJA Position Paper's comical protestations. Yahshua Himself separates **all disciples** from the unbelieving (Gentiles), in several eye-opening Renewed Covenant references.<sup>276</sup>

*She goes on to say, "Believing they are 'natural' sons (sic), descended from the 'Chosen race of the Jews,' some contend they are 'Twice Chosen.'"*

Mrs. Wootten states publicly, to her credit, what others often whisper secretly and in private. Also, she remembers an early Messianic Jewish album by a small group up North that had that very same title...

*She continues by accusing Jews of a "false racial pride." Following what has become a typical motif among Christian critics of Messianic Judaism,*

If it is a "typical motif" then maybe it is time to take note of some of those critics and bring the House of Judah into order. But there is another issue here. According to the Jan-Feb issue of *First Fruits of Zion*,<sup>277</sup> "most Messianic Jewish congregations are made up of very few Jews; today Messianic Judaism, though primarily administered by Jewish people, is comprised mostly of non-Jews. How do we deal with those non-Jews in the movement? Can we define Messianic Judaism as "Judaism" when the majority of its members are not Jewish?"<sup>278</sup>

These are very legitimate questions to which Messianic Israel has the answers! When all are treated equally as Renewed Covenant *Torah*-honoring Israel, all these divisions and schisms, together with the problem

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<sup>275</sup> Strong's Greek # 1484.

<sup>276</sup> Matt. 6:32, First Corinthians 10:20; First Peter 4:3.

<sup>277</sup> *First Fruits Of Zion*, (Jan-Feb 2000), p. 51.

<sup>278</sup> Ibid.

of the place of the “Gentiles,” cease. **Does Messianic Judaism really have the right to refer to itself as Judaism of any form, when Jews make up only a small percentage of its populace?”** <sup>279</sup> That being the case, whom does the IMJA Position Paper really represent? Is it Messianic Judaism’s limited hierarchy alone? Or do they speak for people of Messianic Judaism? In Messianic Israel, no one is concerned with background. The individual is honored and received as an equal heir in Messiah’s Israel.

*Wootten raises the specter of Jewish attitudes of superiority without citing any actual evidence for it. In all my own 18 years in the Messianic Movement, I have yet to find any Messianic Rabbi arguing for a superior stance for Jewish over non-Jewish believers in Yeshua. It is a charge that has no foundation. Despite that, however, the charge persists in Christian circles and is now taken up and repeated by Wootten.*

There is no evidence? As long as there are associate memberships for non-Jews and as long as *Torah*-observant non-Jewish-Israelites cannot become ordained as Messianic rabbis in the organizations in question, there is overwhelming evidence. That evidence is reinforced in print every time a non-Jew signs that kind of application! **Every copy of every application shouts: “I am different, and thus better than you!”** Nevertheless, up till now Messianic Judaism has refused to deal with these continued injustices. Instead, personal attacks are levied against those who in love and concern want this caste system revamped. Messianic Israel follows the plain biblical injunction of Scripture in Galatians 3:29, that the subdivisions of Jew & Gentile, male & female, bond & free all take a back seat to the primary identification of all believers. Namely, that we are all Israel,<sup>280</sup> all reunited in the loving hand of Messiah Yahshua!

More evidence? Several years ago a well-known Messianic Jewish rabbi from New Jersey, with a local as well as a short-wave radio program, preached a wonderfully inspiring and truthful message at the Messiah Conference. The point of the message was that YHVH did not consider Ruth a former Moabite; rather YHVH accepted her as a full Israelite according to Scripture. **He made the point that she became Israel.** Needless to say, this went against the Jew vs. Gentile and member vs. associate-member mentality of the hierarchy of the movement. According to eye-witnesses, no sooner had this rabbi left the pulpit amidst shouts of joy, hope and unity, that he was immediately pulled aside and called into a

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<sup>279</sup> Ibid.

<sup>280</sup> Galatians 6:16.

quickly assembled emergency meeting of the elders. He was told that if he ever again even insinuated that “Gentiles become Jews”, he would never again be allowed to teach at the Messiah Conference.<sup>281</sup> Obviously, he was not teaching that a Gentile becomes a Jew when a Gentile gets saved! Rather, he was sharing that Gentiles become non-Jewish-Israel! His message produced the same reaction within Messianic Judaism as it does even today! Is that enough evidence, or is more necessary?

It is with a deep sense of gratitude that we should look upon the loving and corrective theology of Wootten and Koniuchowsky, who have left aside all rhetoric, risked their reputations, and have focused on issues that, albeit sensitive, remain erroneous within our movement, and the body at large.

*In this, Wootten and Koniuchowsky, in their grand claims to have solved the issue of racial pride,*

The solution has been put on the table through Scripture and through proper exegesis. One people called Israel! Not the church or Judaism. **All disciples are the Israel Of YHVH since He is the YHVH of Israel.** No matter how clear the solution may be, until both houses are willing to implement it, the racial pride problem remains.

*have done so by replacing an old racial argument with a new one. Those who can count themselves among the redeemed are the racial Ephraimites.*

Based on many examples, we have shown this charge to be without any foundation whatsoever. Compare this charge to what we truly teach: “Likewise, if the Jewish people are Israel, then their right to the title must neither be demeaned, nor denied. Rather, their use of the title [Israel] should be encouraged.”<sup>282</sup> “Awake and rise Oh House of Israel so long ago outcast, and dispersed, and come out of the “church” system by **returning to your brother Judah as an equal heir at the table of fellowship in Messiah’s Renewed Covenant Israel!**”<sup>283</sup> Thus what we are slanderously accused of teaching and what we teach is totally different. The IMJA Position Paper offers metaphoric rhetorical arguments. We offer solutions. But our solutions would cause equality in Israel, something which remnant Messianic Jewish leadership unjustifiably fears.

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<sup>281</sup> Testimony given to Rabbi Koniuchowsky.

<sup>282</sup> Wootten, *Who Is Israel?* p. 46.

<sup>283</sup> “Restoration Series Part 3” Vol. 10 No. 2, p.8, <http://www.yourarmstoisrael.org>.

Those who have been shown their Ephraimite heritage rightfully count themselves **as part** of Israel, not entirely all of Israel; as such they **join** with Jewish-Israel (Hosea 1:11) and non-Israelites to become the one new man. **The one new man is Israel!** The one new man is not nameless, with no corporate identity. We have replaced racial bigotry as exhibited in some areas of both Messianism and the so-called “church”, with a biblical solution. The teachable reader will find quite refreshing the true equality and pure doctrine presented by Messianic Israel. Solutions are not arguments.

*Among those who cannot, Wooten and Koniuchowsky include rabbinic and secular Jews as well as the rest of the nations, who, purportedly, will experience a lesser status during the Messianic age.*

Nonsense. Millennial age status and position is up to the Father in heaven only! In a beautiful recitation of a literal incident, we see the two sons of Zebedee (representing Jewish-Israel) jockeying for position in the Messianic Age or *Atid Lavoh*. Yahshua rebukes them by stating that their position is not based on favoritism or race, but on the Father YHVH’s sovereignty. Then, in verse 41 of Mark 10, the other 10 disciples (Ephraim), are angry at the two (Judah), for considering themselves worthy of better position in the Messianic Age. Not much has changed in this family feud.<sup>284</sup>

*In all cases, race and “bloodline” is the determining factor.*

Salvation and redemption is a free gift of grace to all who call on the name of YHVH through Messiah Yahshua.<sup>285</sup> That is the correct position of Messianic Israel. Let not those truths blind us to the fact that **bloodlines** were important in determining YHVH’s people. Abraham, Isaac and Israel. All were chosen based on being in the promised lineage. Noah’s seed was preserved to procreate a chosen and pure **bloodline** after the flood. The one’s, whose **bloodlines** were tainted by demonic co-habitation with women in the days prior to the flood were destroyed! Moses was sent to redeem a people with common **bloodlines**. YHVH ordered and prohibited any mixing with the surrounding nations, in order to protect the **bloodline** of the righteous seed by preventing Israel from following pagan practices. YHVH spared Judah and Jerusalem at the time of the fall of David’s Tabernacle, (921 BCE), to protect the **bloodline** of the royal House of David. Herod The Great killed all the Jewish babies looking for the

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<sup>284</sup> Mark 10:35-41.

<sup>285</sup> Romans 10:13.

opportunity to destroy the Judahite Davidic **bloodline** from which Messiah would spring forth. Yahshua's blood calls all nations into Israel, but Israel as a two-house nation, is a nation where all natives have the same bloodline. It is the bloodline that accounts for Israel's chosen status! Jewish-Israel doesn't seem to mind the appeal to Jewish blood when that blood gives them exclusive claim to chosen status. As soon as Ephraim takes hold of that same claim to being a **part** of that chosen status based upon the same bloodline criteria, that becomes racist! Again we are left with the practice of unjust weights and measures, said to be an abomination to YHVH!

Ultimately and completely it is Yahshua's blood that gets one to heaven and the first premillennial resurrection, but Israelite blood makes and preserves one as physical Israel. Therefore, those hyper-spiritualists who claim that bloodlines do not at all impress YHVH, know nothing of the Elohim of Scripture and the true doctrine of biblical predestination! The picture must be balanced. **Both the blood of Yahshua and Israel's bloodlines continue to be important.** If bloodlines are not important in the last days any longer, how then will YHVH choose and identify the 144,000 from all the physical tribes of Israel? The greater importance of one (salvation by grace) does not negate the other. To limit salvation to bloodline correctness is racism. To discount bloodline is equally erroneous! Messianic Israel, honors both Yahshua's blood and the reality of the promised bloodline.

### *Functional SuperSessionism*

*Both Wooten and Koniuchowsky are careful to denounce "Replacement Theology."*

### **Response to Functional SuperSessionism**

Yet Messianic Judah is not willing to candidly deal with Reverse Replacement Theology, the denial of scattered Ephraim.

*But their efforts to distance themselves from it is drawn, not so much out of a concern for the Jewish people, but from the fact that it is a rival theology of Israel that cannot coexist along with their own*

Scripture teaches that man looks at the outside, but YHVH alone looks at the heart!<sup>286</sup> The Bible calls this kind of error "presumptuous sin", and a

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<sup>286</sup> First Samuel 16:7.



lack of faith. “Whatever is not of faith is sin.”<sup>287</sup> Scripture teaches us that love believes the best in all things. “For the rest brothers, whatever is true, whatever is noble, whatever is righteous, whatever is clean, whatever is lovely, whatever is of good report, if there is any uprightness and if there is any praise, think on these.”<sup>288</sup>

To even insinuate that we who represent both houses of Israel do not loathe Replacement Theology because of grave concerns for our Jewish people, is a total disregard of the admonition in Philippians 4: 8 and shows a total disdain for those who have much virtue as Zionists and defenders of the Jewish people. The author’s attitude proves that sometimes we as Jews are our own worst enemies. It is bad enough for the author of the The IMJA Position Paper to praise their historical and current persecutors (historical church system), they also turn around and bite and devour the hand of friendship extended by returning *Torah* honoring Israelites!

*Ultimately, however, their own theology functions in the same way as Replacement Theology. Rather than supplant social-historical Israel, they argue that their standing as physical Israel is in conjunction with social-historical Israel.*

We don’t just argue, rather we establish it by verifiable Scriptures. Controversy for controversy’s sake is sin. Controversy in defense of truth is a divine mandate!

*As we will see, however, this stance is a Trojan Horse to allow them to establish the idea that they, as physical Israel, are owed a 10/12<sup>th</sup> percent of the land of Israel.*

First, the IMJA Position Paper accuses us of building a straw man, now it’s a Trojan horse. Instead of engaging in pejorative lexicology with our opponents, we continue our focus in rebuilding **a nation** as we offer solutions to both houses of Israel. We restore Judah to Messiah and *Torah* and identity to Ephraim. That is the only building going on in Messianic Israel. Kingdom building!

As far as inheriting 10/12ths of Israel, this is not our prerogative; but since Scripture teaches this land allotment in Ezekiel chapter 48 in the millennial *Atid Lavoh*, so must we. What is of particular interest is that in Ezekiel 48, we see the tribes regathered to their previous lands! If Jewish-

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<sup>287</sup> Romans 14:23B.

<sup>288</sup> Philippians 4:8.



Israel is all Israel and the House of Ephraim-Israel is actually a myth, then why did not the Father in heaven tell Ezekiel, so that Ezekiel could put all of Israel in the land of Judah, which is only 25,000 cubits by 25,000 cubits, or a few miles long and wide.<sup>289</sup> Didn't YHVH know that hundreds of millions of Ephraimites would supposedly become the latter-day Jewish people? If He did, He is guilty of some poor planning. Verse 29 confirms that millennial land allocations will be based on twelve tribal divisions and not upon one house of Israel being all Israel and filling the whole land. Verses 30-35 describe the twelve gates of the city, as does Rev. 21:12. Therefore, any non-Israelites, by definition, have to join Israel to get to their millennial homes on earth and in heaven itself. **If they have to join Israel, for both earthly and heavenly allotments, they all are Israel! There is no "Gentile Gate"! There is no "Church Gate"! Obviously, the New Jerusalem is for Israel, the people of YHVH and of Yahshua!**

*The end result is that indeed they do supplant those of social-historical Israel that are not followers of Yeshua.*

As the other house of Israel, Ephraim does not supplant Judah but they repatriate the land with brother Judah. How will Jewish-Israel ever live with the sons of Edom, the Palestinians, who are their physical brothers, when they do not wish to even live with their Ephraimite physical brothers, who have the same faith that they themselves do?

It is so strange that Judah sees Ephraim as the church system, when Ephraimites are in the "so-called church" but are not "the church". Israelite wandering is global, and our seed is found in all faiths, nations and ecclesiastical organizations as well. Stranger still is the IMJA Position Paper's vindication of the historic supplanters of the Jewish people since the presumed repentance of Vatican II.

*Both the writings of Wootten and Koniuchowsky lack any reference to the eternal nature of the covenant with any Jews except Messianic Jews.*

Let's quote from Mrs. Wootten: "Judah remained a kingdom because they were beloved for the sake of their father David, and because of YHVH's love for Jerusalem, His chosen city. This remains unchanged. Romans 11:28 says of the Jew, "From the standpoint of God's choice, they are beloved for the sake of the fathers."<sup>290</sup> **This reference shows Mrs. Wootten's open recognition of the eternal nature of the Jewish**

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<sup>289</sup> Ezekiel 48:8.

<sup>290</sup> Who Is Israel? Wootten p. 32.

**nation, even in its unbelief.** Of course there are other references as well, where both Koniuchowsky and Wootten show forth YHVH's love for unredeemed Jews.

*Certainly redemption is through Yeshua, but this does not do away with the eternal nature of the covenant with all Israel.*

Exactly! We could not have stated it better, especially concerning the covenant with the archeologically, historically and socially, continued people of Israel. Contrary to the IMJA Position Paper's definition, the covenant includes two houses since the time of Rehoboam and Jeroboam. We concur that His eternal promises are with **all Israel. From the "all" of Israel only a remnant will enter into salvation.**<sup>291</sup>

*We as Jewish believers in Yeshua are still in a covenant relationship with Jews who do not know Yeshua.*

Is that relationship more foundational than that with blood-washed, Renewed Covenant, Ephraimite brothers? Was Yahshua's relationship with the Sanhedrin more important to Him than that with Simon the Canaanite, who was His own Ephraimite brother and disciple? Something is wrong with the picture being painted by the IMJA Position Paper!

*We believe that God will ultimately be faithful to that covenant and draw our rabbinic and secular sisters and brothers into relationship with him through Yeshua.*

As do we.

*But in our claims, we give full recognition to the assertion that God's covenant with Israel as a corporate people is eternal.*

Incorrect. The IMJA Position Paper limits YHVH's recognition and love as applicable only to its own definition of Israel, limiting that "corporate people" to the descendents of predominantly two tribes plus Levi. The IMJA Position Paper's recognition is anything but full and gives new meaning to the term "partial recognition".

*It is not in any way supplanted by the church.*

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<sup>291</sup> Romans 11:5.

Agreed, and yet the IMJA Position Paper has aligned itself with “the so-called church”, defending her presumed repentance against crimes committed against the Jews. Then the author of the IMJA Position Paper denies the reality of the exiled returnees from the House of Israel, her own flesh and blood.

*How are Wootten’s and Koniuchowsky’s claims any different from the former supersessionists who also claimed that only those among the Jewish people that were believers in Messiah could participate in the blessings of the kingdom? There is no difference.*

There is no difference between the kingdom participation of saved believing Jews and those who are not? No difference? Is the IMJA Position Paper insinuating that unsaved Jewish people inherit the same eternal life as do saved Jewish people? If that is her suggestion, then allow us to label it Dual Covenant Theology that erroneously teaches that the Jews “get in” under *Torah* keeping and “Gentiles” under Calvary. If this is not the Paper’s position, then where is the Scriptural proof that unsaved Jewish people **will reign** with Messiah for the **millennial kingdom** or spend eternity with YHVH based on personal merits? The only participation for any of the unregenerate Jews and unregenerate non-Jews is as **the subjugated** subjects of a no-nonsense Messianic reign, symbolized by a rod of iron. There is no difference between saved Jews and unsaved Jews? Does the author of the IMJA Position Paper truly believe that? Is the official IMJA theology that all Israel after the flesh is acceptable? That concept is heretical! Does that position represent all Messianic Jews? Does it represent you?

*It appears that the existence of Messianic Judaism may provide an “out” for those who want to deprive the members of social-historical Israel of their rightful blessings as covenant partners with God. The blessings of social-historical Israel, claim Wootten and Koniuchowsky, are bestowed upon Messianic Jews alone Compare Ruether’s words as she describes the church’s tradition of superSessionism:*

*Essentially, there is one covenant, promised to Abraham, foretold by the prophets, and fulfilled in the Gentile Church, who accepted the Messiah promised to Israel... The message of election refers to a believing people. The Jews proved through their history that they are not this people. So the believing people becomes a historical reality only with the Gentile Church.*

These may be Ruether's words, but they would never appear on Koniuchowsky's lips! Koniuchowsky as a Jewish rabbi is sickened by the very anti-Semitic insinuation that the Jews are not part of YHVH's people. Koniuchowsky does not recognize the "Gentile church", as a separate entity apart from twelve tribe Israel, **but "the church" is recognized as such by Messianic Judaism and their doctrinal allies.** In the "Gentile church" system there are many unsaved people. Being **in Messiah** is requisite to divine acceptance, not being in any man-made system.

According to the IMJA Position Paper, the concept of "Gentile-church" is just as historically realistic as "the Jews are all Israel" Hypothesis. However, election refers to a people (Israel) who **are asked** to walk in biblical faith. **Those who do not are not saved! Those who do are saved!** Divine election is based on two choices, 1) YHVH's choice of a person and 2) a person's choice of YHVH. The idea that election is based solely on race or solely on faith is erroneous. Personal individual election is the result of the election of a nation (Israel) and those within that nation living out that election as a living reality. Jews proved throughout history that only a remnant of the historic community has actually walked out that calling.<sup>292</sup> The same applies to the man-made, separate entity, so-called "church" system. Some in it have walked by faith, while some have not.

The IMJA Position Paper claims that our real disease can be traced back to an earlier form of Replacement Theology practiced by a group known as "supersessionists" (those who supersede an earlier entity), who accepted believing Jews **as Christians**, but rejected other non-believing Jews.

Supersessionism is merely a \$5000 term for Replacement Theology. The author of the IMJA Position Paper is being redundant in using a different angle in order to portray those of Messianic Israel as accepting Replacement Theology. Messianic Israel, unlike the supersessionists, does not replace one entity with a new or different one. Rather, two-house truth proclaims New Covenant Israel as the restored, renewed and rebuilt people who once made up David's Tabernacle. Messianic Israel is not the calling for Jews, or anyone else for that matter, to be converted into the "church". It is a clarion call to all of apostate Israel (Jew and Ephraimite alike) to return to YHVH through Messiah Yahshua and walk together as

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<sup>292</sup> Romans 11:5.

one nation once again! 2700 years of civil strife and religious bigotry is enough!

Does Scripture refer to the *ekklesia* of Israel as a **single** defined assembly or group, **called out of the nations** to radical discipleship? Yes it does, in numerous places such as Ephesians 4:4, where we are reminded that there is one Master, one faith, one baptism. **One, one, one, one! One assembly! Everyone is welcome in that assembly.** All nations tribes, kindred, and tongues make up this single great assembly. All languages, races and *ethnos* are welcome. Yet this assembly does not replace or supersede First Covenant Israel. It is its historic continuation through Messiah's renewal. But, ultimately, that assembly has a name and it is not Messianic Judaism or "Christian church". Hence the term *ekklesia* or "assembly of Israel".<sup>293</sup>

The IMJA Position Paper copies and pastes an anti-Semitic term of yesteryear, not even applicable in today's theological discussions or modern language, and accuses Jews like Koniuchowsky, who deny the existence of new assemblies, or two assemblies, or two brides, as being supersessionists replacing the old with the new. This kind of behavior can only be classified as neurotic anachronism.

The IMJA Position Paper displays unnerving and glaring inconsistencies in the attempt at cover-up. It first proposes that Messianic Israel is wrong for not seeing the Jews alone as the historic-social continuation of Israel, then it does an about face and rebukes Messianic Israel theology for **only** recognizing **Messianic Jews**, to be that historic continuation. The accusations are contradictory. On the one hand it accuses us of denying Jewish-Israel as sole possessors of historic continuity, and then when we do recognize Jewish-Israel as a crucial part of historic continued Israel, we are asked why all the rest of unsaved Jewry is not recognized. So, confusion reigns.

Let our position be stated very clearly! **All Jews are chosen** and their choosing has to do with them being part of a bloodline that was chosen by YHVH. As Wootten says, in particular, they were "chosen to choose—choose this day whom you will serve." Every Jew and every Israelite is a part of this chosen nation, with only a redeemed remnant from both houses who have chosen to serve YHVH being chosen, along with non-Israelites by grace through faith. We cannot and do not accept the 19<sup>th</sup> century supersessionists policies, as accused.

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<sup>293</sup> Galatians 6:16 Acts 7:38, translated "Assembly."

Two-house truth teaches that all believers are one people, one new man **named Israel**, apart from the supersessionist man-made “church system.” Messianic Israel is involved in the prophetic rebuilding of the waste places of an ancient **nation**. Thus, we are all to be restored through the nation of Israel, the bride of YHVH’s Son, not a “new and improved” man-made spiritual Gentile Israelite assembly, separate from the twelve tribes of Israel. We call all believers into the one assembly of the historic-socially recognized community of physical **faithful remnant Israel**. **The supersessionists claimed their new Israel as spiritual Israel, whereas two-house truth teaches that believers are the biological as well as the spiritual continuation of ancient Israel.**

*The only difference between this statement describing traditional superSessionism and that of the “Two House” theorists is that the latter group can point to modern-day Messianic Jews and argue that because they accept Messianic Jews, they have not supplanted Israel. Messianic Jews have become their “out” to recast superSessionism and to continue to deny to rabbinic and secular Jews a place in God’s redemptive history. As a result of this, the net result of their teaching is not functionally or effectively different from the results of replacement theologies — theologies that also fully embraced Jews as long as they joined their ranks. It is functional superSessionism.*

The Jewish nation, unlike any other nation, has a special place in redemptive history. First and foremost, Jewish-Israel, even in unbelief, are the preservers of *Torah* for the entire world. Secondly, their place is to respond to the high calling of YHVH in Messiah Yahshua and to obey that calling by preaching the gospel to the world, as did the early disciples! They are especially chosen and gifted with zeal and insight to preach both covenants!

Having said that however, Jews from a secular or rabbinic background do not have a separate place carved out in heaven, apart from trusting Messiah Yahshua! Does the IMJA disagree? Acts 4:12 plainly states: “And there is no deliverance [redemption] in anyone [anything] else; for there is no other name under the heavens given by which we need to be saved.” No other name will suffice, whether it be secular or Messianic. If that is what Scripture teaches, then that is what we teach. **Supersessionism was anti-Semitic in that it called upon Jews to cease from their Jewish lifestyles via assimilation into Anglican churches, the new**



**non-biological Israel.** There was no belief that only saved Jews, or saved anyone else, have eternal life.

We make no such appeal, since our assemblies are not Anglican, Roman, or Protestant, and since we encourage a Hebraic *Torah* lifestyle. Our interest is in assisting The Father in His work, rebuilding a Spirit-filled physical people called Israel, not finding new perverted ways to change Israel or replace Israel.

The IMJA Position Paper denounces those abuses of sessionism (Replacement Theology), but uplifts the same “church” system that provided these men the shelter and haven from which to conduct their work. **You cannot condone the system and then condemn the message produced by that same system. Therefore the *Tikun HaOlam* of Messianic Judaism is flawed to the core, as they try to bring healing to those who still practice sessionism against all Jews.**

*It functions in the same way as does superSessionism. Even their use of Gen 17:5, God’s promise to make Abraham “a father of a multitude of nations,” calls to mind the church’s history of anti-Jewish rhetoric that seeks to prove that Abraham’s promised descendants are Gentiles,*

They are **part of** his promised descendants, no matter how much protestation comes from Grantham or Philadelphia. Abraham means “father of many nations” (i.e. Goyim, Gentiles). Who and where are those other nations? Do they all hate Jews? Are they all Jews? Such is a system that has no answers, but raises plenty of Cain.

*not Jews. It appears that what we have here is nothing really new.*

What is new is that Jews are told to be observant of *Torah*, Zionism and love their returning, exiled brothers. That is radically new. Supersessionists thrived on turning Jews into Gentiles. We, on the other hand, turn both Jews and non-Jews on to the Father’s plan for the “one new man” of Ephesians 2, with the “one new man” dwelling in Israel, not Rome!

*Wootten and Koniuchowsky make much of “Ephraim’s jealousy of Judah,” which is Wootten’s code for what she perceives as the jealousy of non-Jewish followers of Yeshua toward Jewish followers.*

How does the Isaiah code of Isaiah 11:13 become the Wootten code? Isn’t that Replacement Theology? Why doesn’t the IMJA Position Paper



mention the hundreds of references where Judah's vexation of Ephraim is also brought to light? Unlike the author of the IMJA Position Paper, two-house theologians are taught to use equal weights and measures when bringing balance and correction to all Israel! It was enough of an issue for YHVH to send His Son to make peace between the two. If Yahshua makes much of this formula for brotherly shalom, so must we. We will only end the jealousy of Ephraim and the vexation of Judah His way!

*While arguing that her teaching is the key to the end of such jealousy (because, purportedly, all sides will follow her teaching and will thus be in agreement),*

Sarcasm does not equal truth. YHVH knows we tried! Isaiah 11:13 states that when the banner of YHVH and His Son's love is unfurled it will end jealousy, if followed. This means both claimants to the title of Israel must lay aside subtitles, sub designations and racial distinctions, and become one new man. That is only accomplished with the recognition that what is needed between two historically combative parties, is **national reconciliation** and healing. The IMJA Position Paper teaches some contrived healing between the Jewish believers and the Gentile "church". Gentile "church" means "pagan assembly". This is the same tired, old, worn out formula that has led to more misunderstanding and more mistrust. Is Messianic Judaism setting their sights on this kind of reconciliation? If so, they, more than any group, need the healing message of Ephraim and Judah!

*she nevertheless implies that her own proponents are "vexed" because Jews do not recognize them as fellow members of physical Israel.*

She does not imply it, she outright teaches it, as do Isaiah, Ezekiel, and Paul.

*This "vexation" and alienation from Jewish people, from Messianic as well as secular and rabbinic Jews, shows up often in Wooten's and Koniuchowsky's rhetoric. Koniuchowsky writes of "a battle royal over the title of who is Israel!"*

Any person with even the slightest spiritual vision can see this functional problem lies at the very core of the who-is-Israel issue. These are two groups, each with legitimate claims, each belonging to the historic, social community of Israel, and each claiming the same title. That is where the "medication" needs to be applied and where the healing must occur.

Reconciliation with the man-made “Gentile church” system is totally incompatible with the rebuilding of David’s fallen *Sukkah*.

There is no alienation between Ephraim and Orthodox Judaism. On Orthodox Jewish websites they display a sincere heartfelt longing for the healing of the two nations of Israel.<sup>294</sup> The vexation is not from Jews to Ephraimites but from Messianic Jews towards fellow non-Jewish believers.

*And of course, it is only when all accept his own definition that the battle will be resolved. He builds his case typologically on the inability of Joseph’s brothers to recognize him and argues that the Biblical story is a type for Jews’ inability to recognize the “Ephraimites.” In all of this, there is noticeably absent any effort on the part of Wootten or Koniuchowsky to ameliorate the problems that they perceive save by calling all parties to submit to their own teaching.*

The formula for healing is in Isaiah 11:12-14. If that is what Koniuchowsky is teaching, he stands on solid ground with no interest in converting Jews to a Gentile assembly, as did the historical sessionists (who did not allow Jews to practice *Torah*, which they saw as legalism). Instead he has determined to be used by the Father in healing the national rift between physical brothers who often do not even recognize one another. To charge that no efforts are made to ameliorate the problem is to deny the very reason Messianic Israel was birthed by YHVH in these last days, or even the very writing of this response that you now are reading!

Our very reason for existing is to ameliorate the enmity by offering biblical solutions to both houses. This kind of a statement displays the IMJA Position Paper’s total lack of empathy or understanding of the hope and vision of Messianic Israel. At its very core, our vision includes the constant striving to heal and **improve a nation**, via the inclusion and consolidation of all its scattered and tattered parts. For that effort we are labeled as propagators of **our own** teachings. If they were our own, we would make disciples after ourselves and not after Israel, our father, and Yahshua, our Messiah; we would impose restrictions to membership, leadership positions and steering committees, as do our opponents.

*What is equally interesting is that, despite their charged rhetoric against historical Christianity,*

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<sup>294</sup> <http://www.moshiach.com/tribes>.

Christians are our brothers and sisters in the faith. Many of them are the victims of a system that is in many ways, more like Baal than like YHVH. We are able to separate the victim from the system. One is the perpetrator, and the other the victim.

*despite their purported abandonment of classical Christian antinomianism, Wootten and Koniuchowsky have nevertheless internalized much of those Post-Reformation Christian Scriptural exegetical traditions that are inherently anti-Jewish.*

This charge has no basis. Most neutral observers have perceived the Messianic Israel movement to be far more dedicated to *Torah* than the Messianic Jewish movement. Because Wootten writes, “Messianic believers can expect an organized ‘church system’ to persecute true believers”, it is in turn written of her: “Wootten’s theology **appears to be legalistic.**”<sup>295</sup> And as we all know, to an antinomian, the term legalistic means *Torah* observant.

*For instance, Wootten argues that “Jewish-Israel seek[s] justification by the Law of righteousness.” This is a standard post-Reformation reading of Rom 9:30-32 (cf. Gal 2:16; 5:4), which ignores the overwhelming evidence that first-century Judaism (as well as any Judaism since) did not look to the law for justification. It follows that any reader that attributes this interpretation to Paul misunderstands him. Thus while claiming a positive view of social historical Israel, Wootten nevertheless internalizes the Church’s history of distorting Jewish texts.*

Mrs. Wootten, of course, was referring to unregenerate Jewish-Israel, not believing Jewish-Israel. The idea that no Judaism since the first century looked to *Torah* for justification is a blatant disregard for the reality of Jewish history and the forms of Judaism that do in fact, look to *mitzvat Torah* (commandments of *Torah*) for imputed righteousness.

To claim that Paul was not addressing a misappropriation of faith in the *Torah*, as opposed to the “*Shiloh*” of *Torah*, is a gross example of denial in the first degree. There have been Jews of all persuasions in all centuries who to this day, have a zeal for YHVH’s *Torah* but lack an experience of personal regeneration that is the prerequisite for kingdom entry. Manufactured unbiblical evidence that supposedly exists in the IMJA

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<sup>295</sup> Bruce Leiske, “Something Old Something New The Messianic Congregational Movement.” *Christian Research Journal*, Vol.22 No. 2.

Position Paper's archives, crumbles in the light of Scripture. Much of Yahshua's ministry saw Him rebuking Judah for missing the forest for the trees. The pashat (literal) interpretation is plain. Nations receive righteousness apart from *Torah*, as do Jews. Romans 9:32 plainly states that saving faith did not come to Israelites who neglected the faith in Messiah, regardless of *Torah* keeping. The IMJA Position Paper attributes this plain understanding of Scripture to post-Reformation anti-Jewish interpretations. Invalid! The Epistle of Romans was written 1500 years before the Reformation or post-Reformation times, and Paul clearly states that a functional, generational problem in Judah persists to this day (Romans 10:1-4).

If Christian history distorts Jewish texts (which it does) and perpetuates teachings that are patently anti-Jewish (which it does), why is the IMJA Position Paper defending this instead of exposing them? On one hand she calls for a focus on their repentant pronouncements since Vatican Two, then on the other hand she chastises their continued anti-Jewish theology. This is a classic case of sitting on two chairs. When the IMJA Position Paper chastises the "church" it is fine and dandy. When Rabbi Koniuchowsky does likewise it is "biting sarcasm". Again we see the use of unjust weights and measures being applied!

The IMJA Position Paper flip flops on the same issue several times in these pages, revealing a response to two-house theology that is fear-driven, thus manifesting these glaring inconsistencies all in the same document. Through anachronism the IMJA Position Paper insinuates that these texts by Paul did not display Judah's belief in *Torah* justification, but pins these Pauline *midrashim* (commentaries) on the post-Reformation fathers. That is an example of classic denial of literal exegesis. The author of the IMJA Position Paper now targets those whom she previously pardoned because of their so-called repentance.

*Wootten goes on to create an expansion upon Rom 11:1, "Has God rejected his people?" However, she is careful not to cite the passage specifically, possibly because she takes very real liberties with the text here. Her discussion is interesting, however, because it gives an example of her selective reading of the term "Israel" in Scripture and especially in the Apostolic Writings.*

Mrs. Wootten goes into much detail in *Who Is Israel?*, a larger and much later work. She reads the texts as they are, and does not insert opinion in them or add her personal appeals to them. Mrs. Wootten does

not litter her writings [as does the IMJA Position Paper] with hints of Dual Covenant Theology, which also is a post-reformation position, espoused by increasing numbers in Messianic Judaism. Dual Covenant Theology, were it valid, would void Yahshua's entire atonement and His purpose of coming to the earth, to make a way to the Father! Mrs. Wootten uses Israel, as we all should define it, based on the context and not based on emotion. Thus based on its contextual application the context may vary. To say that Mrs. Wootten somehow is shy about giving a full treatment of Romans 11 is to say that the IMJA Position Paper's author has not read *Who Is Israel*, or has chosen to use an older and more limited resource. An entire chapter in *Who Is Israel* addresses Romans 11.<sup>296</sup>

*For when her topic is Israel as not "saved," then Israel equals the Jews. Otherwise the term equals the Ephraimites. "Brothers," she freely paraphrases, "my heart's desire and prayer to God for Jewish-Israel is that they may be saved [italics mine] (cf. Rom 10:1)." For her, Israel as not "saved" is Jewish-Israel. Israel as "saved" is Ephraimite Israel (read: non-Jewish followers of Yeshua).*

The IMJA Position Paper assumes a generality that those of Messianic Israel would never assume. An unsaved person is not automatically a Jew. He or she can be from any background! A saved person is not automatically an Ephraimite! A Jew also can be a saved person! Paul may very well be praying for all Israel in Romans 10:1.

Mrs. Wootten simply identifies Jewish-Israel when the text calls for it. Since we know that most of Jewish-Israel still, unfortunately, rejects YHVH's Son, she correctly interprets this prayer for salvation for the majority of Jewish-Israel. Was Paul anti-Semitic because he identifies Jewish-Israel as lost and then further identifies them by praying for Jewish-Israel in Romans 10:1? Are we not supposed to pray for all our lost brethren?

When Paul prays for Ephraim's blindness on the other hand, as he does in Ephesians 1:18-19, then it can be safely interpreted as Paul's prayer for Ephraim Israel to have a full revelation of who they are as Abraham's *sperma*. The context of Romans 10:1 determines that Jewish-Israel is being spoken of, not the anti-Semitic presupposition that all Jews are blind. Neither Rabbi Koniuchowsky, nor Mrs. Wootten, would ever make that kind of accusation! Again, the IMJA Position Paper is being led by an emotional reaction, assuming the ability to read Mrs. Wootten's mind

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<sup>296</sup> Wootten, *Who Is Israel?* p 139.

and thus cheating thousands of Messianic Jews of experiencing the joy of reunion, with the returning House of Joseph.

The facts remain these: Jewish-Israel for the most part, cannot see YHVH's Son and His atonement. Ephraim-Israel is blind to their identity and the relevancy of *Torah*. Partial blindness is prevalent within both houses, and Mrs. Wootten points this out most clearly in all her writings. The unsaved House of Israel remains predominantly among the latter-day Gentiles. To deny this seems to reveal the revisionist emotions and practices of our opponents. They are willing to rewrite history and misquote Scripture and are also willing to assertively deny the obvious. You don't need a Bible to tell you that most Jewish people have trouble believing in Yahshua. Is this Mrs. Wootten's fault too? Clearly her conclusions line up with all of the Renewed Covenant proclamations. The IMJA Position Paper stands guilty of attacking the non-Jewish status of the messenger and using that as justification to unveil her supposedly anti-Jewish doctrine. This was the same motive behind the questioning of Rabbi Koniuchowsky's own Jewish ancestry, as if being Jewish automatically qualifies someone to pontificate! The level of scholarship in the IMJA Position Paper, demonstrates that being Jewish is not a qualifier for scholarly work.

Yet, Mrs. Wootten is 1000 percent correct. Sadly, most of Jewish-Israel is lost spiritually and most of Ephraim-Israel is blind to its identity as Israel. Both seem to be partially blind to the blessings YHVH has prepared for those who walk in love and respect for *Torah*. Let us see how Mrs. Wootten's teaching echoes Paul's. Paul stated in Acts 28:26-28, "Go to this people and say, 'hearing you shall hear but by no means understand and seeing you shall see but by no means perceive. For the heart of this people has become thickened and with their ears they heard heavily and they have closed their eyes, lest they should see with their eyes and hear with their ears and understand with their hearts and turn back, and I should heal them...therefore let it be known to you that the deliverance of Elohim has been sent to the nations [*ethnos* where Ephraim fills the nations] and they shall hear it." **There are two groups: "this people" (the Jewish nation) and "those nations" (Ephraimites). One group is able to hear the gospel, one group does not yet hear.** Was the Book of Acts also a post-Reformation anti-Jewish document? Following the IMJA Position Paper's fallacious reasoning, it certainly was!

*Moreover, she repeats the oft-cited but inaccurate accusation of "Judah's rejection of Messiah," She would do well to note that Paul never uses the*



*term “Israel” without a modifier to describe the church. For Paul, Israel means the Jews and as such needs no modifier.*

To what does the IMJA Position Paper refer? Which translation are they using? Is the historical fact that Judah by and large rejected Messiah an “inaccurate accusation?” That is what Mrs. Wootten states. No modifier is needed in places where Israel is said to be in unbelief towards Messiah. If only one house rejects Messiah, why would Paul have to identify the obvious with a modifier? The text determines the intended audience. Romans 10:1, talks about an Israel without Messianic faith.

That is a large majority of Jewish-Israel. Romans 11:17, references Ephraim Israel as being wild in their ways, and Romans 11:26 references a remnant of all Israel or both houses that will eventually be saved. Modifiers are not only helpful teaching tools by those with a gift to rightly divide YHVH’s Word, but often help identify the intended audience.

*For Wootten, Israel means the non-Jewish church and only needs a modifier when it refers to the Jews. Something is upside-down. Thus in Wootten’s writings, as well, we see evidence for functional superSessionism.*

Modifiers can be helpful when writing to an audience not familiar with syntax. Mrs. Wootten simply does just that. She differentiates via modifiers to assist seekers who have not read the syntax and the contexts of verses being discussed. That makes her an excellent instructor. Modifiers are excellent tools when needed. That is not, as is insinuated, a revelation of anti-Semitism, (as the comment linking her to a defunct 19th century theological movement suggests).

*For the “Ephraimites,” references to Israel’s ultimate redemption are now appropriated to themselves.”*

Nonsense. It is a shared redemption as Ezekiel 37 shows us so beautifully. All Israel, and even all her companions, experience the joys of millennial peace. Only the saved from both houses will rule. Is the IMJA Position Paper again insinuating that “ultimate redemption” means that all Jews are automatically saved because they are Jews?

*As Ruether notes about this tradition, “By dividing prophetic wrath from prophetic promise, one makes the Old Testament a text for anti-Judaism, on the one hand, and for ecclesial (sic) triumphalism, on the other.” This is indeed a kind of superSessionism.*



Prophetic wrath and prophetic triumph are two sides of the same coin dealing with the same people of Israel. It is not, as separate entity believers teach, that wrath is for the Jews and victory is for the so-called “church”. Both wrath and victory have been promised to Israel (both houses) the **only bride of Yahshua**. How the individual wants to appropriate the victory or wrath is up to them. In any case, this premise from Ruether and the IMJA Position Paper has no Scriptural foundation. Messianic Israel rejects the two-bride theology espoused by the IMJA Position Paper.

### *Law or Grace?*

*Most striking is Wootten’s internalization of and acceptance of the Law/Grace dichotomy of the post-Reformation interpretive tradition. In her apocalyptic vision of the end times, she reinterprets the two witnesses of Rev 11:3-4 as “a Judahite and an Ephraimite.” And their “two-fold message is: The Lord has a Law, yet for the lawbreakers, He offers Grace. Two witnesses. Law and Grace.*

### **Response to Law or Grace?**

There is no reinterpretation necessary. Revelation 1:20 teaches that one menorah equals one congregation or assembly. Seven menorahs equal seven assemblies. Revelation: 11:4 talks about the two witnesses being two menorahs, or two-latter-day assemblies or groups or houses. Additionally Revelations 11:4 makes mention of the two olive trees seen by Zechariah in Zechariah chapter 4. He saw two olive trees both being assemblies of Israel, both representing the Father; both sending forth an anointed witness, both producing an individual witness to prophecy and together both representing the whole people of Israel. No problems at all. Romans 2 concurs, that Jewish-Israel’s witness has been in keeping, preserving and propagating *Torah*, and Ephraim-Israel’s witness has been that YHVH has a Son. **Grace through the *Torah* is combined with greater grace through Yahshua the Son.** Not law vs. grace! *Torah* grace and greater grace are twin power tools. *Torah* grace is grace for growth, guidance and wisdom, pointing to Messiah Yahshua and life in him. Yahshua offers us the salvation grace that we need to attain eternal life. *Torah* grace and salvation grace are inseparable and all those in the New Jerusalem, will love and trust Messiah Yahshua and His *Torah*.<sup>297</sup>

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<sup>297</sup> Rev. 22:14, Rev. 14:12, 1 John 2:3-5, 3:3-6, 22, 5:2-3, Mt. 5:17-20; “The Two Witnesses And Their Fullness,” *Who Is Israel?*, chapter 20.

Mrs. Wootten never makes the dichotomy. Nowhere does she state classic post and pre-Reformation position of **law vs. grace**. **Rather her position is the blessed grace of law and the blessed greater grace of Yahshua**. We continue to see the IMJA Position Paper indulge us by the juxtaposing of antiquated replacement theological positions of the Reformation to the writings of Mrs. Wootten, which is foul play in any enterprise, especially one as set-apart as the teaching of the Word.

*Thus, for Wootten, Jews are equated with Law... Christians are equated with Grace, or, in her words, "One only knows the Law, the other only knows Grace." This is a patent misunderstanding of Jewish approaches to law and grace and demonstrates her dependence on the anti-Jewish exegetical traditions of Christianity for her ideas.*

Romans 3:1-2 states the same thing. The Jewish people have the advantage of *Torah*. They know the *Torah* and preserve it. The non-Jewish believer knows and keeps Yahshua's gospel. They have for 2000 years preserved the gospel. Each assembly of Israel does its job with each needing the other's resources. This is what Scripture teaches. This is neither anti-Semitic nor indicative of the denial of grace in *Torah* nor of *Torah* responsibility in grace. They are power twins. The key word intentionally missing in Mrs. Wootten's writings is **versus**. This word is interpolated into two-house theology by the IMJA Position Paper but does not appear in our writings as the "Christian" ones to which she refers. For us it is a question **of the two main functions** of YHVH in the earth. Not one versus the other, or one more important than the other. No theologian today relies more on divine revelation, Berean level Word studies of Scripture, and less on exegetical traditions, than Mrs. Wootten. If she had relied on existing exegetical traditions she could not possibly be teaching what she is teaching, since the truths being brought forth in this latter-day revelation, are a divinely appointed departure from both traditional Christianity and traditional Messianic Judaism.

Two-house teacher Eddie Chumney of Hebraic Heritage Newsgroup explains that the House of Israel (most Christians) does not understand that biblically the "*Torah*" and the "Word of God" are synonymous terms, and that God's *Torah*/Word begins at Genesis and ends at Revelation. They have embraced a dispensationalist theology that teaches that before the Jewish Messiah (Mashiach) Yeshua was the age of law and following the death and resurrection of the Jewish Messiah Yeshua...is the age of grace. That is an unbiblical position!

“However, as stated earlier, since the God of Israel was the Giver of the *Torah* at Mt. Sinai, if the God of Israel found fault with the *Torah* then He would have to find fault with Himself.”<sup>298</sup> By understanding that both the older First Covenant and the Renewed Second Covenant (Brit Chadasha) are *Torah* based, “we can understand that the God of Israel found fault with the RECEIVERS of the *Torah* and the HEARTS of the children of Israel.” If both the older First Covenant and the Renewed Covenant are based on *Torah*, what is the difference between the two covenants?”<sup>299</sup>

**In order for restoration to come to unredeemed Judah, they need to biblically understand that the God of Israel has expressed His grace and mercy to His people through the Jewish Messiah, Yahshua. The House of Judah needs to maintain their identity with the *Torah* and keep the commandments of the God of Israel. Judah must also accept Messiah Yahshua as their Messiah, YHVH’s lamb, who removes all sins for those who trust Him! In order for restoration to come to the House of Israel (today’s Christians), they need to realize that dispensation theology is unbiblical.**<sup>300</sup>

The IMJA Position Paper takes the anti-Semitic, dispensationalist view of the post-Reformers, who were Anglican clerics engaged in hatred of Jewish-Israel. Through radical juxtaposition and anachronistic neurosis, she places the sins of the so-called “church”, on the modern Messianic Israel revival. The reason? She simply does not approve of Messianic Israel’s revival. Messianic Judaism’s one-house revival limited to Judah is all she can admit to! Eddie Chumney has shown above as well as elsewhere, in his 540-page book, *Restoring The Two Houses Of Israel*, that the two-house movement is a theological extension of Messianic Judaism with one major difference—the long anticipated inclusion and welcoming in of the exiled House of Israel.

*In point of fact, as Gaston notes, for Paul, the problem of legalism — of doing works in order to be counted righteous — is a distinctly Gentile problem and not a Jewish problem at all*

To state that works or *mitzvot* are “distinctly a Gentile problem” is unscriptural. It doesn’t even sound logical! When speaking to both houses before the Assyrian exile of the north, **Isaiah called Israel’s works a filthy thing.**<sup>301</sup> Isaiah wasn’t talking to Gentiles! Isaiah was talking to all Israel.

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<sup>298</sup> Chumney, p. 85.

<sup>299</sup> Ibid.

<sup>300</sup> Ibid. p.96-97.

<sup>301</sup> Isaiah 64:6.

**Was Isaiah also a post-Reformation Christian?** Solomon, our former king, said that there was not a just man on the earth who does good and sins not. What did Solomon mean? He meant that doing good deeds was an illusion for all humans who thought that they practiced and lived what is good. To apply mitzvah keeping for the achievement of justification and limit it to any one group is unscriptural and classic transference. More and more the IMJA Position Paper's position seems to be one of works being the acceptable salvation alternative for unbelieving Jewish-Israel. The IMJA Position Paper's insinuations and constant hammering on this one issue leads one to no other conclusion. Mrs. Wootten, Rabbi Koniuchowsky and Eddie Chumney all quote Paul and Moses. The author of the IMJA Position Paper quotes Gaston, Wilson and Ruethers to make her case.

*Wootten magnifies her Reformation-based theological bent by accepting the neoplatonic hierarchy common among church fathers, which portrays Christians in a higher realm than Jews. Thus she states, "In Elementary school [i.e., from the Jews] we learned the basics about the Law. In High school [i.e. from the Christians] we learned the basics about Grace*

Only a system of religion based on maintaining the status quo in the ranks would attribute Mrs. Wootten's direct Pauline quotes to Plato, the Greek philosopher's ideas. The IMJA Position Paper asserts that Mrs. Wootten and Koniuchowsky are clandestine agents for Hellenism and the furtherance of Plato's anti-Messiah philosophies. What has led the IMJA Position Paper to this conclusion? Only the fact that Messianic Israel points out the dual nature of a biblical witness that the Father has a *Torah* and a Messiah for all those who are in sin and desire to walk in the Spirit.

The IMJA Position Paper fails to illustrate YHVH's power twins, *Torah* grace and salvation grace, as a two-fold witness that Judah and Ephraim have carried as one unit throughout the ages of humanity since 50 CE. When reminded of this simple truth, their reasoning goes into a tailspin. The IMJA Position Paper conveys the grace message carried by Ephraim-Israel as somehow negating the *Torah* teaching of Judah. Nevertheless, the author of the IMJA Position Paper repeatedly affirms support of Messianic Judaism's supposedly repentant church friends, who are the true practitioners of the grace versus law doctrine.

The author of the IMJA Position Paper then makes an assumptive leap, that two-house truth is dispensationalist and post-Reformation anti-Semitism. Why? Simply because we have pointed out that YHVH has both

witnesses to His truth in the earth, with neither being more central than the other, and neither replacing the other.

The real problem with the two-house movement for the IMJA Position Paper is that Messianic Israel's memory of historic Israel does not coincide with its own. Messianic Israel's memory is in fact a longer memory stretching further back in time to 921 BCE. Despite two-house renunciation of all forms of Christian dispensationalist views, both pre-and post-Reformation, do you think we are commended? Hardly! The next accusation is of "neo-platonic hierarchy" with which Messianic Israel is supposedly in cahoots. The IMJA Position Paper mistakes the roles that Mrs. Wootten assigns to each house, as if to suggest that the Ephraimite role is more important or better than the Jewish role.

As proof that these lines of reasoning are manufactured and twisted, we use the very words that the IMJA Position Paper quoted where Mrs. Wootten calls Judah's role "**basic Torah instruction**" and Ephraim's role to be that of "**basic grace instruction.**" Notice both roles are called **basic, thus not setting one as basic, and the other as higher level.** All these erroneous conclusions can be traced back to the primary error of its hyper-spiritualization of sacred two-house texts.

Beyond this, the fact is that YHVH first gave *Torah* to our people and then He gave us His Son, Yahshua, the Living *Torah*. When viewed in this light, Wootten's "elementary school" teaching makes perfect sense. Her point being that *Torah* is essential, elementary to a true understanding of Israel's Messiah; that elementary things are absolutely "essential" to any education; that if you don't understand the essentials of what Judah has been teaching, then you don't even know your ABC's!

### ***"Blind Jews"***

*Another motif that crops up often in Wootten's and Koniuchowsky's writings is the motif of the "blind Jews," again, a long-standing, standard motif of Christian anti-Jewish rhetoric. Wootten states, "They cannot hear. They cannot see. Until the Lord lifts the veil"*

### **Response to "Blind Jews"**

The accusation is a blatant violation of Proverbs 20:10. Neither Wootten nor Koniuchowsky ever once refer to Jewish-Israel's blindness without balancing the scales and mentioning the blindness that is unique to the

other house. Let's see what the two-house truth really says about **blindness in all of Israel.**

Mrs. Wootten states: **“Ephraim and Judah were blinded in different ways.** Ephraim can see Messiah, but cannot see their own Israelite roots. Judah can see their roots, but cannot see the Messiah. Because Ephraim cannot see their own Israelite roots, they often feel inferior to Judah. Being ‘rootless,’ Ephraim feels inadequate when in the presence of people who have what appear to be long, beautiful, meaningful roots. Yes, jealousy is the problem, for Ephraim has not yet seen the role he has played as the other house of Israel. Nor has he truly seen the olive tree in which he does abide.”<sup>302</sup> To this day both houses of Israel have continued to stumble over Him (Isaiah 8:14) because **both were partially blinded! Unlike the IMJA Position Paper and its distortions, Mrs. Wootten is evenhanded and fair, just as the Father would desire.**

*... Messianic Jews are repeatedly the targets of demands to accept their viewpoint. Koniuchowsky admonishes Messianic Jews to “take off your blinders.” Thus ultimately, Wootten’s call to “let each [Jews and “Ephraimites”] begin to hear the other,” rings false and empty. She and Koniuchowsky show no desire to “hear” the perspective of Jewish people.*

While Koniuchowsky does challenge Messianic Jews to enter into a fullness of revival, they are by no means targets. Scripture itself presents divine demands to Jewish-Israel. Koniuchowsky merely challenges his own Jewish people to display brotherly affection to the part of Israel that is returning from among the *Goyim*.

The following is quoted from Koniuchowsky’s article, “What Judaism Really Says About Joseph’s Seed:”

“Messianic Judaism needs to make the break with the fears of the past and recognize the dawn of a new day where, in Messiah Yahshua, Joseph our brother is sitting and dwelling with us and next to us. It is this recognition of our hidden brethren that will bring about not only the salvation of all Israel, but also an overnight mushrooming of this still small movement. This next step of growth can only come by accepting as authentic the claims of those who claim Israelite heritage and **are frankly willing to admit that they are not Jews,** whose sole desire is to share in the destiny of Jewish-

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<sup>302</sup> Wootten, *Who Is Israel?* p.143.



Israel, along with the good, the bad and the often-ugly aspects of being an Israelite.

"It amazes me in my conversation with Messianic Jewish believers and leaders how concerned they are that our two-house truth doesn't forget to include an allowance for true Gentiles (non-Israelites) to be included in Renewed Covenant Messianic Israel. Hasn't it been the Gentiles, most of whom were returning Ephraimites, that **have been** included in Messianic Judaism? Hasn't it been remnant Judah or the Jewish believers that have been experiencing revival since 1967, which has in turn allowed them an expression in (and as) Renewed Covenant Israelites? It seems there is little or no concern for non-Jewish-Israelites, from Joseph's seed, who are our flesh and bone brothers, and of the role they play and will yet play in the end times!"<sup>303</sup>

Not once when sharing the truth about the two houses has any Messianic Jew told Rabbi Koniuchowsky that the reason for their rejecting the teaching of the two houses of Israel, was the lack of room in it for the other house of Israel. Never once has anyone in Messianic Judaism expressed an iota of concern that much of Messianic Jewish faith claims that the body of Messiah is made up of only Jews and true Gentiles (non-Israelites) only, all the while ignoring returning Ephraim!

We must readjust our attitudes by reading Scripture properly wherein The Father states that: "all things on earth, in heaven, and under the earth are being gathered by Messiah Yahshua" (Ephesians 1:10). This verse reiterates that **all things** and peoples needing to be restored and gathered (including the twelve tribes), are being gathered by and through Messiah, in the here and now.

It is amazing how born-again Jews can have a greater concern for true Gentiles (non Israelites), who according to Scripture, remain in the latter-day global minority, than for those who claim, desire, pay the price and are destined to be Judah's physical brother Joseph. **Where are our priorities as Jewish-Israelites?**

Of course we are interested in loving all of Judah regardless of whether they are believers or not. To what Jewish perspective is the IMJA Position Paper addressing? Our desire is to minister real and lasting solutions to all Israel. At last year's Messianic Israel conference two traditional Jewish

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<sup>303</sup> "Part Four, Restoration of Israel, What Judaism Really Says About Joseph's Seed," *Your Arms To Israel*, Vol. 10 No. 3 .



speakers, who were neither two-house supporters nor Messianic, were invited to speak during the main evening program. The Messianic Israel Alliance officially finances and underwrites the Elan Moreh Community in Samaria, run by traditional, non-believing Jews. This love is accompanied with the promise not to engage in “shove it down your throat” evangelism. This outreach is similar to the MJAA’s planting of trees within the city of Ariel! **Does that sound as if we don’t care what our “unbelieving” Jewish brethren have to say or how they feel?** Would the sponsors of the IMJA Position Paper allow someone with differing views, like a Messianic two-house Jewish rabbi, to address their annual meeting?

*Instead, she scolds Jews, demanding that they “must accept” her own viewpoint. Wootten and Koniuchowsky demand to set the vision for Messianic Jews today.*

We do not scold but issue a call to both houses to be all that the Father wants them to be. We boldly and with great balance proclaim and invite. The only thing any of us “must” accept is the truth of the Father’s Word.

*What both do not understand is that they must give to the people of Israel the right to define themselves and to set their own vision without being defined by Wootten’s and Koniuchowsky’s “mystery.”*

This is never truer than in the IMJA Position Paper, itself specifically designed to “protect” the people of revived Judah against the two-house truth. When the Jewish people attempted to define themselves in past generations, the definition was often outside Scriptural boundaries. Our people have always needed Scriptural guidance, so practice and preaching must be consistent. If our critics really desired to allow Israel to define itself, there would be no need for the IMJA Position Paper! Let the IMJA Position Paper declare its limited vision in their media outlets, let Messianic Israel publish its vision of inclusion in their outlets, then let all the people of Messianic calling and faith decide who’s right. Who is on the attack here? Which organization will not allow the other to preach without interference?

The very issuance of the IMJA Position Paper is a statement to born-again Israelites from both houses, that, though we may define what we believe, we will not allow you to define yourselves. Thankfully the fear is not working, as today there are almost as many Jewish rabbis in Messianic Israel as there are in either of the other two major Messianic Jewish organizations. You can fool some of the people some of the time, but

thankfully you can't fool all the people of Israel all of the time. Especially watchful are the people who are truly interested in reconnecting with the historical-recognizable-memorable- community of Israel, as remembered in the Davidic glory days of yesteryear (circa 1000 BCE), and do not limit themselves to the IMJA Position Paper's shorter memory of historic Israel.

*Wootten argues that it is only when Jews follow her teaching that they will be obedient to God, "for only then," she promises, "will you be what the Father called you to be..."*

This is pure character assassination. Batya asks no man to follow her. She points out the truth of Scripture and encourages all Israel to walk in it. She calls all Israelites to forgive the past and to walk in renewed love.<sup>304</sup> Love YHVH and be born-again for kingdom entry. Then, love your brothers (Judah, Ephraim and the Ger) as yourself. That is the message. And Judah has no problem loving his "spiritual brothers", but has a significant problem with accepting Ephraim as his physical brother. Thus the need for us to be taught to avoid bloodshed and to wear tolerance as a wreath. Denying Ephraim's existence is a cure and solution for nothing. If Mrs. Wootten and Rabbi Koniuchowsky teach family healing between estranged brothers, those willing to convert their love for Yahshua into concrete action must heed their message, since it is the message of YHVH's latter-day prophets!

### *The Elder and the Younger Brother*

*Even their message of the "Two Houses," or two peoples, is only mildly different from the church's tradition of contrasting the rival sons Isaac and Ishmael, Jacob and Esau as two peoples.*

### **Response to: The Elder and the Younger Brother**

The IMJA Position Paper is missing the point by a country mile. The two houses of Israel<sup>305</sup> **are one and the same people. They are not two peoples**, even though the author of the IMJA Position Paper has dedicated all of her time and energy to show that they are. Furthermore, the lineage of Abraham is divided into the lineage or seed of promise (Isaac and Jacob) and the lineage of the rejected ones (Malachi 1: 2-3). Genesis 21:12-14 makes it clear that Ishmael and Esau **do not** inherit chosen nation status, since that chosen status is established in the seed of

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<sup>304</sup> "Mama's Torah" *House of David Herald*, [www.mim.net](http://www.mim.net) ; Proverbs 1:8-15.

<sup>305</sup> Jer. 31:31, Isaiah 8:14, Ezekiel 37.

Isaac. To even insinuate that the promised lineage was of the same family or nations as the rejected lineage borders on outright blasphemy.

*Now it is Joseph and his brothers or Ephraim and Judah. The function of the typology is the same — it allows Christians to make claims to status of primacy vis-à-vis the Jews.*

First the IMJA Position Paper denies the multitude of nations coming from Abraham's seed, then it denies that Joseph really was Judah's brother. Judah and Joseph were of the same family as sons of the promised one named Jacob. Who ever claimed that they represented two different peoples? The whole point of two-house theology is to restore unity to a nation that has been divided. Not because they are different, but because they have sinned against the most High. If Joseph and Judah were brothers they must have been from the same family and father Jacob. We are restoring that family, not because it is our will, but because we are willing to read Scripture and obey the expressed will of YHVH. **Those of Messianic Israel absolutely do not claim primacy over Jews. Instead, they simply teach the equality of both houses.** Joseph and Judah are equal brothers with no claims of supremacy and pride.

*In order to support the church's supersessionist claims, Maximinus(sic), writing in his treatise Contra Judaeos, listed many of the same sibling rivalries as do Wooten and Koniuchowsky. The first that he lists is Cain and Abel. Compare Koniuchowsky's accusation against Jews as having "the murderous vexing, (sic) spirit of Cain."*

We have a quote that seems to have been intentionally cut in half, so as to make Koniuchowsky look anti-Semitic. Here is the original quote:

"It's amazing how born-again Jews can have a greater concern for true Gentiles (non-Israelites), which, according to Scripture, remain in the global minority, than for those who claim, desire and are destined to be Judah's physical brother Joseph. Where are our priorities as Jewish-Israelites? Are we not called to **lay aside** the murderous vexing spirit of Cain and acknowledge and insist upon fulfilling our role as our brother's keeper?"<sup>306</sup> Isaiah 11:13 teaches us that Judah has the tendency to vex Ephraim, by withholding family recognition. It is that flaw of our national character as pointed out to the Jewish nation **by YHVH** that He Himself has called Judah to lay aside for the sake of family brotherhood. Koniuchowsky does not originate that call!

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<sup>306</sup> "Part Three, The End Time Solution To Replacement Theology, *Your Arms To Israel* Vol. 10, No.1, p.2.

Nowhere, as the reader can plainly see, does Koniuchowsky attribute to Jews as “having the murderous vexing spirit of Cain.” Rabbi Koniuchowsky appeals to his own Jewish nation calling them to do all to “**lay aside**” the rejection of Ephraim-Israel, which is **akin** to the murderous vexing spirit of Cain toward Abel. Thus the IMJA Position Paper fails to recognize metaphor and parallelisms when it suits their purpose. When there are no parallelisms, the IMJA Position Paper inserts them into the text. When the paper’s opponents use parallelism, the IMJA Position Paper applies literal interpretation.

Koniuchowsky appeals to the higher call of unity and love, and not murdering attitudes that splinter Israel’s family. **Isaiah uses the same language.** He says that when Messiah the banner of YHVH arrives, He will cause Judah’s **vexation** to leave (Isaiah 11:13). Was Isaiah an anti-Semite? Did Isaiah accuse Jews of having a murderous vexing spirit? He simply said that vexation of a physical brother is to vex him. If Judah has had no historical problem with vexation towards Ephraim, why did Messiah come to end it? And since YHVH gave Isaiah these words to pen, YHVH is aware of this sad tendency in Judah to vex Ephraim. Koniuchowsky reminds Jewish-Israel of **the nobility of laying it aside**, since these are Messianic times of forgiveness and family reunion. His cry for laying it aside is not to place a new accusation against Judah, but to alleviate a scripturally recognized, pre-existing condition.

As for Maximinus, may YHVH rest his soul. We did not arrive on the scene to create sibling rivalries by withholding recognition of Israelite heritage while granting associate memberships. We do not create or use sibling rivalries to demean either house. Rather we apply biblical solutions calling for Judah to lay aside vexation and Ephraim to lay aside jealousy! **That is the call of YHVH to all who serve Him in the manner of Isaiah, not in the manner of anti-Semite like Maximinus!**

*In this, Wootten and Koniuchowsky have not moved far from the church’s tradition of creating a dichotomy between the Jews and “the nations,” which, argues Ruether, was “the heart of the adversos Judaeos tradition.” The message, ultimately, is still one of substitution — perhaps not total substitution as before, but substitution nevertheless.*

First the IMJA Position Paper claims that biting sarcasm is used to describe the “so-called church.” We were also told that they have repented of past anti-Jewish behavior. Now the IMJA Position Paper continues to

hammer away at the church's ongoing traditional doctrines of anti-Jewish rhetoric. Thus we must ask ourselves, which is it? Have they repented or haven't they? Our Jewish tradition (including the Renewed Covenant) teaches us that once one repents of evil, one is to begin to bring forth fruits of repentance. Once the repentance is established, anyone who brings the sin up against him is as guilty of the original sin!

Messianic Israel has no adversarial relationship whatsoever with Jewish people. Two-house restoration truth counts as its friends many Jewish two-house rabbis with more joining every week. Traditional Jewish experts on the history of the lost sheep of Israel, thousands of Ephraimites, as well as Christians who are searching for their place in the prophesied *melo ha Goyim*, all count Messianic Israel as their friends. Thus, two-house truth when rightfully applied, is the ultimate movement for forgiveness and healing in Messianic faith today where all are Israel and Israel is all as one new man. Therefore, any "adversos Judaeos" is foreign to those who are actively involved in restoring our nation.

Rather than antiquated theories of replacement and separation or worse yet, partial substitution, two-house truth calls all who enter to walk humbly with YHVH! What does the lunatic theology of self-righteous monks who blamed all their problems on Jews have to do with the restoration of David's Tabernacle? Not only do we renounce such practices both pre- and post Reformation, but loathe the accusations that our opponents are resurrecting in desperate attempts to maintain control of Messianism. **We completely renounce as anti-Messiah, any movement that hates or dislikes Jews! Furthermore, we reject any movement that forces Jews to forfeit their identity as Jews!** We do not agree with anyone, be they theologian or denomination that does not love *Torah*. We reach out to Jews with great concern for their spiritual and physical welfare! We do not look for ways to demean or substitute them. Having said that, can the same be said for Judah's attitudes towards returning Ephraim-Israel returning to *Torah* from among the nations?

*Wootten castigates the church and the Messianic world for making a distinction between Jews and non-Jews within the body of believers in Yeshua.*

Wootten does not "castigate" anyone. It is not her style. She simply points out that according to Galatians 3:29 and other Scriptures, the propagation of distinctions is unscriptural. In Yahshua all subdivisions disappear into the glory of the *Shekinah* abiding in renewed and revived **Israel**.

*In this, she fails to understand current Christian and Messianic treatments of the Pauline doctrine of the people of God. In arguing for different functions and different callings between Jewish and non-Jewish believers, Messianic Jews are in no way arguing for a “spiritual Israel” vs. a “physical Israel,” nor are they arguing for separate status in God’s sight, nor for a hierarchy of Jews over Gentiles or Gentiles over Jews.*

That assertion by the IMJA Position Paper is at the very heart of the divisions between the two separate entities of the “so-called church” and Jewish believers. There **should not be differing treatments** of any Scriptures. Why single out Paul’s Scriptures as an example? No Scriptures should, or do, divide the body into Jewish and non-Jewish camps. That division is man-made. The original design and pattern for the Wilderness Tabernacle did not have a “court of the Gentiles”. YHVH expected all to enter the outer court (Israelites and strangers) as equals in Israel, thus becoming one Israel! Unfortunately, man ruined this plan for one people, when the leaders of Israel erected the man-made wall of partition dividing the outer court into two halves. It is that unscriptural foundation that Messianic Judaism continues to build upon, despite Yahshua the Messiah having torn it down by His atonement!<sup>307</sup>

**How can there be different callings for different groups if the Renewed Covenant Scriptures only allow for one group known as the bride or body of Yahshua?**

The IMJA Position Paper misses the point. Inherent in their explanation is the glaring word “**different**”. Both Messianic and Christian treatments of the Scriptures are from a slanted point of view: Their own! These doctrinal differences and groupings indicate the need for a unified nation with a single calling to reach the lost and thus collectively rebuild the Tabernacle of David that needs repair.

They may not promote separatism, but the very recognition **of two entities** within a single body is incongruous. There is one entity as one body. **Individual body members** are the ones who have different functions. First Corinthians reminds us that different individual members function differently based on divine gifting. **That precludes two corporate bodies within a body.** Despite denials to the contrary, Messianic Judaism (one-house theology) and Gentiles (20,000 Christian denominations) all run their own operations, their own kingdoms, claiming that behavior as

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<sup>307</sup> Ephesians 2:14-15.



unity. That is because they both have forgotten the call of Acts 1:6 and John chapter 17. The restoration of a nation begins with the power of regeneration, not the construction of branches of ecclesiastical organizations. Biblical corporate restoration was, is, and always will be national. **That nation is Israel!**

*The Christian church has also largely repudiated the notion of the church as “spiritual Israel.” But as Lloyd Gaston has stated, “Paul (and the whole Christian movement before Justin Martyr) continues the Biblical distinction between Jews and non-Jews, Israel and Gentiles.” In fact, for Paul it is a fundamental distinction (cf. Gal 2:15).*

The statement that the “so-called church” has repudiated this perceived notion of them-selves is false. In Miami Beach, Rabbi Koniuchowsky constantly receives new members coming out of church hierarchies who have been discipled into believing that they are “spiritual Israel” or “spiritual Jews.” The typical response of many non-Jewish believers when asked if they are Jewish is, “No I am not, but I am a “**spiritual Jew**”. Worshipers in a *Sun-Day* cult environment, by their very own definition, consider themselves to be a collection of “**spiritual Jews**”. That is *de facto* Replacement Theology, whereby the spiritual Jews gather on a separate day from the physical Jews. These are the types of disciples the so-called “church system” is producing.

These denials in the IMJA Position Paper are simply attempts to demonstrate some sort of healing in the “church system” toward Jewish-Israel that has not taken place doctrinally, ecclesiastically or on any practical level. Let the IMJA Position Paper produce the documentation from leaders of various denominations that have admitted that they are not the spiritual or “Spirit-filled” New Israel. They may have renounced Jewish anti-Semitism, since that is not currently in fashion; that, however, is not synonymous with a renunciation of the false Spiritual Israel or the Spirit-filled-Israel claim.

As for a distinction between Israel and non-Israelite ethnos, we concur wholeheartedly. There are clear differences between Israel and other nations in both covenants. That, however, is not the issue here. The issue is the nature and composition of Israel. The Israel of two-house truth and of Olive Tree origin is composed of two houses, Israel and Judah. That dates back to 921 BCE!<sup>308</sup> Messianic Judah’s version of all Israel dates back to approximately 520 BCE. It is as if two-house truth points to the

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<sup>308</sup> [Jeremiah 11:16-17](#).



**conception** of a child, as the start of life, whereas Messianic Judaism points to the first trimester as the start of Israelite life!

The separation that Scripture does in fact make is between these two components and the rest of the *Goyim*. Galatians 2:15 is not the best choice of a proof text accentuating this difference, because the nations, or Gentiles, in this text are pagans. The comparison Paul makes here is in the difference in lifestyle and sinful practices. Jews and returning Ephraimites, he argues, being a part of Israel, **are not to be natural sinners**, whereas the rest of the pagan nations freely practice and flaunt their sin. **The differentiation is between holiness and impurity, not Israelites and pagans.**

*To make a distinction, then, between Jews and non-Jews with respect to calling and purpose while affirming their equal standing before God is a very Pauline thing to do. In Gal 2:7, Paul mentions two gospels, one to the circumcised and one to the uncircumcised.*

There is one gospel to the **peritome** or Jews. The other is to the **akrobustia** or tossed away foreskins, who had spread out and filled the nations with their waywardness. This so-called division is a clear statement, that within Israel (the corporate nation) there are faithful Jews who live right, and there are others who are circumcised but whose wayward lifestyle relegated them to **akrobustia**, or “tossed away ones!” **This Torah dishonoring lifestyle of the ten tribes places them in the same exact behavioral category as a true pagan or an aperitome.** The author, of the IMJA Position Paper having never researched the proper background, was not aware that **akrobustia** is a direct reference to Israel in Assyrian exile. Thus, there are not two gospels, but one message sent simultaneously to the somewhat faithful House of Judah and one to the harlot House of Israel. The two gospels the IMJA Position Paper refers to are the two different groups or two differing assignments of Paul and Peter to two halves of a divided nation.

To suggest that there are two gospels is clear blasphemy and another disturbing clue as to the dual covenant tendencies of the IMJA Position Paper and of those leaders who have affixed their signatures, to the document. We do not believe that dual covenant views are biblical, and we would hope that they do not represent the thousands of well meaning Messianic Jews who put their trust in their leaders. There are two-houses, and two assignments but just one gospel message! Even this division finds healing in Yahshua.

*And just as the gospel to the circumcision was a beautiful thing, so the gospel to the uncircumcised was also glorious.*

Amen. Both are designed to do the same thing, which is the rebuilding of the Tabernacle of David, which had fallen. They are both glorious because YHVH didn't forget about *Lo-Ami akrobustia* Israel. He is collecting the foreskinned ones with the fullness of the same glory with which He is gathering scattered Jewish-Israel, according to Second Corinthians 4:6.

*It stated that Gentiles can share in the blessings of Israel without physically becoming Israel.*

This is true. Non-Israelites rescued from all the pagan nations, become Israel, through engrafting, even in cases where there is no Israelite or Jewish blood.

*This is the great theological moment for which Paul is responsible. Paul never uses the phrases “new Israel” or “spiritual Israel,” and neither do Messianic Jews (nor do most Christians today).*

Notice that the IMJA Position Paper's conclusion winds up in parenthesis as an afterthought, simply because it is not true. Messianic Jews might not consider the “Gentile church” as spiritual Israel, but that does not stop the so-called “church” system from appropriating that much sought after title!

### ***The “Final Solution”***

*With an irony that Koniuchowsky seems to be unaware of, he refers to his solution for the problem of Jewish and Christian relations as “the Biblical final solution.”*

## Response to The “Final Solution”

“Final solution” does not appear as an isolated phrase as Koniuchowsky is well aware of its meaning. Instead he has used “end time solution”, or “lasting solution,” or “end-time biblical solution,” or “biblical final solution”. These terms are not the same as final solution! Never does Koniuchowsky use those two words together **alone!** Koniuchowsky knows what he said and said what he knows and therefore: “Here I stand, I cannot recant! So help me YHVH!”

*As with many in the past history of the church who have come forth with a new message for Israel, so Wootten and Koniuchowsky appear originally to have been enthusiastic about the expected response of Messianic Jews to their message. But Koniuchowsky, especially, shows that his reaction is classical and typical when Messianic Jews do not accept his teaching.*

Quite the contrary! The original folks to understand the two houses were Ephraimites. Gradually, over the past 25 years, through the faithful work of the Woottens and others, Jewish eyes began to pop open with the rapidity of microwave popcorn. Since Koniuchowsky and other Jewish leaders have been shown the plain truth and healing balm of the restoration of Israel, we have in great zeal shared with the Messianic Jewish community the total vision for all Israel using Jewish revival as the primary foundation.

Since that time many, many Jewish leaders and Rabbis have joined with the vision of Messianic Israel and hardly a week goes by that YHVH does not reveal the truth of the two houses of Israel to both Messianic Jews and Messianic Jewish leaders. Let us not underestimate the tremendous enthusiasm among Messianic Jews for two-house truth who have chosen to side with the full, and not the partial, restoration scenario. Koniuchowsky's reaction is hardly classical or typical of anti-Semites who try to convert Jews and kill them when they fail. When an anti-Semite does convert Jews, it is to usually guide them away from their cultural milieu, away from *Torah* and away from their identity as the redeemed remnant of chosen Jewish-Israel!

As a Jew sent to the Jews, Koniuchowsky goes with great hope, love, passion and zeal to his own nation, and is **seeing great results**. In fifteen years of prior ministry, his call did not include Ephraim and was limited to the Jewish nation. During those 15 years, three Messianic (two Messianic Jewish) congregations (two of which are still functioning and growing),

along with many Jewish leaders, have been established in the faith. His faithfulness to his Jewish people is well documented in and among the many personal testimonies of Jewish people who have found eternal life through Messiah Yahshua. Koniuchowsky has spent his whole saved life being an evangelist and a rabbi to Messianic Jews. **He still is a Messianic Jew, but now ministers within the greater and more comprehensive vision of tolerance taught by those of Messianic Israel.**

Why then would Koniuchowsky turn against Messianic Jews, as is charged, when there has been so much acceptance of the two-house truth in Jewish-Israel at this particular time? When Messianic Jews have had a chance to be presented with the facts of Scripture, they have often accepted what their hierarchy has not. The only Jewish rejection of two-house truth comes when the precious flock of Messianic Judaism only reads the misinterpretations, sound bites and innuendos of the MJAA, UMJC, IMJA and IFMJ. Jewish rejection of two-house truth is minimal among those who have had a chance to study the issue from Scripture, but Jewish rejection would certainly be understandable, if two-house truth was really what the IMJA Position Paper tells everyone it is. Fortunately, there are those willing to press through to attain “all truth” about “all Israel”.

We reject any teaching that would put any Messianic or non-Messianic Jew, in any forced position where they would feel rejected in any way. The Jewish people have been rejected long enough and the Messianic Israel movement is committed to keeping the mandate of Obadiah 1:20, where Judah’s brothers are forbidden to rejoice in the day of their brother Judah’s distress.

*His charged rhetoric is filled with name-calling and accusations. For instance, he states that “saved Judah’s carefree, careless attitude towards trying to discover where in the world the rest of his lost physical family really is, is nothing more than a colossal case of a self centered mindset!” Dripping with sarcasm, he chides, “Could it be that Ephraim is just as chosen as Judah? Does that burst your bubble? Poor thing!”*

Jeremiah 33:24 confirms Israel’s two chosen families. Judah still does not care to know and look for the House of Israel with the zeal of their Master. For that lack of love they stand accused and guilty as charged, even as Ephraim stands guilty of jealousy. Here I stand and can do no less, so help me YHVH. Was it not Paul who said I use all means<sup>309</sup> at my

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<sup>309</sup> First Corinthians 9:22.

disposal to provoke my people to jealousy?<sup>310</sup> According to brother Paul, when divine truth was at stake, the desired end did justify the means.

*He accuses Messianic Jews of keeping “‘saved Ephraimites’ in perpetual second class adopted chains worshipping at the throne of Judaism instead of His Son.”*

Correct. That is why poor dove-like silly Ephraim runs to traditional synagogues where they often find acceptance as equal heirs in Israel. That is why Ephraimites with an inferiority problem caused by vexation from Judah, run to undergo long and difficult conversion procedures to become Jewish and thus fit into Israel. If Messianic Jews lived up to their responsibility and told Ephraim the truth about their Israelite nationhood through Messiah, we would see fewer defections into unsaved Judah. All of those chasing the acceptance of men through a conversion process overseen by a Bet Din (traditional Jewish rabbinical court) are in fact worshipping at the throne of Judaism.

The MJAA, IMJA, UMJC and to some extent the IFMJ are all involved in this unscriptural practice with increasing frequency, in direct violation of the biblical prohibition against conversion in First Corinthians 7:18-20. According to these verses, *Torah*-keeping and abiding with Israel's people in Yahshua's love (like Ruth and Rahab), is **the** sign of Israelite heritage, not a conversion procedure! Such acts of the flesh are a direct attack on both the grace and sovereignty of the Almighty, who created us and placed all of humanity into the ethnic family He has chosen for us.

*He chastises Messianic Jews with the admonishment, “Shame on you for believing the party line birthed in fear rather than in the faith of Yahweh.”*

Amen! That was said. “Here I stand. I cannot recant, so help me YHVH!”

*Koniuchowsky sarcasm and personal attacks extend to the Messianic Jewish Alliance as well. In thinly veiled terms, he condemns those “man made steering committees...who continue to tell so called ‘Gentile believers’, (sic) that they are...at worst associate members, who cannot vote.”*

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<sup>310</sup> Romans 9:22.

Like Paul we use any means at our disposal, so that some within Judah and Ephraim may be awakened. Koniuchowsky continues to condemn the practice of associate memberships, man-made conversions and the oxymoronic status of “Gentile believers.” His terms are anything but thinly veiled and are direct and bold exposés of ungodly **practices** like man-made conversions to Judaism.

Personal attacks have never been his hallmark. In Koniuchowsky’s zeal for prophetic truth, his approach has often times been aggressive, in order to make this crucial latter-day issue a major issue in the Messianic movement. Through his ministry, along with the Woottens, he has forcefully raised the issue to a new level, so as to thrust it to the forefront of the agenda of latter-day Messianism. **If he has overstepped the bounds of proper decorum at times, he asks for the forgiveness of his Jewish brethren.** Even the most anti-two-house opponent has been sickened by the gross, errant personal nature of Messianic Judaism’s “position paper,” which seems to be more emotion oriented than issue oriented.

*We do not need another “final solution,” such as the one offered by Koniuchowsky.*

As stated earlier, Koniuchowsky did not use that exact term, knowing the great sensitivity involved with that term. Only variations of a more positive nature were employed. The IMJA Position Paper has taken liberty to insinuate that term based on emotions and key words that have stuck in their psyche.

*The Jewish people barely survived the last one.*

**Koniuchowsky’s family did not survive at all, since most of them were killed. Thus, we have solved the question of Koniuchowsky’s alleged non-Jewish background. Hitler has affirmed his Jewishness by eliminating much of his family.**

*Koniuchowsky’s and Wootten’s statements speak for themselves. All of these statements of theirs are of concern to the Jewish world as well as to the Christian world. What we see here may not be the same as past anti-Jewish theologies,*

If Wootten and Koniuchowsky are not like the supersessionists and anti-Semites of the past, why has the author of the IMJA Position Paper spent many pages lecturing us about the supposed anti-Jewish theologies

of the past being identical to two-house doctrine? Now, in an abrupt about face, we are told that two-house truth “**may not be the same.**” These numerous inconsistencies destroy the credibility of the entire IMJA Position Paper!

The author’s attempt to present the Christian and Jewish worlds as monolithic is about as comical as the so-called Arab World and their “Arab unity.”

*but it draws its life-spring from them and, ultimately, results in functional supersession.*

Our life is drawn from Emmanuel’s veins and YHVH’s will alone.

### ***Dangers of the Movement***

*Notwithstanding this heated rhetoric, both Wootten and Koniuchowsky try elsewhere to apply a thin veneer of philo-Semitic rhetoric. However, despite their efforts, Wootten’s and Koniuchowsky’s words elicit the gravest concern in the images they construct for the future. For as physical Israel, they expect (and Koniuchowsky claims to be aggressively working toward) their full reintegration into the political and territorial picture of the modern State of Israel — which integration includes their claim to Ephraim’s ancient territorial possessions — 10/12<sup>ths</sup> of the ancient tribal boundaries of Israel. Wootten states:*

### **Response to Dangers of the Movement**

Our actions support our words. We work with and invite Jewish non-believers into our tents and work with them in helping **their endeavors in the land**. These relationships are not based on evangelistic projects or perceived benefits but upon mutual cooperation.

Unlike Messianic Judaism, a minority group holding a minority opinion on the two houses of Israel, the *Elon Moreh Community* in Samaria is thankful for help from those of Messianic Israel, as are others of Orthodox Judaism. Our words match our actions. They are not acts of *pseudo-love* or *phileo-love*, but of concrete *agape* love.

Jeremiah 31:1-5 is prophetic and eschatological in content. It states that in the end days, YHVH will be Master **over all the clans** of Israel, meaning all twelve tribes. Verse 5 states that Israelites will plant vines on the



mountains of Samaria and that Mt. Ephraim will again be inhabited. These are obvious references to the northern house returning to the northern territory. Certainly every child of Israel should go back just like every child of Judah should make aliyah (emigrate, or return) and resettle the ancient homeland, at some point in time. All Jacob's children shall return. This objection is a classic example of unjust weights and measures. Self-proclaiming Jews go home to Israel but when self-proclaiming Ephraim wants to return home, they are told, "no Gentiles allowed". Ephraimites are made to feel like they are anti-Semitic or troublemakers, just because they too desire to return. Such double-standards are an abomination to the Heavenly Father.

*The heirs of the patriarchs [among whom she of course numbers the "Ephraimites"] are to possess, to yaresh the Land (the verb is lareshet). They are to occupy, by driving out previous tenants and possessing in their place. They are to seize, inherit, expel, impoverish (literally), ruin, cast out, consume, destroy, disinherit, and dispossess the enemy. They are called to succeed — utterly.*

*Who is the enemy about which she speaks in such ruthless and pitiless terms? We are left to wonder*

Clearly, this is a deliberate distortion of what Wooten is saying. She is merely giving the *Strong's* definition of the word "possess," which is something **all Israel** was told to do with the Land given to them. And clearly, she considers the people of Judah to number among "the heirs of the patriarchs."

Confusion is a direct result of doctrines that are not of YHVH. Obviously this would apply to Palestinians and sons of Esau or Edom as vividly described in Obadiah. Besides, the enemies are rather easy to spot. They are the ones driving car bombs, deploying chemical and biological weapons, over-running the territories of neighbors who desire to live in peace, those who proclaim that Israel has no right to exist in peace in the promised land, those who promise eternal life to any who kill a Jew, those who curse the Almighty One who made and sustains them, those who despise the wise and loving commandments of Our Heavenly Father! The signs of an enemy are not so hard to spot, and our enemies are not so few that we have to invent them in order to maintain our identity and solidarity. Neither is our Almighty One so impotent that we must resort to political ploys such as giving away pieces of the Promised Land in order to mollify world powers. Our power depends entirely upon being found in the perfect

will of YHVH. We cannot, any one of us, or any group of us, succeed in our own power or wisdom. We can only overcome the world by righteousness, by faithfully searching Scripture and living by every Word found there. We cannot join any group that is in rebellion against *Torah* and expect to find blessings by such a league.

*However, given Wootten's strong claims to the land and her assertion of Ephraim's territorial rights, we must conclude that the "enemy" includes any people now living in regions once occupied by the ancient tribal groups, hence, thousands of Jews along with other ethnic groups.*

**Your conclusion is a gross error!** Wootten's claims to the Land absolutely include Judah. She never even hints that Ephraim should do anything other than support Judah in their return to the Land. Again, she was merely defining the meaning of a word used by the Almighty, and thus what He apparently expects of His people--Judah included!

We know of no Ephraimites that are bent on taking Jewish land away. However, the fact is, parts of Israel were deeded to tribes that later formed the nation of Judah and parts to those tribes that later formed the nation of Ephraim. According to Scripture, each tribe must return to its own land. Thus it is wrong for anyone to settle anyone else's land. How can Judah take back or give away a land (Samaria and Mt. Ephraim) that was given as a possession to Ephraim? That would be as wrong as Jewish-Israel giving Jerusalem to Ephraim. When all Israel returns, each will return to their allotment! Messiah Himself will see to it that this is executed fairly according to Jeremiah 23:5-6. Contrary to popular opinion, Jewish-Israel was **never given sole control or possession of all of the biblical Promised Land!**

Are the ones who deny the very existence of ten-tribe Israelites living as latter-day Gentiles, now trying to fulfill their own prophecies by making sure that Ephraimite land is occupied? Do not the Palestinians do the same? Palestinians want to deny Jews any land. Is that what Judah desires for Ephraim? The IMJA Position Paper states their position quite openly. They are bent on denying the existence of non-Jewish-Israel, thus denying them anywhere to settle in the Land. The modern State of Israel is guilty of two sins. **First, giving away Jewish land to Edom and second, the giving away of their brother Joseph's land to Edom, that is not even theirs to give away!**

*In evidence for this, she cites Hos 1:9-10, “This declaration was made on the hills of Ephraim. And to those hills Ephraim will yet return.”*

More misquotes! Left out are the all-important earlier words. Mrs. Wootten stated, “Though scattered among the nations, the Father promised His son Ephraim, ‘in the place, where it is said to them you are not my people, there it shall be said to them, you are the sons of the living God’ (Hosea1: 9-10).”<sup>311</sup> **The IMJA Position Paper left out the words “in the place” and “there.”**

*Wootten also cites Zech 10:10 as referring to her own “Ephraimites.” She states, “At that time [during the eschaton], the people of Ephraim will return in great numbers, ‘Until no room can be found for them’ (Zech 10:10).”*

Clearly Wootten is correct. The passage even mentions Assyria and those gathered from Assyria. Judah was never in Assyria. The book of Numbers 26:29 calls the son of Manasseh, named Gilead as one of the lands in which Manasseh lived. According to Scripture, Manasseh’s children will once again settle the land of Gilead. It is returning ten-tribe-Israel that is said to fill the land of Gilead, even as they did all the nations.

*Given this kind of supersessionist rhetoric, this should cause some alarm to the Israeli Jewish community.*

The Jewish community need not be alarmed at the Words of YHVH through the prophet Zechariah!

*For in the pages of both Wootten’s and Koniuchowsky’s writings lies a strong assumption, sometimes stated explicitly, sometimes implicitly, that the land belongs to them (along with the Jewish people, of course).*

Of course! As outlined in Ezekiel 48! But there is no hint in what we write of some alarming militaristic takeover implied by the IMJA paper. We simply state the promises of The Holy One and assume that He will cause them to come to pass.

*Writing of the eschaton, Koniuchowsky describes “the ‘catching away,’ where millions of Methodists, Baptists, Presbyterians, Nazarenes and other regathered born-again folk, are supernaturally caught up and airlifted to*

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<sup>311</sup> Wootten, *Who Is Israel?*, p. 175.

*Israel on His Almighty wings to, (sic) be returned to their land forever more [italics mine].”*

Correct. The rabbis teach likewise, that in the days of Messiah the underground tunnels that YHVH will create from every nation of ten-tribe and Jewish exile, will **supernaturally** lead the exiles back to Jerusalem. **Every nation** is said to have its own tunnel underground to catch away all the exiled Israelites from both houses. This metaphoric application is their way of describing the inevitable return of all Israel from all nations. Both the House of Israel, and the House of Judah will return together under Messiah.<sup>312</sup> The Land belongs to **all** Israel and none of man’s attempts at repatriation can alter that! Perhaps our opponents would do well to re-read the Book of Joshua to see just who belongs in His land.

*For the “Two House” proponents, the land of Israel is “their land.” Koniuchowsky also writes “about returning Ephraim as born-again Israelite-Christians (non-Jewish believers) and Christian Zionists, who will rebuild the Hekal, or the Third Temple on Mt. Moriah!”*

More insidious alarmist tactics! Notwithstanding such tasteless maneuvers, we point out that Isaiah 11:12-13 states that the restoration of the House of Judah is simultaneous with that of the House of Israel. By definition, the Jews cannot return to Israel physically and Messiah spiritually, without a simultaneous retrieval of the other House of Israel. Ephraim will come to know who they really are, and will in turn grab hold of their brother Judah, and Judah in turn will once more walk with Ephraim Israel (Zechariah 8:23; Jeremiah 31:18-19; 3:18). Ephraim also will be regathered and Zechariah 6:15 discusses how returning Ephraim will help rebuild the *Hekel*, or the Third Temple on Mt. Moriah! Gershom Solomon and the *Temple Mt. Faithful* teach the exact same thing. Interestingly enough, they do not find returning non-Jewish-Israelites to be a threat to Jewish sovereignty!

*He adds that this return must occur before Jewish people can be regenerated: “By definition the Jews cannot return to Israel physically and Messiah spiritually, without a simultaneous revival of the other House of Israel.” He states that believers are “legitimate saved physical citizens of the Commonwealth of Israel,” by which he means the State of Israel. Here we have people with no social or historical connection to the Jewish world making claims that the land of Israel is theirs.*

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<sup>312</sup> Jeremiah 50:4.

The author of the IMJA Position Paper misinterprets the plain words of Koniuchowsky, stating the interpretation instead of what he said and the interpretation is incorrect.

If Messianic Judaism is concerned about Joseph's seed (most born-again non-Jews or Christians), laying claim to "Jewish land", why have they not closed up shop in the USA and returned to Israel to lay claim to their land? Why do 100,000 Messianic Jews still refuse to return and protect the land from the so-called squatters of Ephraim? What is stopping them? Why are Messianic Judaism's advocates still residing in the USA? Should they not return home to stake out their own historical connection to the land, before the Ephraimite thieves come?

Koniuchowsky is not involved in land allotment or assignments. He simply points out that **believers are saved physical citizens of the Commonwealth of Israel**. Ephesians 2 makes certain this is not limited to the land, but it includes returning Ephraim, **re-entering the covenants** of promise as joint citizens of the common heritage or common-wealth of Jewish-Israel. Part of that return to commonwealth status is the repatriation of the Promised Land to all Abraham, Isaac and Jacob's seed!

Nowhere in all of our two-house writings does it even remotely imply that Ephraim's design is to remove Judah from **their portion of the land**. The same passage even refers to those far off as non-Jews and Zechariah 6:15 talks about these same ones who are far off or far away from Jerusalem, as non-Jews. Ironically, the State of Israel and the Orthodox rabbis in Israel consider Messianic Jews to be the greatest danger in Israel, as opposed to non-Jewish Zionists. What goes around comes around!

### ***The Next Middle-East War***

*And as if this were not serious enough, they anticipate that such taking of the land will not be without a fight. Without any context of changing times and places, without any sense of pity, they are preparing for a role as combatants in a future, eschatological war, when "the enemies of Judah are cut off." Lest we have any doubt about who the chief of these "enemies of Judah" might be, Wooten supplies the answer: "their ancient enemy, the Philistines.*

## Response to The Next Middle-East War

Israel's prophets prophesied the next Middle East War approximately 2500 years before Mrs. Wootten was born. Is there an eschatological war in Scripture that YHVH's Word claims will be fought and won by a reunited Israel? You bet there is. And yes, we are preparing all Israel for this battle of restoration unto victory, by teaching Scriptural reunification of our people. As far as pity is concerned, YHVH tells us to have none when it comes to Edom. In Obadiah 1:10 it was Edom or Esau's violence perpetrated against Jewish-Israel and the total lack of mercy during those senseless acts, (as outlined in verse 12) that has called YHVH's wrath by a restored nation against Edom. They (brother Edom) should have sought to care for Jewish-Israel instead of rejoicing in innocent blood. For that reason YHVH calls a reunited overcoming people to wage the war of Obadiah 1 and Isaiah 11:11, also known as Gog and Magog, in Ezekiel 38-39. That war will be premillennial, pre-Armageddon, and all of Edom's sons living in the Commonwealth of Independent Russian States will arrive, along with mother Russia, in an attempt to destroy a reunited and disarmed Israel. Scripture declares it to be so and so it shall be.

Obadiah 1:18, speaks of the House of Esau or Edom, being burned into oblivion by the House of Joseph's latter-day return, thus strengthening the people of Jacob by joint military operations with Judah. Obadiah 1:19 tells us that Joseph not only will return to Samaria, but will be headquartered there as well. Isaiah 11:14, speaks specifically of a reconciled premillennial nation in Isaiah 11:13. Together both houses soar to unprecedented military conquests as they destroy the Philistines and Edom. The Talmudic rabbis wholly concur with Messianic Israel's position regarding returning Ephraim's latter-day assimilation into the modern Israeli military:

“Instead of looking at the House of Joseph as the enemy of our exclusive claim to being chosen, we must look at him even as did our patriarchal father Jacob (Gen. 30:25). What difference did the birth and manifestation of Joseph and his house make to the patriarch Jacob? According to Rabbi Shmuel Ben Nachman it made a world of difference. In Talmud Baba Batra 12 3:B, Rabbi Shmuel said ‘Jacob our forefather saw that the seed of Esau is not destined to be delivered into the hands of anyone (including Judah), save Joseph, as it says in Obadiah 1:18.’<sup>313</sup> ‘The House of Jacob shall be a fire and the House of Joseph a flame and the house of Esau for stubble.’<sup>314</sup> ‘Esau, the eternal enemy of the Jewish

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<sup>313</sup> “Restoration Of Israel Part 4, What Judaism Really Says About Joseph's Seed,” *Your Arms To Israel*, Vol.10, No. 3, p. 6.

<sup>314</sup> Baba Batra 12:3B, *Babylonian Talmud*.



people, can only fall into the hands of a returning Ephraimite nation.<sup>315</sup> This is the teaching of both Scripture and our Jewish rabbis. The very nation that Messianic Judaism falsely believes is part of Judah today. If they, today, were already reunited with Judah, then why is not Judah alone able to finally solve the latter-day Middle East conflict?" And if Israel and Judah are already one nation, as Messianic Judaism claims, how can one house play the dual roles of this clear-cut prophetic calling?<sup>316</sup>

Obadiah 1:18-19 and Isaiah 11:14-15 teach that the Jewish people will never conquer the Palestinians, Arabs, Edomites and sons of Esau, until they are reunited with one heart, one Spirit and one accord, into one massive army through the reconciliation of Jewish-Israel with non-Jewish-Israel. As long as we do not recognize this victorious equation for spiritual and military alliance, as did Jacob,<sup>317</sup> as did Rabbi Shmuel Nachman, and as in some respects, does the government of the State Of Israel, we (believers) will continue to struggle and fight ourselves over the question of "who is the real Israel", instead of both camps recognizing the other house as also being legitimate heirs in Israel!<sup>318</sup> We recall what our Master Yahshua told us about our people: "A house (of David) divided against itself cannot stand! Only a reunited Israel in these last-days of humanity will be able to overthrow the nefarious forces of Islam. This can become a reality in our lifetime! Islam cannot stand against a united Israel, for greater is He that is in us, than he that is in the world.

According to Yair Davidy, Nazi Germany and other German governments considered the ten lost tribes to be part of their apocalyptic enemies, all the while embracing the sons of Esau.<sup>319</sup>

"We must never make the same mistake as they did. We must look upon them (Ephraim in our midst) with great favor and grant them the recognition they deserve, so that they can take their rightful place in national Israel as physical Spirit-filled co-heirs, who are willing to join in military and spiritual warfare operations against Israel's historic enemies. They like their forefather Joseph, have been sent to preserve and not destroy Jewish life. We will receive the consolation of Jacob, only when we preserve the **revelation of Jacob**, found in Genesis 30:25! With a reunified Israel, the Middle East problem will end, when the west, along with all Israel, puts the

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<sup>315</sup> Bereshit Rabbah 99:2, 73:7, *Babylonian Talmud*.

<sup>316</sup> *Your Arms To Israel*, Vol. 10, No. 3.

<sup>317</sup> Tanchuma Vayeshev 1 on Gen. 37: 1-2, *Babylonian Talmud*.

<sup>318</sup> "Restoration Series Part 3," *Your Arms To Israel*, Vol. 10 No.3.

<sup>319</sup> Davidy, *Ephraim*, p. 193.



Palestinians on airplanes and sends them away. Isaiah 11:14, in its most literal translation, reads: 'they shall fly away the Philistines westward!' Those in Messianic Judah, who in ignorance fight two-house restoration, are actually postponing the inevitable Israelite victory over our enemies. Instead of worrying solely about learning Hebrew and keeping kosher, Messianic Judaism should be concerned with victory. Biblical victory can only be achieved by a reunified two-house, two-front (spiritual and military) solution, to the Edomite-Israeli conflict (Obadiah 1:18)!<sup>320</sup>

Dr. Hulley adds: "Thus the question for Israel (the State of Israel) regarding the question of the lost tribes is not just religious, but also military. This helps to explain why news items and speculations on the possible whereabouts of Ephraim appear frequently, not only in the religious press, but also in the secular papers too."<sup>321</sup>

Therefore, far from being crazy-militarists, two-house teachers are realists preparing YHVH's bride and making themselves ready for victory via unity and Messianic faith, which overcomes the world.

*"(sic) We can assume that she interprets the Philistines of ancient times as the Palestinians of today, for she also calls for "the complete destruction of the Palestinians and Babylon." Koniuchowsky elaborates: "The Jewish people will never ever conquer the Palestinians, Arabs, Edomites and sons of Esau [all of whom, if anyone, are statistically most likely to be made up of former "Israelites"], until they are reunited with one heart...into one massive army, through this reconciliation of Jewish-Israel with non-Jewish-Israel."*

This has been addressed above. The assertion that the Edomites are lost Israelites is so absurd and without any justification, biblically, rabbinically, or historically, that it will not be addressed at length. It is, as a matter of fact, anti-Semitic to even suggest it, in light of YHVH's pronouncement in Malachi 1:2-3, where He is said to love Jacob and hate Esau. If Esau-Edom are really the lost Israelites (Ephraim) as the Position Paper suggested earlier, [*"Edomites and sons of Esau all the most likely candidates for his pseudo-genealogy"*] then YHVH who loves Jacob, is making a mistake in identity by loving those He said He hates.

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<sup>320</sup> "Restoration Series Part 4, What Judaism Really Says About Joseph's Seed," *Your Arms To Israel*, Vol. 10 No. 3, p. 6.

<sup>321</sup> Hulley, Feb. 2000, p. 3.

*This militaristic, aggressive, and warlike stance is unnerving in light of the volatile powder-keg that currently exists in the Middle East. But it is even more unnerving when we read that Koniuchowsky is mapping out his own future territory. He states, "Scripture talks about the Mountains of Ephraim (Samaria), that will produce the watchmen [Christian followers of Yeshua] of the last days.*

What The IMJA Position Paper calls militarism, the Bible calls divine pronouncement or "thus saith YHVH". Nothing can be plainer than the final Gog and Magog battle which will be won by Israel restored.

In the course of time the former northern territory of the land of Israel became known as Samaria, and the occupants of that land as Samaritans. These were a mixed breed of Ephraimite, food-growing landowners and Assyrian colonists. Many Scriptures prophetically speak of a future day in Messianic times during which **Notzrim** will inhabit these same mountains of Samaria. These prophetic Scriptures reveal the glorious plan of the Father to turn these idolatrous territories into one of the future home bases of the **Notzrim** of Israel. The word **Notzrim** speaks of watchmen (guards) appointed by YHVH and assigned to the task of watching over the restoration of all Israel. Scripture refers to the Mountains of Ephraim (Samaria), which will produce the watchmen (guards) of the last days.<sup>322</sup> The late Rabbi Isidor Zwirn, of blessed memory, a Messianic Jew, confirmed this in his extensive research on the term **Notzrei-Yisrael**, which he defined as Christian believers!<sup>323</sup> He states: "Isaiah 11:1 clinched my acceptance of Yeshua HaNotzrei as the preserver of the twelve tribes of Israel, and the founding Father of the *Notzrim* (Hebrew for) Christians."<sup>324</sup>

Ben Cohen, a Miami Beach businessman, Yeshiva teacher and son of an Orthodox rabbi, does not believe in Messiah Yahshua as the only way of salvation for both Jew and non-Jew. Yet despite this fact, he has some deep insight as to the identity of most latter-day Christian believers! Being a *sabra* (Jew born in Israel), his expertise is in the area of the Hebrew language. From the study of his very own Hebrew *Tanach* (First Covenant), he looks to Jeremiah the prophet for amazing discoveries:

"And there shall be a day that the *watchmen* upon Mt. Ephraim shall cry, Arise ye and let us go up to Zion unto YHVH our Elohim"

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<sup>322</sup> Wootten; *Who Is Israel?* ch. 21; Jeremiah 31:6-11.

<sup>323</sup> *House of David Herald* Vol. 6 Book 6 p. 9, and elsewhere.

<sup>324</sup> *Ibid.*

(Jeremiah 31:6). Regarding the word watchmen in the previous text; Ben Cohen states: “the way watchmen has been translated in our Bibles, it’s a wonder we can see it right. The word is *notzrim*, and the root is *natzar*. The real explanation of the word in Hebrew is to “safe keep”, to keep till a later time, to hide it in a way that will be revealed later. Let me give you another explanation. You have a hand grenade; it has a pin. The pin in Hebrew is called *nitzray*. That is the same root. That’s what is keeping it together. If you open it, it pops out.”<sup>325</sup>

“Here is something interesting. Most of you who are in touch with Israel know that Christians are called ‘*Notzrim*’ in Hebrew. It is amazing! Why? You know where it comes from? It comes from the word ‘Nazareth’ and means ‘Nazarenes’. There is no other root in Hebrew (*Netzer*), which the word comes from. The reason for this city to be called Nazareth is amazing. At that time, obviously, it was just a name. The meaning was not revealed. But looking back at it now, we can see what is the root of this word. Now going back to *Notzrim*, again I say it came from the same source-from Nazareth. But, now take into consideration that the book of Jeremiah, of course, was written before there was Christianity. You look for a clue as to how it came about that Jeremiah used a word that was not used before at all, and it is the word used for Christians today. And it is translated “preserved ones of Israel” (Isaiah 49:6 Isaac Lesser Edition) in English! Elsewhere it is translated as ‘watchmen’. The word *netzer* is used only three times in the Bible and everywhere it is mentioned it has to do only with Ephraim! It’s amazing.”<sup>326</sup>

Thus **many Jews with no Messianic agenda** per se, clearly see the latter-day, post 1948 Christians, as the safeguarded, protected seed of Ephraim-Israel. Are Rabbi Zwirn, Ben Cohen and Yair Davidy, all non-Messianic traditional Jews, also racist?

As far as mapping out our own personal territory is concerned, Samaria is not Koniuchowsky’s territory. His family’s territory is actually the land of Judah. Likewise, Samaria is Ephraim’s territory and Koniuchowsky will continue to preserve and defend his brother’s property.

*It is unclear how aggressively Koniuchowsky is pursuing efforts to work with those groups who are attempting to rebuild the third Temple; however, he makes glowing reference to them more than once.*

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<sup>325</sup> *Bible Light On The News*, Vol. 7 No. 3, Published by Bible Light International, p.3.

<sup>326</sup> *Ibid*, p. 4.

Koniuchowsky and Wootten have no connection whatsoever to The Temple Mt. Faithful, other than receiving their e-mail updates. Koniuchowsky does however greatly admire Gershom Solomon, a man of backbone, justice, courage and foresight. He is a man who is willing to stand for the return of all Israel's exiles, even those who are not currently Jewish. It seems that his courage is also unnerving to the MJAA, since it is a carbon copy of that of Messianic Israel! Despite this admiration, there is no working connection. The real question that begs to be asked here is why is the IMJA-MJAA-UMJC more interested in planting trees in Ariel, then in financially assisting the Temple Mt. Faithful? They do not use violence, but rather civil disobedience to reclaim the mount. They help to prepare the establishment of the kingdom, by following in the footsteps of the Maccabees!

Regarding the *Notzrim*, who assist Gershom Solomon, many have come out of paganism and into restored Israel. Judah's job is to love and accept them. They need Jewish-Israel and we must not abandon them, even as in these last days the *Notzrei-Israel* watches out for us, in and out of the land. Who are the watchmen or the *Notzrei-Israel* in the end times? The sons of Ephraim-Israel! Hosea 7:9 states that "Gray hairs are also sprinkled on Ephraim, yet he does not know it." Batya explains this verse as follows: "Restated, he is from Israel of old, but does not realize it. And he will have been around a long time (gray hair) before he finally sees that his problem was his penchant for paganism."<sup>327</sup> When Ephraim sees this he will then turn around, go to the Jewish people, and act as both a seeker-student and a *watchman* watching out day and night back in their home in Samaria, in their role as a *Notzrei-Israel* or a watchman (guard) for all Israel. No wonder Ephraim is in the frontlines of Temple Mt. restoration!

*His words also cause the reader to question the motives of the many Christian Zionists who flock to Israel. "Christian Zionists," he states, "long to return home. [People in the government of Israel] openly welcome Christian Zionists, their monies, and their tourist pilgrims with open arms. This is no doubt a major first step to full restoration!" [italics mine] He dismisses those who oppose him by quoting the Pauline statement, "they are not all Israel who claim to be Israel."*

Many Christian Zionists been suffering from blindness for so long that it is as if they have become gray-haired in the meantime. Through this great

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<sup>327</sup> Wootten, *Who Is Israel?*, p. 177.

awakening of their Israelite roots they are returning to the land as Ephraim-Israel. Why does this inexplicable longing that brings tears and déjà-vu experiences to many Christians, exist? The reasons, in light of prophecy, are quite obvious. Paul's statement in Romans 9:6 rings true today. The true Israel are all those who are born-again and who follow all of His Word. They are mostly physical Israelites who have been saved, and some non-Israelites who have been saved. The only point Koniuchowsky was making was that Zionism or Zionistic fervor is a strong indication of a strong connection to the land.

*Here again, the acorn has not fallen far from the tree. Traditionally, Anglo-Israelite thinking has also included an expectation that the land would be theirs as physical Israel.*

Great Britain left the land, and thus does not qualify as the Israel of Ezekiel 37. The real two houses will never again leave the land after their eschatological, premillennial planting. By the same token, neither can post-Babylonian, Jewish-Israel be reconstituted two-house Israel, since they also left the land about 500 years later for 1900 years of wandering. Neither Jews nor Brits fit the bill as all Israel, which brings Paul's Romans 9:6 attestations into play. There is the Israel of YHVH within the Israel of the confession only. In this regard, Messianic Judaism is akin to Anglo-Israelism, since both philosophies claim a biblically justified eternal permanence in the land, which both Great Britain and post-Babylon Judah were forced to relinquish.

*It evokes for us memories of the Crusaders of the 11<sup>th</sup> through 13<sup>th</sup> centuries, who also, based on the claim to be heirs of Israel, sought to take their "rightful place" as dwellers of the land through conquest and warfare.*

It is nasty and degrading to imply that somehow Koniuchowsky and the many Jewish MIA rabbis are modern-day clones of the Middle-Age Crusaders who killed our Jewish people. Why does the author of the IMJA Position Paper continue to bring up church history when earlier they were portrayed as repentant lovers of the Jews who had renounced, and in some cases never claimed to be, spiritual Israel? If these groups never claimed to be spiritual Israel, then why did they conquer the land they wrongly considered home? The IMJA Position Paper presents illogical and double-minded reasoning.

The Crusaders were comprised of many Edomites who desired to take the land by conquest. Two-house truth will take the land through

obedience, by ending jealousy and vexation in the camp, and by acts of obedience, returning to our homeland on our own volition, on wings of Eagles (or even on transport jets) not with a bloody Edomite sword. Messianic Israel seeks to join and co-labor with Jewish-Israel, not supplant them. What other group or movement has held this Ezekiel 37 view?

## ***Conclusion***

### **Response to Conclusion**

Before we conclude, we quote from Dr. John Hulley, an Israelite from the House of Israel who has made *aliyah* and resides in Israel. After reviewing the IMJA Position Paper, he has discovered the bell that tolls once and for all over the heresy that wishes away parts of historic-social Israel. The following is an excerpt of his response:

“So how did Dr. Silberling arrive at a conclusion so far from the truth? The real question is why she avoided the direct approach of finding out what the rabbis actually believe. Why did she prefer the more laborious task of figuring out what they ought to believe on the basis of general principles?

“The focus of her attention is the principle that the whole Israelite people will be punished unless individual sinners [Ephraim] are cut off from contact with it. Destruction of sinners is for the benefit of the [Jewish] people as a whole. Israel should therefore remain a single people, apart and isolated from any separate sinful group. If any former Israelites (such as Ephraim) have been cut off for their sins in ages past, it was so that the remnant [Judah] can survive in peace. On the basis of these arguments she inferred that the rabbis would naturally dismiss the whole question of the lost tribes. One problem with this approach is that it can lead to the elimination of the Jews also.

“Elsewhere in her paper is a list of about twenty citations from Scripture, in which the conduct of Judah is condemned for being at least as bad as that of Ephraim. If both Ephraim and Judah are to be written off for their sins, what [of Israel] remains?

“But the main problem is that her approach leads to a conclusion opposite to the truth. How did the rabbis arrive at such a different attitude from the one she believed they would or should have? The quotation from *Everyman's Talmud* above reveals that the prophets influenced them. The prophets foresee restoration and divine forgiveness. The return of the lost tribes to the faith is actually one of the most frequently repeated themes in the Old Testament.



Backsliding Israel (House of Ephraim) hath justified herself more than treacherous (House) of Judah. Go and proclaim these words toward the north and say 'return thou backsliding Israel (Ephraim) saith YHVH and I will not cause mine anger to fall on you; for I am merciful saith YHVH, and I will not keep anger forever. For I am married to you.' Even more frequent are the prophecies that the ten tribes will join Judah in resettling the land of Israel. These words of the prophets have apparently carried more weight with the rabbis than have the principles of Dr. Silberling. Not she, but Rabbi Koniuchowsky, is right about rabbinic expectations.

"We see then that it is both houses that sinned, as the IMJA Position Paper states. And if both were punished, then both were eliminated for the collective good of the people. Ephraim, says the IMJA Position Paper, was cut off for the good of the remnant body of Jews and therefore there is no hurry to find them. Yet she admits that Judah, or the Jews, sinned equally and were punished. If that is accurate then we are left with everyone being cut off and no corpus of Israel remaining. Such is the overwhelming evidence that individuals were cut off, but both [corporate] houses remain, and in our days are experiencing restoration and the accompanying joy."<sup>328</sup>

*Through this analysis of the writings of two major "Two House" spokespersons, we can observe that, for them, everything rests on their reinterpretation of the phrase, "multitude of nations," in Gen 17:4-5 and 48:19 and on their contention that post-exilic Israel did not formally include the former northern kingdom of Israel.*

We have proven, through many Scriptural quotations, and multiple proofs that two-house truth cannot be shaken and is built on the Rock who is not a poetic parallel, but the Word become flesh. All major rabbinic interpreters, including Paul the Pharisee, connect Israel's salvation not just to Jewish acceptance of YHVH's Son but to the fullness of the *Goyim* in Romans 11:26; a direct Renewed Covenant rabbinic attestation to the Genesis 48:19 pronouncement clearly set in a latter-day context by Gen 49:1. **The Septuagint, translated by 72 non-Messianic rabbis in circa 150 BCE, translated Genesis 48:19 as: "plethos ethnon"<sup>329</sup> or plethora of ethnics (nations). All rabbis from Rashi to Maimonides agree with the fullness of the *Goyim* interpretations! There is no dispute here in anyone's mind, except the one who forces a conclusion against the currents of established documentation.**

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<sup>328</sup> Hulley, February 2000.

<sup>329</sup> Logos Software Septuagint, (Deutsche Bibelgesellschaft Stuttgart) 1979



*These two propositions have been shown to be flawed due to faulty logic, poor grammar, inadequate knowledge of the sociology and history of ancient tribal groups, and subjective, pseudo-genealogies.*

All the aforementioned criteria that ultimately have led to the collapse of the Messianic Jewish position are subjective criteria based solely on an extra biblical foundation. The two-house truth that is sweeping the globe, as Scripture said it would, is based on objective truth as revealed in YHVH's Word. Subjective analysis fueled by emotions of pride and fear can never replace the firm foundation of *sola scriptura*.

*Moreover, we have observed that this teaching is fraught with inconsistencies and contradictions.*

All the inconsistencies are derived from the false premises, appeals to emotions, linguistics for the private interpretation of Scripture and the outright denial of writings both secular and rabbinic. The inconsistencies are sad indeed and can be eliminated with the adoption by all Israel of *The Hope of Messianic Israel*.<sup>330</sup>

*On the one hand, we have seen them argue that every person on earth has some Israelite blood. On the other, the claim is made that only followers of Yeshua have Israelite blood. At one point it is stated that the former Ephraimites are concentrated in Western, Anglo-Saxon areas. But we know that the total number of Asian, African, and South American believers outnumbers the number of white, Anglo-Saxon believers. What of them?*

These issues have been addressed in much detail. Israel's seed has spread all over the earth, but there are exceptions, and thus we are careful to leave the door open to receive any non-Israelites who love *Torah* and *Yahshua*, as part of Israel. Israelites are everywhere and anywhere. Just as different prophets and gospel writers show additional aspects of YHVH's truth, so do we.

These differing perspectives are labeled as confusion and contradiction by the author of the IMJA Position Paper. Three TV cameras may be used to transmit a program to a TV set; all three are different perspectives of the same set or the same truth. None of the perspective replaces or

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<sup>330</sup> <http://www.mim.net>.

invalidates another. Rabbi Koniuchowsky thinks the IMJA Position Paper called that parallelism. Are not the four gospels different views of the same event?

Ephraim's remnant seed, seen in Revelation 7:9 is Ephraim, or the fullness of the Gentiles. "After this I looked and saw a great crowd which no one was able to number [dust of the earth], out of all nations [*Goyim*] and tribes [twelve tribes] and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes and palm branches in their hands." John could not recognize them (Rev, 7:13) because they no longer looked like the Israelites he had known. They had been so mixed with the nations, that one of the elders had to reveal their identity to John the Beloved, as those who were numerous overcomers (Israel means to overcome with El) and had filled the nations!

*Further, Wootten claims that direct descendants of the early Jewish followers of Jesus are the Ephraimites, a contradiction in itself – and that somehow all Christians today are biological descendants of those early Jews.*

According to the IMJA paper, the people who once were known as Ephraim-Israel became one with the Jewish people around the time of Ezra and were thereafter part of the Jewish people. On the other hand, Wootten states that the early Jewish believers were ejected from the Synagogues, and that most likely, many of them, rather than deny their faith, may have affiliated themselves with the Roman believers of their day, and thus, would thereafter be "part of Ephraim." Somehow, the idea of people becoming part of another people, is to be accepted when put forth by the MJAA, but not when put forth by others. More double standards!"

Nowhere in her writing does Mrs. Wootten call **all Christians** the biological seed of the early Jewish believers. The *Hope of Messianic Israel* states, "Believers in Yahshua are not meant to replace Judah as Israel but as Ephraim they are part of the called out ones (*ekklesia*)."<sup>331</sup>

**The adjectives *part* and *all* are not synonymous.** Messianic Israel believes that non-Jewish followers of Yahshua **are predominantly** returning Ephraim, the very same ones who were once among the Gentiles, as *Lo-Ami*.<sup>332</sup> We see once again the vast difference between reality and fear-driven perceptions.

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<sup>331</sup> *Hope of Messianic Israel*, Par.6.

<sup>332</sup> *Ibid.*

As for the children of the early believers, many are, without controversy, of Jewish (and Israelite) heritage. That is what we teach. We don't turn Jews into Christians, frogs into beer cans, or any other doctrinal hocus-pocus. Simply put, believers trained their children in the faith and that faith was passed down, so that 50 generations later many of the saved faithful are Israelites from both houses.

*But she compounds the confusion by arguing that Palestinians and Syrians, who have the greatest claim to direct descent from these earlier followers, are the enemy and are to be utterly destroyed.*

YHVH says Edom will be destroyed by a restored Israel, and they will be. Those Israelites among the sons of Ishmael have the door open to grace as they respond to Yahshua's love and atonement, and thus become Israel as well. Messianic Israel would be enthusiastic to have Israelite leadership from an Ishmaelite background! Bible pronouncements are collective against Esau in the last days. Individually the door is open for their descendents to rejoin Israel (Israelite blood mixed with Ishmael's sons through intermarriage) or join Israel through engrafting. Either way we have one assembly called Israel. It is the Renewed Covenant version of Noah's ark of promised and prescribed safety and *shalom*.

*Elsewhere we read that Ephraimites will take over the land of Israel (at least 1012ths of it). But there are hundreds of millions of Christians in the world. How will they fit? How can these "Ephraimites" take over the Galilee and lands now owned by Israelis without dispossessing them?*

Let us take one at a time. The joint resettling of the land has been addressed clearly in texts such as Ezekiel 48. Jeremiah 3:18 and Jeremiah 50:4. The hundreds of millions will not fit into current Israel, but will fit into Abraham's Israel, which is why YHVH placed Zechariah 10:10 in Scripture for us. The returning numbers will be living in modern Lebanon, Jordan and Gilead as well as in the Negev. So simple!

As far as take-over, the lands of Ephraim are the very ones being given away in the land-for-peace process. When returning Ephraim reclaims their land, Judah will be happy to see them displace the current inhabitants who, thanks to the State of Israel's crooked politicians, are no longer housing Jewish people. Thus the stage is being set for this detail to be fulfilled to the last detail. **Ephraim displaces the sons of Ishmael, but not any of the sons of Judah.**

*And when is this conquest to take place? At one point it is stated to be before the expected revival breaks out among Jews; at another point it is during the Messianic age. This confusion is an indication of the imprecision of thinking that is the hallmark of this movement.*

The current two-house restoration, still in its early forerunning stage, is preparing the way for the One whose sandals we are not worthy to unloose. He alone will bring in the fullness of the two-house restoration in the millennium. We will have nothing to do with that. Our time is now. We must raise up leaders who will boldly go to the Judean wilderness of our Jewish brethren and declare that the King is coming! Be prepared, because when He comes, so is Israel's fullness. There is no imprecision or confusion caused by imprecise thinking, just a preparatory stage followed by a climactic stage. The restoration of Israel is progressive and ongoing.

*Finally, Wooten and Koniuchowsky never explain to us what this new racial identity adds to any believer in Yeshua.*

Once again we encounter a violation of the Scriptural admonition of Proverbs 20:10. YHVH hates unjust weights and unjust measures. The IMJA Position Paper asserts that racial identity and ethnic lifestyle, culture and community add nothing to the Ephraimite-Israelite. Yet, those within the redeemed House of Judah are given instruction and training on how to a keep kosher kitchen, light Shabbat candles, observe *Havdallah* (Shabbat night), make *tzitzit* and enjoy *yiddishkeit*. Most Messianic conferences teach Judah how to have an identity, which is crucial to the growth of the Messianic Jew, as well as to the survival of future generations of Messianic Jewish children.

If anyone should understand the importance of cultural maintenance and identity, it is Messianic Judaism, whose very reason for being different from the so-called "church" is the preservation of their Jewish lifestyle and identity. When Israelites from the other side of the same Israelite family seek only the same rich culture of their ancestors, they are told that "it is not for you", and are targeted, interrogated and labeled as Jewish wannabees. If the IMJA Position Paper needs Koniuchowsky and Wooten to tell them of the importance that cultural and national identity adds to a believer, then one must question the very motives for the suppression of the masses of non-Jewish-Israel.

For a group whose very life breath and claim to uniqueness is based on cultural richness and national identity, to insinuate that others seeking this same richness are wasting their time, or are in error, is to cast a shadow over the very heart and mission of Messianic Judaism itself. Ephraim-Israel needs their lost heritage as much as Jewish-Israel does, and until that equality is granted and allowed to flourish, vexation will continue, contrary to Yahshua's divine will for harmony in His nation.

*What is lost to non-Jewish believers who do not see themselves as part of Ephraim?*

Those who have not received a rhema word about their Israelite heritage need not live like an Israelite. To those who claim no roots in either house, they have lost nothing since nothing regarding this truth has been revealed to them.

*Do they experience less of the grace of God?*

*Do they experience less of the presence of God...less of the acceptance of God...less of the blessing of God?*

These are rhetorical questions meant to belittle an important topic! All of them were answered by Koniuchowsky in personal e-mail letters written to Dan Juster. The answers are obvious. Grace is grace for all and upon all. His Presence is all around all His people and His blessing comes through Yahshua King of Israel. It is we, as a tattered and torn nation, who miss the blessing of having a unified nation with *Torah* as our constitution and Yahshua as our King.

*In all of these cases, the answer should be a resounding "No." Yet Wootten and Koniuchowsky create false accusations against Messianic Jews of fostering "second-class status" and feelings of inferiority among non-Jews that have no basis in fact in their attempt to stir up envy and discontent among today's Christians.*

The truth of the matter is that Koniuchowsky and Wootten minister to lives that have been permanently marred and scarred by insensitivity, callous exclusion, calculated separation all made official by the very registration forms designed so that members will be purely Jewish (if such a thing can even be proven). We see hundreds who have been driven to seek YHVH in a Messianic environment, only to be made self-conscious of their difference from Judah. These broken hearts, which know that they possess a supernatural, and oftentimes inexplicable connection to Israel,

wind up at our door for further exploration of this pulling upon their hearts. Many of their stories are shocking.

These forces of separation have stirred up believers from all camps, including Messianic Jewish believers and rabbis, who want out of a system that in its most basic structure is separatist and elitist. Tiered second-class status exists and is fostered and perpetuated every time a prospective member settles for associate status. The adherents of the IMJA Position Paper fuel the problems that they have created by governing Messianic Judaism the way they do, and then blaming two-house truth for the policies and the discontentment those policies created. The message of the IMJA Position Paper mimics the principles of the movement behind it. **All Gentiles are welcome if they know they are saved Gentiles and if they maintain Gentile status.** If that person claims Israelite status they are labeled trouble making, replacement theologians. In an overboard effort to keep Messianic Judaism membership purely Jewish, they have alienated both Ephraim their brother and non-Israelites. The IMJA Position Paper's position stirs things up, raises up discontentment and perpetuates pride. The 30-year trend has continued unabated, as the errors are seen and never corrected.

*The fact is, Gentiles are free to participate fully in Messianic congregations; they are free to celebrate Biblical holidays and shabbat; they are free to live a life consistent with the Torah as a free-will expression of their love for God. The only thing that non-Jewish followers of Yeshua cannot claim is a legitimate claim on the land of Israel. Can it be that this claim to the land is driving this movement?*

How absurd! At the very core of two-house teaching is that Joseph cannot and will not and should not repatriate the land without their brothers from Jewish-Israel! Messianic Israel's position is that it is "illegal" and unrighteous to settle in the land without Jewish-Israel. It must be concurrent. Also, the ten tribes are to return to **their** land, not to the land of Jerusalem and Judea. So the ten tribes of Ephraim will not return without full approval of our Jewish brothers. That approval will come because it is written that both weep together and return to Zion. That is the Hope of Messianic Israel. Our opponents are content in settling all the land with Judahites, and unlike other branches of Judaism, do not care about the land that belongs to the former inhabitants of the north.

As for the freedom of "saved Gentiles", in Messianic Judaism, many non-Jews feel that they do not have the freedoms that the IMJA Position



Paper claims. Despite protestations to the contrary, non-Jewish believers still are officially associates even if they had the freedoms that the IMJA Position Paper claims, since only Jews can hold key leadership positions. As long as this injustice continues, their superficial claims of freedom will be suspect.

*Or can it be that the movement is driven by racist, race-bating motives in people who demand to be “first-born,” who demand to have spiritual primacy and to see themselves as the center of the plan of God based only on their bloodline?*

Racists have tiers of classes. Are the racists the ones who draw no distinctions while demonstrating equality for all believers as Israel, or is racism found among the accusers? Messianic Israel has no conditions for membership and equality, other than saving faith in Messiah Yahshua as YHVH in the flesh, our Savior. If a person is washed in the blood of the Lamb, they have become a bona-fide member of the Commonwealth of Israel. This great assembly of the firstborn is Israel. If the redeemed individual is good enough for the blood of Messiah, he or she should be good enough for full membership in our organizations. The very argument put forth for the preservation of associate membership status is “to make sure that we maintain the Jewish expression of Messianic Judaism.” If that is not a fear driven confession of racist segregation, then what is?

As for primacy, if YHVH’s Words are true, then Israel, the restored, born-again nation of Jews, Israelites and non-Israelites is in fact, at “the center of the plan of God.” Hebrews 12:23 confirms the centrality and spiritual primacy of firstborn Israel, to the **entire gathering** and “assembly of the firstborn, having been enrolled in heaven....” YHVH says that **all** believers make up the membership of the assembly of firstborn Israel whose names are recorded in the Lamb’s Book Of Life.

*This racial element is perhaps the most disconcerting component of this teaching. For while the promises to Abraham were indeed made to his physical heirs, the door has never been shut to extending that promise to all who come and to all who believe, irrespective of their nationality.*

Does the two-house truth teach racism or DNA salvation as falsely accused? Read the words of Mrs. Wootten: “Israelites can be anywhere and can have any and every ethnic look known to man. So where and who is of Ephraim and Judah? Only the Father in Heaven knows for certain. But



perhaps one of the many biological children promised to Abraham, Isaac and Jacob, is reading this book right now.”<sup>333</sup>

She also writes, “To forever establish a biological who’s who among Christians and Jews and to find out who will and who will not partake of this so called Jewish covenant, will YHVH one day send out a squad of DNA inspectors?...No He will not.”<sup>334</sup>

A Messianic Jewish rabbi adds: “Who’s who is determined by what’s what.” If this one new man spoken of in the Renewed Covenant is the reunification that G-d spoke of in the Old Covenant Scriptures, then biologically, representatively, through election, or by whatever means that all who belong to Messiah are, through divine reckoning, indeed Abraham’s children, heirs and part of his extended faith. That family always has been biblical Israel! They are Renewed Covenant Israelites.<sup>335</sup>

**These are the true teachings of two-house theology.** They are about all believers being Israel, not about who is who. As the distortions of what we teach increase, more and more people are made aware of this key eschatological promise. Messianic Judaism has served to kindle curiosity among those in Messianic ministry who previously had no reason to be interested or concerned about the two houses of Israel. The more we grow, the quicker Israel is restored. First and Second Covenant Israel are identical. Israel is the two houses plus precious *Torah* honoring *Gerim* (strangers-aliens).

*The Apostolic Writings reinforce this idea, opening the doors to all the nations by not requiring the covenantal obligations that Israel had taken upon itself.*

The author of the IMJA Position Paper knows that this is not only incorrect, but a refutation of the same themes that are taught at Messianic Jewish conferences. Acts 15:21 is an apostolic statement that returning Israelites and non-Israelites continue to study *Torah*, sitting in synagogues all around the known world, hearing the Words of Moshe Rabainu, and learning full *Torah* obedience. Thus, having been taught some basics for table fellowship, James reminds non-Israelite *Gerim* that eventually they will be expected to perform all the covenantal obligations of any Israelite. What makes the author’s claim so ironic, is that Rabbi Koniuchowsky and

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<sup>333</sup> *Who Is Israel?* Wootten p. 99.

<sup>334</sup> *Ibid.*

<sup>335</sup> Rav Sivan Costello, *Israelight*, Feb 2000.

others at many Messianic Jewish Conferences have been taught that eventually all believers will be under covenantal obligations to the First Covenant. Now, for convenience sake and public consumption, those speaking for Messianic Judaism have made another about-face.

*Ultimately, the message is anti-Gentile because it finds no validation in the non-Jew unless that person is physically an Israelite. For while inconsistent in this matter, both Wootten and Koniuchowsky admit that there are those among the followers of Yeshua who cannot claim physical descent from Abraham or Joseph.*

**It is as we have said all along, we do not teach DNA salvation.** Rather, we expand on the vision of Messianic Judaism to incorporate the exiles of ten-tribe Israel, making *teshuvah* (repentance).

The message of two-house restoration is the only lasting soothing relief for true Gentiles, if there are that many, because we instruct them to leave that title aside and live out their calling in Israel's Commonwealth. Not only is there room for "saved former Gentiles", but they receive the necessary nurturing and training to feel fully united with the rest of Abraham's seed.

Scripture abounds with Renewed Covenant references separating all believers, who are all called Israel (Galatians 6:16), from pagans, who through their lack of regeneration remain pagans.<sup>336</sup> Paul, Peter, and Yahshua in Scripture, all separate believers from Gentiles, and yet the IMJA Position Paper insinuates that Yahshua's vicarious atoning blood can turn sinners into saints, but cannot turn Gentile pagans into Israel. The very lexicon used by the IMJA Position Paper is indicative of a movement that sees their non-Jewish associate members as saved Gentiles. This is even contrary to mainline Judaism, which accepts its converts completely, and considers it sinful to bring up a convert's pagan past. According to *Talmud*, all converts are to enjoy the benefit of the doubt, and remain legitimate members of the recognized Jewish community.<sup>337</sup>

How utterly ironic that the very ones who authored this IMJA Position Paper force Gentiles into segregated submission by calling them "spiritual seed" or "spiritual Jews" and yet attack a movement that makes no such racist distinctions.

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<sup>336</sup> Matthew 6:7, First Corinthians 10:20-21, First Peter 2:12, First Peter 4:3, Ephesians 4:17, Rev 11:2.

<sup>337</sup> Kedushin 71 A, *Babylonian Talmud*.

*Such individuals have no solid basis for justification in the Ephraimite camp. Finally, it is anti-Jewish for its attacks on Jews, its perpetuation of anti-Jewish stereotypes, and its claims of Jewish blindness.*

Non-Israelites become Israel even as Ruth did and are accepted, not just allowed to worship. Acceptance and allowance are often worlds apart. Messianic Israel does not simply tolerate them; they are raised up as high as they can go in Messiah Yahshua, even as far as ordaining them as our leaders. How many non-Jews today lead IMJA-MJAA congregations? Actions and spiritual fruit speak much louder than the IMJA Position Paper's rhetoric.

The charge of blindness was addressed previously. Both houses are blind in their own unique way, and both need biblically based solutions.<sup>338</sup> Two-house truth focuses on all the entire corpus of Israel and deals with differing forms of blindness. Thus, it is not a case of "poor blind Jews"; **it is a case of "poor blind Jews and poor blind Ephraimites"**.<sup>339</sup> Our past, present and future work ministers solutions to both houses of Israel.

*The position of the I.M.J.A., then is that the Ephraimite, or "Two House" movement is in error for the following reasons:*

**The position of Messianic Israel, House of David and Your Arms To Israel, is that the IMJA Position Paper is flawed, erroneous and a paper of lies, innuendoes, slander, personal attacks and gross distortions; For the following reasons:**

*Q1) flawed, unwarranted, and dangerous interpretation of Scripture*

**A1)** The IMJA Position Paper is flawed, unwarranted and most dangerous to national unity for the following reasons:  
The hyper-spiritualization of Scripture highlighted by dangerous allegory, rhetorical convention, and poetic parallelism, in place of the literal. It primarily uses a *drash* system of interpretation that allows the author of the IMJA Position Paper to insert private interpretations into the plain (*pashat*) context.

*Q2) inconsistent logic and contradictory positions*

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<sup>338</sup> Isaiah 8:14.

<sup>339</sup> Ibid.

**A2)** The presentation of illogical false premises, and the misleading conclusions contrary to truth. The IMJA Position Paper is laden with premises that defy logic.

*Q3) racist and race-based theology*

**A3)** Abominable religious race-based practices differentiating between the “so-called church” and Israel, and dividing Israel into segregated castes. A furtherance of demonic racist dispensational historic “church” rhetoric! The proclamation of racist ideas about land rights in northern Israel, as somehow belonging to Jewish-Israel alone, and not to their rightful owners (the Ephraim-Israelites descended from the ten-tribes of the northern kingdom.)<sup>340</sup>

*Q4) supersessionist theology*

**A4)** Separate Entity Theology, dividing between the Jewish and non-Jewish segments of the ekklesia. The denial of the core principle of YHVH’s single great assembly of the firstborn, that is all-inclusive.

*Q5) historically inaccurate depiction of Israel*

**A5)** A blatant unashamed rewriting of history, in order to wish away 10/12<sup>th</sup> of Israel! Teaching Ephraim’s past, full integration into Judah that has no historical basis. The unclean practice is called Reverse Replacement Theology, (the replacing of one house of Israel, with another).

*Q6) dangerous, false, and militant claims to the land which threaten the stability of the current State of Israel*

**A6)** The IMJA Position Paper includes dangerous revisions in the allotment of the Promised Land, by expanding Judah’s influence past their inherited divinely assigned borders, and returning territories to the Palestinians that do not even belong to Jewish-Israel, but to Joseph’s seed. It is insinuated that Edom-Esau’s has a part in the final repatriation of the land of Israel, when Scripture places Edom’s inheritance strictly in Mt. Seir alone.

*It is not unusual for a group to construct a false genealogical myth, that is, one that is empirically unfounded, in order to create for itself a new story, a new mythic purpose in the world, a new ideology and sense of*

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<sup>340</sup> Numbers 13:8.

*rootedness. It appears that this may be the impulse that gave birth to this teaching.*

The two-house movement is the natural extension of the modern Messianic Jewish revival that was born in the late sixties. The Messianic Jewish revival has flamed and wonderfully fueled the Jewish nation, and is now spreading to all the exiles of Israel, both scattered Judah and outcast Ephraim. The classic reactions of the IMJA Position Paper are of a glorious movement that wishes to control the rapid engulfing and widening flames of revival but cannot. There is nothing new, but there is something renewed. The pulse of two-house truth is the millennial promise of Ezekiel 37. There is no desire to carve out a niche, old or new, only to reconstitute a nation divided for far too long.

*What it tells us is that Messianic Jews have an important task ahead to offer to the Christian world a clearly-articulated theology of Israel.*

That responsibility belongs to all Messianic Jews and Ephraimites who understand that numerically multiplied Israel is the fullness of the *Goyim* and is as presently composed of two houses. Those of Messianic Judah and Messianic Ephraim that have this divine wisdom and empowerment are the ones to whom YHVH will allow those trapped in the “church system” to heed. The only important task that Messianic Jews should be involved in, (other than the Great Commission) is the calling of Christians **out** of the Babylonian anti-*Torah* “church system”,<sup>341</sup> and back into the Commonwealth of Israel. YHVH states that His people will heed that call to come out! Come out of her **my people!**

*We should not forget that, up until the time of the Holocaust, the only formally developed theology available to Christians was a supersessionist theology. Since the time of the Holocaust, several Christian theologians have made important efforts to contemplate the theology of the Apostolic Writings in light of a sincere and open dialogue with the Jewish world. The Messianic world would do well to encourage the dissemination of these theological works to the Christian world as well.*

The concept of the great assembly of Renewed Covenant Israel knows no time constraints or anachronistic reckoning. It is an eternal message throughout all generations and ages. The IMJA Position Paper has tried to use man-made divisions of time to show how two-house truth is either

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<sup>341</sup> Revelation 18:4.

nothing new or something old. Terms like pre-and post-reformation, supersessionist, and pre-and-post holocaust, are all red herrings to divert attention from the reality of the present.

From the time of the split of Israel until today, the anticipated hope for Israel's consolation bypasses man's boundaries of time and space. The message is eternal; the kingdom is eternal, David's Throne is eternal. YHVH's people are also eternal. And the hope of this eternal people to come together under David's Throne simply cannot be understood by anachronistic assignments or by the pens of dispensationalist Messianic scholars using hyper-spiritualization.

Sir Isaac Newton, the famed astronomer and prolific prophecy student, prophesied: "About the times of the end, a body of men will be raised up, who will turn their attention to the prophecies and insist upon their literal interpretation, in the midst of clamor and opposition."<sup>342</sup> Teachers of two-house prophetic restoration truth certainly fit that very specific description!

Comprehension of two-house restoration, understanding ultimately cannot be received based on either a pre-or post-holocaust perspective. It cannot be embraced from either a Jewish or Christian perspective. It cannot be grasped from either a pre-or post-Apostolic perspective. It is an eternal truth about an eternal period that will come when the seekers of truth call out to our Elohim in a teachable spirit of humility, and YHVH will respond, "I will answer you and show you great and mighty things that you knew not ...."<sup>343</sup>

When it came time for the Temple and the nation to be rebuilt (circa 520 BCE) it was not to be accomplished based on understanding scholarly works of the past, present or future. It is as Sir Isaac Newton prophesied and as our Eternal Master YHVH told Zerubabel son of Sheltiel, that restoration would ultimately come to all Israel, those near and those far, when he and others realized that it was:

**"Lo b'chahyil, veloh b' co'ach, ki im b'roochi amar YHVH Tz'vaot."**  
["Not by might, not by power, but by my Spirit saith YHVH of Hosts!"]<sup>344</sup> Selah.

AM YISRAEL CHAI! THE PEOPLE OF ISRAEL  
LIVE!

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<sup>342</sup> *Newton's Prophecies of Daniel* Sir Isaac Newton, (Oregon: Oregon Institute of Science And Medicine, 1991), <http://www.sound.net~coreys/gereform.htm>, pp.250-251.

<sup>343</sup> Jeremiah 33:3.

<sup>344</sup> Zechariah 4:6.

## AFTERWORD

### MARCHING ORDERS

In these last days of this age, as we approach the *atid lavoh*, or the age to come, (the millennial reign on earth), let us all make sure that our marching orders are scriptural and that we all have a like mind in the methodology that Almighty YHVH has ordained to be used in our nation's restoration. Here are some scriptural guidelines from Ezekiel 37 that we all should use to keep us on track in our activities for Him, in these last of the last days of this age:

We must always offer solutions to both houses of Israel according to Ezekiel 37:17. All that we do must be done with equal weights and measures. The prophet was told that he would be an example, a case study, for the Spirit-led end time believer. As Messianic Israelites, we must be determined to lift the blinders off the eyes of our brethren in both houses, by offering a gospel message of salvation to Judah and Torah-identity to the House of Israel. We can show the world just how balanced and effective a ministry with a two-stick vision can be. Let us forsake the terminology of the past like "Jewish" and "Gentile" ministry that only divides His body into diverse camps. Let us cease and desist from supporting ministries attempting to reconcile the so-called "church" and the Jews. That kind of reconciliation is impossible, since according to Scripture there is one assembly not two! Rather, let our hearts, lives and good works beat as one with Ezekiel, who was told to be a living epistle to the children of Israel when it came to a divine two house burden and commission.

According to Ezekiel 37:21, YHVH will bring our people back from all the nations, thus, we must go to all the nations with the Gospel message. Once an individual responds to the gospel that is a clear-cut manifestation of their Israelite heritage through either house, or through the engrafting (of the minority) as a non-Israelite. Either way they become part of Israel and Israel's Olive tree. **This is a key point.** If YHVH is going to use us to send Israelites from all nations back to the land of our fathers, we are going to have to impart discipleship to these new believers that instills in them a love for Zion and a hunger and understanding of their divine call to return to their land. Almighty YHVH is calling you today if you hear His voice, to make sure that you disciple these new believers as Israelites in Zion, by Zion and for Zion. He will not hold guiltless those who send lost Israelite



sheep to Roman style “churches” for syncretized (merger of truth and error) pagan type mentoring!

According to Ezekiel 37:2 our message must be one of healing and national reconciliation. We are not merely a movement but the rebuilding of a nation! Our message must not just lead the individual to YHVH by Yahshua's precious blood. Our message must also contain the healing of a divided people, both calling on the same Father of Israel, to transform them back into one nation. We must share with believers everywhere that while being a royal priesthood and a peculiar people is part of divine revelation, we are also a set apart nation as well, according to First Peter 2:9.

Our call in these last days must include a call for both houses to immediately forsake all known forms of idolatry and pagan practices that have crept into Messianic faith according to Ezekiel 37:23. This ranges from the obvious to the sublime. The calling of well-documented pagan titles in the place of the true names of the Heavenly Father and His Heavenly Son is one such obvious area. The naming of the months on the traditional calendars of both western society and traditional Judaism (after false Babylonian deities) is a less obvious abomination but is just as revolting to YHVH Almighty! Setting aside the weight of pagan sins in both houses (Heb.12: 1) such as the false celebrations created by Jeroboam and perpetuated by replacement feasts and holidays, as well as first day “Sabbath” (Sunday) convocations, must all come to an end in our divine vision. We are being called to go several steps further then most of our Messianic Jewish brethren have been willing to go, forsaking all unscriptural religious practices no matter how familiar or comfortable those practices may be, so that we can inherit the approval from Father YHVH.

This area, while being the most difficult and perhaps the most controversial is the most necessary. The Father has ordained that when the fullness of time arrives for the two houses of Israel to finally reunite in love and acceptance, all idolatry, filthiness, defilements and all disgusting spiritual and carnal behaviors will have to be laid at the foot of Calvary for immediate cleansing.<sup>345</sup>

If the message to seek and destroy all pagan idols in both houses causes you to lose friends and family, so be it! It is on this point (Ezekiel 37:23) where most of us if we are not cautious will ultimately compromise and thus be rendered ineffective in bearing and carrying YHVH's purifying

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<sup>345</sup> Ezeiel 37:23.

torch in ultimate last days vision for a fully repentant and cleansed nation. As the two houses seek and ask for teshuvah for these past behaviors that were adopted from the nations in our galut (Diaspora), He will grant cleansing. Remember, we cannot focus in on the paganism of Ephraim, without doing likewise to Judah. We must use equal weights and measures (Proverbs 20:10) in our calling, or we will have to give an account to the Father of Lights, for practicing the very type of abomination that He wants forsaken! He will restore our nation through yielded vessels willing to bear His purifying fire (Malachi 3:2-4).

Our clarion call is to proclaim Yahshua as King of the Jews and Messiah over all Israel. Thus in our call to be instruments of birthing our restored nation of Israel, we must keep all things in focus, lifting up Yahshua, or the Greater David, as Messiah and Master over all Israel.

According to verse 25 of Ezekiel 37, both houses shall have the same King. This affirmation is also found in Hosea 1:11, where the children of both houses prophetically appoint the same King to be King over both houses. We must keep in mind just how exciting and just how revolutionary this concept really is. There has not been one king reigning over all twelve tribes since the days of Solomon, 2,900 years ago. There is evidence<sup>346</sup> that even during the days of Solomon and David, there were periods of disharmony, disunity and even times during David's reign where Ephraim would retreat to their tents thinking that they had no hope of equality and fair treatment under the son of Jesse.

Our call is most different and therefore most radical. We are challenging Jewish and non Jewish-Israel, to unite around the Son of David, Messiah Yahshua, and declare Him Master Shepherd over our lives. We certainly have our work cut out for us. Judah, by and large, still refuses to crown Yahshua as the Good Shepherd of Israel who died and gave His life for the sheep all while the House of Israel worships him looking through a glass darkly. Most of Ephraim sees Him as a stranger (the first Roman Catholic or Protestant Reformer) who came to save believers from Judah, rather than reunite them with Judah. The Heavenly Father is relying upon us to straighten out a 2,900 year old problem, as He empowers us unto obedience to His marching orders in Ezekiel 37:24. Let us instruct and even command both houses to appoint the biblical Yahshua and His reign in Zion, (YHVH is a Zionist) all the while rejecting The Constantinian Virus, and his papist reign via the Council of Nicea's leavened offspring.

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<sup>346</sup> Second Samuel 19:41-44.

*Torah* is the instruction manual for the redeemed people of Israel. It must be ratified as the national constitution for all Israel, and lived out in faithful daily obedience, even as our nation's King, Yahshua keeps, His Father's commandments in *Torah*. Our King and our King's nation both must ratify the spirit of *Torah* as our national consciousness. As such, in verse 24 of Ezekiel 37, YHVH teaches us that restored and repentant Israel will be characterized by *Torah* based unity and obedience. The *Torah* will be the key instrument used by YHVH to preserve that unity forever, as all Israel makes *teshuvah* and becomes steadfast in their newfound determination to walk in the right rulings of *Torah*, while paying special attention to guarding its commandments. Ultimately, our repentant attitude to *Torah* breaking and lawlessness will determine just how fast this latter day two-house restoration can unfold. The Father has determined to have Ephraim see *Torah* as life, and not as "a strange thing". Ephraim is destined to see *Torah* as his citizenship papers in the kingdom and not as a ball and chain. The Father has also determined that Judah forsake **only** the unscriptural traditions of Oral *Torah* that blur and dilute the true written eternal *Torah*. The Father has not asked Judah to give up all tradition as some people still think.

The rapidity of this restoration is absolutely dependent upon both houses developing a new love for *Torah*, so as to live it in Spirit and in Truth. Without *Torah* serving as the final instruction manual on how we are to walk and conduct ourselves in the *Ruach*, our movement is destined to fail. We would then be in danger of being bypassed as His chosen forerunners, waiting for the next generation, while we die out in a spiritual wilderness. It must not be that way, since YHVH Himself has decreed His desire that all latter day New Covenant Israelites will once again drink from the wonderful protective care of *Torah*. It is in this area of love for *Torah* that the battle that this generation has collectively been entrusted with will either be won or lost. Through love for *Torah*, (not the impossibility of perfect obedience) we will be separate from all religions who loathe *Torah* as a supposed burden and rope on individual liberties. One house has been studying Oral man-made *Torah* for over 2,000 years. The other has been diluting and polluting the written *Torah* for over 2,700 years. Let those days end quickly, even in our lifetime! Let both houses return to Messiah and the Spirit of *Torah* (mercy, justice, compassion), and not the legalistic letter of *Torah* keeping.

As we go with *the Spirit of Torah*, we must call all Israel to the everlasting covenant of peace given to all Israel via our Messiah. Messiah must be at the center of all we say and all we do. It is He who bled and suffered for our sins, and not the *Torah*. According to verse 26 of Ezekiel

37, we must not be slack to pay all homage and to swear all allegiance to the One who bought us with a price and then gave us a love for *Torah*. If we keep Yahshua as the central focus to all we say and do, then we will use *Torah* properly and not illegally (First Timothy 1:8). We were biological Jews and Ephraimites long before Yahshua came into our hearts, yet we weren't acceptable to the Creator until Yahshua came! A united people living in harmony and unison must never forget the One who did the purchasing of our temples, and must swear total allegiance to Him and Him alone, and to His glorious everlasting covenant of peace.

Let each Messianic believer see to it that he or she receives proper nurture and care in a two-house environment. Only in a two-house congregation can the sweetness of brotherhood be all that Yahshua the Messiah intended it to be.<sup>347</sup> The two-house assembly will train up all believers as Israelites, without dividing the body into lesser and former titles of Jew and Gentile.<sup>348</sup> To be raised up in that environment of equality is essential to the growth and restoration of our nation. Let those of Messianic Israel experience the joy of brotherhood and celebration in a two-house assembly, and not in any assembly that insists on dividing the body into segments based on past secondary ethnic identification.

It is our prayer that in our lifetime, all Messianic congregations in the MJAA, IAMCS, UMJC, IFMJ and MIA, will all embrace this wonderful healing truth by becoming two-house assemblies. Then locked arm in arm, without prejudice or personal agenda, we can shout and declare as a nation reborn: "Come let us go up to the mountain of YHVH, to the House of the El of Jacob"<sup>349</sup>. There on Mt. Zion in perfect harmony we will behold the *Shekinah* glory and smile of our Savior Messiah Yahshua, as His John 17 High Priestly petition has at long last, been answered.

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<sup>347</sup> <http://www.mim.net> provides a full listing of Messianic Israel groups throughout the world.

<sup>348</sup> Galatians 3:29

<sup>349</sup> Isaiah 2:3.

## ABOUT THE AUTHOR

Rabbi Moshe Joseph Koniuchowsky was born in Manhattan, New York on September 10, 1957. He attended a modern conservative Hebrew Day school in Lawrence, Long Island New York. While at Brandeis, Moshe studied such typical Jewish topics as *Torah*, *Talmud*, Hebrew language study, as well as a full curriculum of Jewish cultural classes.

Upon graduation from Brandeis in 1974, Moshe enrolled in Fairleigh Dickinson University, in Teaneck, New Jersey. He graduated in 1979 with a BS in Business Administration. Immediately after graduation Moshe worked at his first job in the business world, having been hired by Jackhammers, Inc., in the Empire State Building.

After Moshe experienced several failed business ventures, Yahshua supernaturally revealed Himself to Moshe in his living room, in October of 1984. Moshe was immediately called to preach the gospel to the Jewish nation.

In 1984 Moshe founded "Messiah Is God Ministries" and began to do a significant amount of street preaching with his friends and associates, as well as with several Christian organizations that had a heart for Jewish people. During those early ministry years in New York, Moshe often led home Bible studies and began to teach his Jewish evangelism seminars to local churches in New York City. Moshe could often be found handing out Gospel tracts in front of shopping malls, topless bars and movie theaters. YHVH was always faithful to send lost and wayward Jewish folks in his direction. Countless souls found life through Yahshua in those early years.

In 1985, Moshe was referred to Pastor Howard Corum of Staten Island who had a call on his life to disciple young Jewish men into the Gospel ministry. Howard had a profound impact on Moshe because of his love for the Jews, as well as boldness in his street preaching in some of the most Orthodox Jewish areas in NYC.

Pastor Corum still is active to this day working under the ministry name of "Jacob's Blessing" as an outreach to New York's Jewish community. It was through weekly discipleship at Howard's house in Brooklyn that Moshe learned to teach the Scriptures in an expository manner. Those weekly drives to Brooklyn from Queens helped mold the future rabbi in many different ways. In those early days in 1984 and 1985, Moshe started attending a Messiah Yahshua Bible study led by a Jewish Baptist named

Joe Steinberg. Between the home fellowship and the training with Pastor Corum, Moshe was growing in understanding of the things of YHVH.

In the meantime, in 1987, Moshe completed a Masters in Bible Missions in an extension program through Patriot Baptist University, a fully accredited Bible school in Colorado Springs, Colorado.

Moshe married Rivkah Feiden in 1988 and the newlywed couple both felt a strong stirring in their spirits to leave Beth Tefilah (a local Messianic congregation they had been attending) and begin attending an excellent congregation by the name of Pillars of Faith Tabernacle in Flushing, New York. Within just a few months, Moshe was encouraged to lead a group known as the Kingdom Snatchers, that would go out weekly on the streets to witness to the lost Jews of Queens County.

After their youngest child, Nina, was born, in April of 1989, Moshe and Rivka both felt YHVH's leading to relocate to Florida in order to await YHVH's assignments for their next phase of ministry together. That move proved to be in the center of YHVH's will, inasmuch as it ultimately produced radio outreach, media opportunities, global discipleship and the planting of three Messianic synagogues in Florida.

By YHVH's grace, thousands have been touched in one way or another by their ministry in South Florida during the past eleven years. Several leaders have been trained and discipled, so that they may lead the next wave of Messianic Israel revival. Various men, who have been raised up to positions of leadership, have come under their tutelage for teaching, nurturing and commissioning. Moshe & Rivka believe very strongly about nurturing and training new Messianic Israelite leaders to be equipped and ready for spiritual battle.

In early 1993, Moshe authored a book entitled *The Great Commission-Crossroads Of The Old And New Covenants*, with a foreword written by Sid Roth of Messianic Vision. The book was self published and immediately sold out during its first and only printing. That same year Moshe and Rivka joined the Association Of Evangelical Congregations and Ministries. Moshe was appointed the Cluster Leader for the state of Florida. Messiah is God Ministries became Messiah Is God Messianic Fellowships and joined the Association of Evangelical Congregations as well. In 1995 Moshe and Rivka founded Your Arms To Israel which now reaches across the globe with its acclaimed prophetic teaching newsletter. Your Arms To Israel's website has had close to 25,000 visitors at the time of this writing.

Having served as rabbi in two Messianic Jewish congregations, Moshe began a third called B'nai Yahshua Synagogue in Miami Beach in November of 1997. Recent years have seen Moshe ministering in such places as Paris, France, Brussels, Belgium, Massachusetts, Tennessee, New Mexico, South Carolina, New Jersey, New York, Orlando, Ft. Lauderdale and Miami. Much of the early work done by Messiah is God Ministries and both Messiah Is God Messianic Fellowships, was done with a limited understanding of the vision and the call of YHVH to Messianic Judaism.

In 1998 Rabbi Moshe read a magazine article about the two houses of Israel, which was written by Scott Diffenderfer and was published in *Messianic Home Magazine*. Rabbi and Rivka spent weeks studying and researching the two-house restoration of Israel and after burning the midnight oil together, decided that this was the way YHVH desired to take Your Arms To Israel and B'nai Yahshua Synagogue. YHVH showed us that by following the total vision and hope of Messianic Israel we would continue winning and evangelism our precious Jewish people, all the while learning how to share Israelite identity with Joseph's children, thus ministering to all Israel. The last two years have seen the two-house understanding lead to many Jews getting saved and many Ephraimites discovering their roots and their *Torah*. Our Heavenly Father has truly allowed Rabbi Moshe to carry a prophetic mantle by being a leading spokesperson in Israel's two-house restoration.

Moshe and Rivka are grateful to Almighty YHVH for giving them the torch of two-house truth and the hunger to lead the way in it. In September of 1998, Rabbi Moshe was given the opportunity to assist the Koniuchowskys' good friends and co-laborers, Angus and Batya Wootten, in drawing up plans for the founding of the Messianic Israel Alliance. Today the Messianic Israel Alliance numbers almost 200 Messianic Israel groups and synagogues. In June of 1999 the Messianic Israel Alliance recognized Rabbi Moshe with *smicha* (ordination) adding to his two prior ordinations.

Rabbi Moshe serves the people of Israel as a member of the steering committee of the Messianic Israel Alliance. Rabbi Moshe oversees member congregations in processing them successfully into the Messianic Israel Alliance, as well as providing continuing follow-up and leadership to its congregational members. This role has allowed him to actually assist small groups around the world in their start-up efforts. New Messianic Israelite rabbis and pastors are often seeking wisdom and guidance from Your Arms To Israel, for direction and counsel for their local ministries. The



ministry continues to publish the prophetic *Your Arms To Israel Newsletter* monthly, for global distribution via e-mail and snail mail.

B'nai Yahshua Synagogue continues to enjoy increasing attendance and the revival services in Miami Beach are experiencing fresh new energy and excitement. Shepherding B'nai Yahshua Synagogue, one of the flagship Messianic Israelite congregations in the Alliance, is the joy and rejoicing of Rabbi Moshe's heart, since he and his wife are in love with their sheep. The Master's sheep that have come under their care in Miami Beach are the hungriest, friendliest and most committed that the couple has had the privilege of shepherding. It is this couples prayer that no matter how much productive Kingdom fruit that Almighty YHVH and His Almighty Son Yahshua grant them, that other Messianic Israelites and even the unregenerate, will see an underlying down to earth quality in both of them as they serve their Master.