

Isaiah 28: The Exile and Later Return of the Lost tribes of Israel

Past History: The Exile of Ephraim

The prophecy of Is.28 begins with the division, and the later reconciliation, between the two tribes (we also see this in Ez.37.1). Judah lived in the south and E'phraim in the north.

These two kingdoms split during the reign that followed Solomon's son and were often hostile to each other, but from time to time they did ally themselves to each other to push off a problem they had. Sometimes successfully, as in 2Kg.3.4-27, and other times not as successfully, as shown in 1Kgs.22.29-40.

At this point E'phraim is being judged for being drunk with power and wealth, and being told that they are about to be wiped out and absorbed. It important lesson for every aging nation not to grow too comfortable with their past glory.

E'phraim's troubles all began when Pekah, the king of Samaria (Northern kingdom), formed an alliance with Rezin, the king of Syria, and the two came up upon Judah (2Kings16), they were doing the will of HaShem. However, they killed many people in Judah as well as took captives. HaShem (G-d) then sent His prophet Oded to E'phraim to chasten them because E'phraim was a bit too zealous in their rage as well as HaShem being angry with them for taking their brothers captive.

In fact, Oded reminded E'phraim, "Have you not sins of your own against the L-rd G-d?" (2Chon.28.8-10). Along with the prophet came the chiefs of the tribe of E'phraim whom also complained of this same brutality when the army returned with the captives. So the army left the captives in the hands of these chiefs who clothed and cared for them and returned them to Jericho. Thus E'phraim gained nothing from their victory (verse.11-15).

As brutal as E'phraim may have been, they were about to meet a more vicious oppressor who knew nothing of mercy, as Isaiah tells Ahaz in Is.7.8, and thus they would be exiled and absorbed.

The first poetic passage of Is.28 states:

"Woe to the proud crown of the drunkards of Ephraim, and the fading flower of its glorious beauty, which is on the head of the rich valley of those overcome with wine!" Is.28.1

Ephraim at this time was a strong and powerful nation with strong walls and large army. They had allies and vassals all around them and feared no nation. They had rich plains of Asher and mighty ports and many ships for trade. Thus they were drunk on their own power and success. Yet, like all nations that slip from their foundations, Ephraim was aging and growing complacent.

“Behold, HaShem has one who is mighty and strong; like a storm of hail, a destroying tempest, like a storm of mighty, overflowing waters, he will cast down to the earth with violence.” 2

Ephraim was powerful; however, a new power greater than they was arising in the region of Greece. This new power looked to where they could conquer, and it should be noted HaShem appeared to lead Assyria to fulfill the prophecy of Is.7.8.

This attack on the Northern kingdom, would lead to the exile of all but 7000 E'phraimites (1Kgs.19.18). It was an exile they have never returned from (2Kgs.17.21-24). Indeed the record shows Assyria settled the adults in Assyria and made them slaves but the children were shipped out to mines in western Europe (see Brit-Am web site for details on these actions and migrations).

One complaint we've heard against this statement, is how do we explain the E'phraimites in the Brith HaDoshah (New Testament) and in 2Chron.30.1?

We believe these were descended from those 7000 righteous E'phraimites that must have fled the invading Assyrian army, thus they must have listened to HaShem's [G-d's] prophets.

Also, the Samaritans of the Brith HaDoshah are not E'phraimites (which is why Judah did not accept them as brothers) but were actually Assyrian natives that inhabited the land after the invasion, although there were a few priests of Ephraim living there (2Kgs.17.25-28).

Thus, we firmly believe that the vast majority of those in the tribe of Ephraim never have returned from the exile, and this makes sense given that Ad-nai says a mere remnant will return one day, Is.10.22.

Still, these will number as they did of old, Zech.11.8-9 (thus this remnant will be drawn from a very great multitude indeed). But why didn't they return with Judah after Babylon? This we believe is what this prophecy is about:

“The proud crown of the drunkards of Ephraim will be trodden under foot; and the fading flower of its glorious beauty, which is the head of the rich valley, will be like a first ripe fig before summer; when a man sees it, he eats it up as soon as it is in his hand,” 3-4

The rich valley was the Plain of Sharon, a very fertile plain that bordered the Mediterranean Sea. Zeb'ulun had been a sea-faring tribe, so the Northern Kingdom had greater access to trade as well. Furthermore, in that valley the tribe of Asher thrived for they were beside Zeb'ulun and close to the ports of Sidon and Tyre.

Thus Ephraim's wealth, power and glorious beauty of that day came from these two places: military and natural wealth in their region. So it is no wonder that Assyria's eyes were drawn to this fertile land.

It's likely as Assyria came down, many in Zeb'ulun tried to flee to the sea taking their wives and children, but they could not reach boats and safety. Their city Sidon was at the head of that valley; it was the first fig taken. Asher located just below them seemed to have made it to Brazil. It is likely they got on ships along the coasts when Sidon and Tyre were under attack. Thus some of Zeb'ulun were likely with them when they fled but most of these ship builders and sailors were exiled and enslaved by Assyria.

Losing their only means of escape, Ephraim's demise was set in stone. Walls can only hold so long and Assyria's army made Ephraim's look like ants in comparison. They never had a chance.

The Great Miracle:

Now with the powerful brother gone what happened to weak and helpless Judah?

“In that day HaShem of hosts will be a crown of glory and a diadem of beauty, to the remnant of His people; and a spirit of justice to Him Who sits in judgment, and strength to those who turn back the battle at the gate,” Is.28.5-6

Ephraim did not stop Assyria at the gate. In fact, Assyria rode right over their “gate” on its way to Judah. However, when they got to that weaker nation of Judah (remember, Ephraim just trampled Judah), Judah stopped the mighty Assyria. This was in fact a great miracle as we read of in the Tanakh (Hebrew Scriptures):

“And that night the angel of HaShem went forth and slew a hundred and eighty-five thousand in the camp of the Assyrians; and when men arose early in the morning, behold, these were all dead bodies. Then Sennach'erib king of Assyria departed and went home...” 2Kgs.19.35-36

That is, HaShem of hosts, was “a crown of glory, a diadem of beauty...” So why did HaShem do this? Because Judah was good, holy and righteous? Not according to Is.28:

“These ALSO reel with wine and stagger with strong drink; the priest and the prophet reel with strong drink, they are confused with wine, they stagger with strong drink; they err in vision, they stumble in giving judgment. For all tables are full of vomit, no place is without filthiness,”
Is.28.7-8

Jeremiah (and 2Chron.28.16-25) could also attest to Judah’s poor behavior. After reading the book of Jeremiah one might think Isaiah was being a bit lenient and kind. So in reality, Judah wasn’t much better than Ephraim. In fact, according to Jer.3.11, they were a lot worse! Thus HaShem warned (and mocked) them:

“Whom will He teach knowledge, and to whom will he explain the message? Those who are weaned from the milk, those taken from the breast? For it is precept upon precept, precept upon precept, measure upon measure, measure upon measure, here a little, there a little,”
Is.28.9-10

So many Christians like to claim that Judah does not understand salvation, or grace (that is they cannot have a faith without accepting our view of HaMoshiach). However, the scriptures of the Tanakh (and several spots in the Brith HaDoshah) are simply full of these lessons. In fact even before Babylon crushed Judah (similar to how Assyria had crushed Ephraim), Judah was speaking words that would have been quite comfortable in any Christian Church:

“The good L-rd pardon every one who sets his heart to seek G-d, HaShem the G-d of his fathers, even though not according to the sanctuary’s rules of cleanness,” 2 Chron.30.18-19

This is the heart of the Gospels that even though we are still sinners we can be found acceptable through the mercy of our Father, so long as we set our hearts to seek Him because He has forgiven our sins through the sacrifice of His Son (Hezekiah didn’t mention the sacrifice because it was still just a promise not fully understood).

Thus Hezekiah was a highly righteous man of G-d (as were several others, see Heb.11). So why did Isaiah write the words (28:9-10) during his reign? Well, Hezekiah was also a bit hypocritical. For example, in his message to those 7000 survivors he wrote:

“O people of Israel, return to HaShem, the G-d of Abraham, Isaac and Israel, that He may turn again to the remnant of you who have escaped from the hand of Assyria. Do not be like your fathers, and your brethren, who were faithless to HaShem, G-d of our fathers, so that He made them a desolation, as you see. Do not be stiff necked as your fathers were, but yield yourselves to Ad-nai, and come to His

Sanctuary, which He has sanctified forever, and serve HaShem, your G-d, that His fierce anger may turn away from you. For if you return to Adonai, your brethren and your children will find compassion with their captors, and return to the land,' 2.Chron.30.6-9

It was this part of Hezekiah's letter that made these survivors laugh. First, they too had a great miracle. Even though Assyria exiled every one around them, Assyria had left them alone. According to the prophecy, those 7000 never transgressed HaShem but followed Him even as everyone around them turned away.

Second, Judah can't say the same. For Judah was committing many of the same sins as Ephraim. Hezekiah ended this when he came into power; however, he was only in power for a short time before these events took place. Thus, it was not generations ago they had sinned, but just a few years back.

And finally, even though Ahaz, Hezekiah's father, was evil in the eyes of HaShem, Isaiah still was called to prophesy:

"Thus says HaShem, your G-d: It will not stand, and it will not come to pass. For the head of Syria is Damascus and the head of Damascus is Rezin. (Within sixty five years Ephraim will be broken to pieces so that it will no longer be a people). And the head of Ephraim is Samaria and the head of Samaria is Remaliah. If you will not believe, surely you shall not be established" Is.7.8-9

What Isaiah was instructing Ahaz was that even if Asher had the farms and Zeb'bulun had the boats, the real power and rule of Israel was in her capital and in her kings. It was these kings that were her anchor.

The same could be said of Judah. Under Ahaz they sinned but when Hezekiah (Ahaz's son) came into power, he returned them to the true faith. Thus the King, not the people, defined the faith and power of the people.

When Samaria fell, E'phraim's king and all his advisers were dead, no leader survived. Excluding those 7000 or those that fled in ships, the remaining adults were enslaved in Assyria, children taken and sent into the mines of English Isles and in Ireland. These have never returned because HaShem, praise be He, has a different plan for them.

The issue surrounding Judah's sins was hypocrisy, not lack of knowledge or understanding (or tainted history). Judah was then, and was also in the first century, knowledgeable of what Ad-nai wanted. For example, when Judah sinned and worshiped false gods they knew they were doing wrong, and did it anyway. How do we know this? Because as soon as Ahaz was in the ground and Hezekiah began to reign, he knew exactly how to bring Judah back.

In contrast, when Ephraim sinned they did so because their leaders told them “this is correct; do it.”

So Judah was right with G-d only because they had a king who destroyed the altars of Damascus’ gods and destroyed the pillars of Ashe’rh. He even burned the bronze serpent Moshe lifted up for the people to look at so they be healed of the serpents’ bites because people had begun worship that symbol as if it were a G-d. He cleaned out the Temple and told the Levites “Do your job” and they did!

Thus when Assyria came down, Judah prayed after having rediscovered their faith. And the L-rd worked a great miracle:

“And in the night the angel of the Ad-nai went forth, and slew a hundred and eighty five thousand in the camp of the Assyrians; When men arose early in the morning, behold, these were all dead bodies.” 2Kgs.19.35

Rabbis teach that the angel slew every other soldier so that when they awoke those on either side of them were dead. Talk of terror!!!

The mighty Assyrian army fled the Land of Judah. This is the “crown of glory, and a diadem of beauty” and the “battle at the gate.” This is also why Hezekiah, a righteous king stumbled. He wrote that letter to the 7000, while still high on seeing the great army flee their gate.

Therefore:

These reel with strong wine; and stagger with strong drink; the priests and prophets reel with strong drink, they are confused with wine and stagger with strong drink; they err in vision, they stumble in giving judgment. For the tables are full of vomit. Is.28.7-8

Ephraim mocked this; however, that 7000 did eventually join themselves to Judah on that first Passover after the miracle, and were accepted even without making themselves clean. This is when Hezekiah acted with mercy, and these who joined Judah and remained with them afterwards.

Still, these were the holy Ephraimites that remained faithful to HaShem. Nevertheless, they forgave Hezekiah’s exuberance and attended the Passover celebration with Judah. This permitted Hezekiah the opportunity to show his true quality. As for the 7000, in regards to the passage below:

“Whom will he teach the knowledge and to whom will he explain the message? Those weaned from the milk, those taken from the beast? For its precept, upon precept, precept, upon precept, measure upon measure, measure upon measure, here a little, there a little.” 9-10

Clearly the 7000 could accept this message for when they joined Judah and Hezekiah gave them that milk, and they began the process of relearning. They kept Passover “a little here, a little there” absorbing each precept then each measure as they learned them.

By the time Christ came, they were no long Zeb’ulun, Ephraim and Manassah but Judah and Benjamin, or simply Jews. They had been fully and completely absorbed into Judah. Yet their brethren, in Assyria and Assyrian lands, across the ocean, and in western European mines, still needed a different set of teachers....

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In fact, Oded reminded E’phraim, “Have you not sins of your own against the L-rd G-d?” (2Chon.28.8-10). Along with the prophet came the chiefs of the tribe of E’phraim whom also complained of this same brutality when the army returned with the captives. So the army left the captives in the hands of these chiefs who clothed and cared for them and returned them to Jericho. Thus E’phraim gained nothing from their victory (verse.11-15).

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Christ’s Legacy:

“Nay, but by men of strange lips and with alien tongue HaShem will speak to this people, to whom He has said ‘This is rest; give rest to the weary; this is repose, yet they would not hear.’” Is.28.11-12

According to scripture, Ephraim was oppressed by the Assyrian king with great brutality (Is.52.3-6). So how was this rest and repose?

Also, those that fled to sea may have found oppression in the lands they sought to settle (think Aztec), and the children certainly had no rest and repose in those mines or parents' slavery!

“Nay” : not Judah because these E'phraimites, unlike those 7000 who had faith, had lost their faith; therefore, they faced exiled.

“But by men of strange lips and alien tongues.” Hence, not by the mouth of Judah, the teacher and holder of the LAW, but rather by teachers unknown to Judah.

Go back to journey of the Church and you will find that within three hundred years the Jewish teachers, who founded the Church, were replaced with non-Jewish teachers, that is “men of strange lips and alien tongues.” \

“HaShem will speak to these people.” These strange lips and alien tongues are being led by the G-d of Abraham, Isaac, and Jacob. They were made teachers founded by HaShem's only Son.

“to whom He has said ‘This is rest; give rest to the weary; this is repose.’” This is the essence of Paul's message (see Galatians). This rest and repose came under the guidance of the Church who lifted all but a small handful of regulations of the Hahalacha Law (Acts 15.28-29) for a time and stressed salvation by faith, and not by works.

In time the Church laws grew and took on the essence of Torah. One example can be found during Holy Week, which carries many passages of the Exodus (Pesach). Also, in the autumn there is a seven day harvest festival (like Succos), or at least was for a time before the Octave of All Saints was reduced to a single day.

The Church's structure is also similar- the pope represents the High Priest and even has a special seat (the Holy See). The collection of bishops, when together, form a Sanhedrin of sorts.

Years ago RC's Lent had unleavened bread but they kept it forty days (too long for the feast of leaven bread). Still, the leaven bread is being used in the humble pretzel. And in winter, Catholics use to light the Trinity Triangle while Judah lit the Chanakiah, now they light trees (based on the Paradise play's tree).

English Catholic's sang The Twelve Days of Christmas to teach their children in a time of persecution and as Judah spun the dreidel during a time of persecution as well. This leads us to the saints and the pursuit of holiness....

The rabbis say that the path to holiness all starts with a question: the word MA (what). MA (what) do you testify and MA (what) is equal to you?

When the Temple was destroyed, a voice came forth and said, “What (MA) shall I indicate to you, and what (MA) shall I equate to you?” (Eicha [Lam], 2:13).

However, here MA means “What is the covenant, testimony, what (MA) is equal to you?” For every day testifies to you the days of past, as it is said: “This day I call onto heaven and earth to witness for you” (Devarim [Duet], 30:19). WHAT is equal to you?

The following passage came from a recent study of Kabbalah, it's an explanation of the question we offer to HaShem. What is equal to us? Our past defines us when we reach toward Daat (seeking the Light of HaShem). Is this our sin only?

This is what we think. The Beatitudes tells us that in seeking holiness we need first to empty ourselves, become literal beggars of the Nephshemah (Yah in self) or Spirit.

This is the soul that calls out realizing it needs this Light to be whole and clean. The beggars are the ones HaShem, praise be He, traps in the "Dark Night of the Soul," so that we become aware of this defect and reach upward asking, MA (what) am I, holy or unholy; why do You seem so far away?

What do we testify, "my past"? Sick and tired of our own stumbling and human failure, we grasp for the Light to heal and make us whole. This is when we mourn our past, our sins, as they lay open before us because we feel so very, very far from the Light.

And when we see ourselves far more clearly and accurately, we grow more humble and meek, then we become non-assuming about our holiness. Thus we seek to remove the barriers we placed around ourselves by embracing His Rod (the Law, Hahalacha) and His Shepherd's staff ("I take your yoke upon my shoulder"). In other words, humility leads us to hunger and thirst for righteousness, to get away from the pain of our past failure and to reach once again towards that Light.

Therefore, hunger for holiness is a process that leads us up, rung by rung, of that secret ladder John of the Cross mentions in The Dark Night. It's also His pleasure Garden that is mentioned in the same poem. Indeed, two Kabbalistic images used to teach holiness, and yet John of The Cross likely knew nothing about Kabbalah when he used those two images.

Holiness is also a cycle we flow through, over and over again. Each time we go further, and thus it becomes easier and easier to move forward. Saint Teresa of Avila understood this in her parable of the Water Wheel.

Did she know Judah teaches that water is Torah (the greater definition) because you need to be humble when reading the Torah? Also, did she know that same humility she was teaching her followers to gather for the garden on the hill was for the garden which Judah states is the Garden of PaReDeS (paradise; a form of scriptural study). Each pass through holiness opens the Word to those hungering and thirsting for righteousness.

Like John of the Cross, Teresa of Avila probably did not know the source of her parable (Christ) had also given insight to Judah. Yet, through these insights, those whom wish to follow gain the path to holiness.

So the Church has learned Torah (the Spiritual form) over these last two thousand years. And yet, "they would not hear."

Who are “they”? We can see two possibilities, Judah or members of the Body. To know which, we turn back to the text to answer this question...

“Therefore the word of the L-rd will be for them: precept, upon precept, precept, upon precept, measure upon measure, measure upon measure, here a little, there a little; that they may go, and fall backward, and be broken, snared and taken.” 13

This is the same way Judah teaches Hahalacha, so why have Ephraim do it when Judah could not teach them before? The answer is Christianity gave them faith like their 7000 brothers before. In addition, some denominations, particularly the Catholic forms, are rather mature in keeping precepts, as evidenced by the many amassed laws. So Catholics are already disciplined in keeping many precepts with many measures.

Precepts are laws such as “No leaven shall be seen with you in all your territory for seven days” (Duet.16.4). Measures are exactly how no leaven will be seen. For example, cleaning out leaven in utensils that are hard to reach can be done by using the flame from a lit candle. These measures are rabbinical rules based on painstaking studies of the Torah over thousands of years, gleaning out the details of exactly how to abide in those precepts.

These Christians do not find Judah’s teachings as onerous as our ancestors did. We take up one precept at a time, and we learn some measures, such as how to clean for Passover, how to cook for Passover etc... The first years’ cleaning is not great, but as the years go by the cleaning gets closer and closer to Judah’s more orthodox keeping. This in turn leads to:

“that they may go, and fall backward, and be broken, snared and taken”

The Last Thirty Years:

“..that they may go, and fall backward, and be broken, snared and taken”, 13

That they may go: Judah is the teacher of Hahalacha, so where would Ephraim likely go to find Jews who might willing teach them Hahalacha? To Judah within the Christian body. After all, who should understand grace better than those Jew saved by grace? And Ephraim needs mercy/grace because our parental proof (our genealogy) is lost for over two thousand years, since the time of the exile.

And fall back (the Hebrew is to “fall on their backsides/butts”, אָחֹר or hachoor): Throughout the Messianic Community, including the Hebrew Catholic Community, Judah based their Jewish identity on genealogy (see Is.48 as to why). In doing this, they placed Ephraim to an associated Christians status who have no reason to keep Hahalacha. This did indeed knock us onto our back sides.

Be broken: Many Ephraimites complained over the genealogy concept and explained why. This led to Jewish Christians declaring Ephraim and the Two House Theology (two brothers) is false and keeping Hahalacha salvific. These

Ephraimites were blacklisted and all who spoke up were “exiled again,” but this time they were exiled from fellowship with their brothers, Judah in Christ. As these shepherds were struck, like Christ long ago, their sheep also scattered, Zech.13.7.

Snared: Imagine these Ephraimites firmly believe Christ has been leading them back to Hahalacha when they sought fellowship with their Jewish brothers in Christ, only to be exiled spiritually by this time. By all rights they have absolutely every right to keep Hahalacha (even Gentiles can if they want to). This is because laws do not make us holy, they simply define who we are. Thus the many Catholic laws defines Christians that they are “Catholic”!

Yet within the Christian body, only Jews in Christ were recently given the option to find their Hebrew Identity. Yet, the Messiah, Scriptures, and dreams all have pointed to following Is.28.13. It even predicted the action by our brothers. And so, this is the snare/trap.

Taken: That snare that threw us onto our backsides and placed us at risk within the fellowship of our brothers would lead some Ephraimites to be taken, and imprisoned. The Assembly of Smyrna tells of a prison:

I know your tribulation and your poverty (but you are rich) and the slander of those who say that they are Jews and are not, but are the synagogue of Satan. Do not fear what you are about to suffer. Behold, the devil is about to throw some of you into prison that you may be tested, and for Ten Days you will have tribulation. Be faithful unto death, and I will give you the crown of Life. Rev.2.9-10

I know your tribulation and poverty: Ephraimites went to their brother in Christ and fell on their backsides when their Jewish brothers in Christ rejected them. Some were even being tested by the Church, including many of their arguments that were based in prophecy regarding Christ’s second coming.

(But you are rich) - even before they fell back, they were studying with Judah through websites and books offered inexpensively or for free. This gave these Ephraimites a rich background in their Hebrew heritage. They also were now far into learning and doing, ‘a little here and a little there.’ Furthermore, they were reading prophecies and historical scripture which they used with their brothers in Christ to support their position which led to this trouble in the first place.

Yet, even as they succeeded in gaining knowledge, once locked away from Jewish Christian fellowship, even as these gained skills in keeping Hahalacha, these Ephraimites had a choice: Embrace the prison and poverty (these became the “some”), or gather together as a group (which was not HaShem’s will or direction, so each that did this fell into error) or give up and pretend it was all your imagination.

First, above in the quote the Jews belong to the assembly of Satan, or Santanas, the Accuser. According to Judah, Satan is not evil or was not, but rather an angel whose job is to “sift” or test the faithful (see Job) to see if their faith is true. Peter was sifted by him and stumbled (Lk.22.31-32). Therefore, the passage seems ominous regarding

these Jews in Christ, as their sin is no greater than Peter's sin, a stumble over prophecy (indeed its also like Hezekiah's sin).

The prison, however, was created by a devil (diabolos or transducer) not to accuse but rather to slander. So this is slanderer is not sifting to test the spirit, but purposely seeking to discredit!

Unfortunately, neither the text of Revelation, Is.28, or even Is.48 names this slanderer led by the Devil. Yet the snare (or prison) is given:

“Behold, the devil is about to throw some of you into prison that you may be tested, and for Ten Days you will have tribulation. Be faithful unto death, and I will give you the crown of Life,” Rev.2.10

This slanderer's actions threw those willing Ephraimites into a prison (mostly leaders), where they were watched over. So, it really is a kind of testing. Understandably, we are called to test the spirit; however, the one guarding this prison is a slanderer. In addition, the test should go for “Ten Days.” For Judah and Ephraimites, these Ten Days resonate “The Days of Awe.” This interpretation is confirmed by “you will have tribulation.”

To explain, the Days of Awe are ten days in which we are called to inflict ourselves. On the first day, Rosh HaShanah, the three books are opened: The Book of Life, The Book of In-between and The Book of the Dead. Traditionally, our names could be in any of those three books.

During the ten days, with reminders from the shofar blasts, we are to discipline our egos, rid ourselves of sin, and humble our hearts during tribulations (inui), Lev.16.29,31; 23.26, 29, 32; and Num.29.7. We do this in hopes of getting our names written into the Book of Life because it is assumed the book your name will be will remain throughout the rest of the year.

Those inflictions are not of our own design. Rather, they come from our accuser whose motives are false. Thus it might not be surprising to find out that prison went longer than ten years.

We admit this surprised us at first (we are one of those Ephraimites). Yet in the end it still makes sense. The ten days was to reference the Days of Awe and their purpose, not ten years.

Furthermore, the one putting us to this test did so for ulterior reasons. In addition, for those looking on they might not realize the time passed, as such it's easy for people being tested to fall through the cracks. Consider that the sex scandal also raged during this same time period. As a result, the test went on for over ten years. Why? Whatever the reason, just know that Ephraim's leadership needs to be “faithful unto death.”

Back to Christ's Coming:

Therefore hear the word of HaShem, "You scoffers who rule this people of Jerusalem! Because you have said, 'We have made a covenant with death and with Sheol we have an agreement; when the overwhelming scourge passes through it will not come to us; for we have made lies our refuge and in falsehood we have taken shelter'; therefore says HaShem E'l-hynu. "Behold, I am laying in Tzion for a foundation, stone, a tested stone, a precious cornerstone, a sure foundation; the one who trusts will not be in haste. Is.28.14-16

This came to pass in 70 CE. Judah is not being judged for not believing in HaMoshiasch, that was predicted and expected, see Is.48. They were being judged for persecuting the earlier believers who did come to believe in Him, Mal.1.11-14. Thus Rome came down in 70CE and exiled Judah to till 1943.

This, again was not because they failed to believe and even aided and abetted the death of Christ. They lost their Temple according to Malachi because they mocked, slandered and called the Eucharistic sacrifice, polluted. If they felt Ephraim sacrifice of the Mass was polluted then they would and did, lose their own ability to sacrifice.

So why did Judah reject the Messiah and then judge those who accepted Him so harshly. The answer is in the previous section. HaShem's plan was to bring his Son, the Cornerstone, that sure Foundation, to bring Ephraim back to life. Yet He did not do this at once, as Judah thought He would. Thus He warns even us today, that "one who trusts will not be in haste".

So why bring this past up here, when we already discovered:

- 1) Ephraim will come to life
- 2) They will seek out their brothers in Christ
- 3) They will be judged and exiled again by these brothers. Caught in snares and some imprisoned.

The answer lies in why did Judah long ago failed to see Christ. The answer is back in the turn of the first century Judah wasn't looking for the Suffering Messiah. They were under oppression, and Rome which was often cruel. They wanted to be free again, as they were after Maccabees army pushed out Antiochus.

So they were looking for Moshiasch ben Dovid (Messiah Son of David) even though every prophecy stated clearly Moshiasch ben Joseph (Messiah Son of Joseph), the Suffering Messiah (Leprous Messiah) would come First! Just like Hezekiah before them, and Judah described above, they misunderstood prophecy and stumbled as a result.

I will make justice the measuring line and righteousness the plumb line. I will sweep away the chosen refuge of the lies, and the waters will overflow your hiding place. Your covenant with death will be annulled and your agreement with Sheol will not stand. Is.28.17-18

The Messiah, Y'shua brought Justice and righteousness through his sacrifice on Calvary. Yet denial, misunderstanding prophecy was not the reason for this judgement above. Malachi states:

“From the rising of the sun to its setting My Name is great among the nations, and in every place incense is offered to My Name, and a pure offerings for My Name is great among the nations, Says HaShem.”
Mal.1.11

This was the fulfillment of Is.28.11-12. Judah failed to have patience or “the one who trusts will not be in haste”, they wanted HaMoshiach ben Dovid, now! And this blind sided them to Moshiach ben Yosef, Christ. Thus they profaned the Eucharist when they claimed it was polluted, Mal.1.12. Why? Because these grafted in Gentiles who now led the virgin church had through the young and growing faith turned away from false gods to Judah's G-d. Judah should have celebrated except...

Some Jews seeing this, converted to this growing faith and in time stopped doing Hahalacha perfectly, they window dressed it in Judah's eyes, which is the real abomination. We now know this as the Parting of Ways Theology (not Separation Theology which is false!). The Parting of Ways Theology was only for a time, till “they would not listen” or they asked “will you show me what You mean by these?” (the first century unity of circumcised and uncircumcised), Ez.37.15-18 and also when “E'phraim arises”, Rom.11.25.

History Tends to Repeat Itself:

As often as it passes through it will take you; for by morning by morning it will pass through, by day and night, and it will be sheer terror to understand the message. For the bed is too short to stretch oneself on it, and the covering too narrow to wrap oneself in it.
Is.28.19

What we find particularly interesting is that these words above seem not to go for Judah, or the modern Jews, the House of Jacob, but to the body of the Messiah. This is because the Jewish day begins at night yet this judgment comes morning to morning and by day and by night. A Jewish version would be evening to evening, by night and by day.

This is the modern Jewish Christian community. They are in many ways taking up the robes of their ancestors. How? Genealogy suffers many flaws as a foundation for their heritage:

- 1) The Gospel's condemned this doctrine more than once, Matt.4.9-10; 23.9; Jn.9.39-42.
- 2) by choosing genealogy they took away the only method for Ephraim to keep Hahalacha safely without judgment or a miracle. Luckily there is a miracle in prophecy, but their actions threw Ephraim into prison and poverty at the hands of that slanderer and that has costs, and
- 3) Though not all 613 Mitzvos (Laws) are laoloam, "eternal" upon the children of Jacob/Israel, many of them are. Those Jews who entered the Church during the Parting of Ways Theology eras got dispensation, This generation however was told they could regain their Jewish Identity within the Church so long as they abide Church laws! Thus that dispensation no longer stands, Judah within the body should keep Hahalacha not for salvation but to affirm their Jewish identity. This is the only foundation for Hebrew Identity that is grounded in both the Gospel, Matt.5.17-20; 23.23-24; Lk.5.39 and in our Jewish/Hebrew heritage (laoloam).

Thus the bed of geology is too short, it lacks depth and can be easily be over turned and condemned. It cannot cover their aspirations, that of reclaiming their Jewish Identity. So why didn't Judah within the Church choose a more solid foundation? It all goes back to the Parting of Ways Theology and how challenging doing this would be. They, however, need to remember long ago again...

E'phraim's Great Miracle

For the L-rd will rise up as on Mount Pera'zim, He will be wroth as in the valley of Gibeon; to do His deed-strange is His Deed! And perform his task, his alien task. 21

For the L-rd will rise up as on Mount Pera'zim- Here David beat the Philistines saying, "The L-rd has broken through my enemies before me like a flood." Pera'zim means "through" in Hebrew. At the time David had just been named King of the the united kingdom. When this came to pass, a huge army of Philistines came down on Israel and David asked if He should go out and fight them. Would HaShem give him a victory?

One suspects from the earlier text, David was not sure of this action but when he heard and believed HaShem was with him, he met the Philistines on Mount Pera'zim. After Davids words won he says, "For the L-rd will rise up as on Mount Pera'zim". Just like David facing a huge army of Philistines, Israel returning to Hahalacha in Christ had to face what seems like impossible odds.

The calender alone is anti-Judaic and causes conflicts constantly. For Judah (and Ephraim) to truly return fully to those precepts and measures of Hahalacha, they need a rite that included their own calendar. No other rite the Church has granted so far has asked for the Gregorian Calendar to be replaced by their own.

At Gibeon the gentile inhabitants tricked Joshua into leaving them untouched when He army came up. As a result they became vassals of Israel, They were made wood cutters and water carriers for the Temple. Later the the gentile kings all around who feared Joshua heard what city of Gibeon had done and decided to wipe them out.

Joshua and his army were a good distance away when the men of Gibeon came and told them what the kings had decided. He prayed and HaShem said for him to go out and face them. So he and his army set out traveling even into the night and coming upon the army at dawn.

Then the battle ensued and Israel was angry and many enemies died but the greater battle and death came at the enemies retreat. For while fleeing down the hill of Beth-Horon, which leads to the Valley of Gideon, great stones came from the heavens and killed of those armies, more than even Israel's army had killed. This continued till the army came to the city of Aze'kah in the south.

Like David before, Joshua spoke after the initial battle saying, "Sun, stand thou still at Gibeon, and thou moon in the valley of of Ai'jalon. Then sun stood still, and the moon stayed, until the nation took vengeance on their enemies." Jos.10.12-13

The Sun in the Kabbalah Arikh Apin, or Christ eternal in Chochmah, Beni and HaDaat. The Moon is the earth, Mulcut. Thus may HaShem Power, Spirit of Light remain until the end of these enemies, those giant stones finish what they started. And according to history, this did happen even if those stones had an earthly source, likely a volcano or earthquake, near by them.

The stones continued striking the army as they fled, first down to the valley, then around and southward. So likely this event came from the south. Further Ai'jalon, alone in that southern route was left untouched. If this city was left unharmed as Joshua prayed, as he prayed Gibeon be bathed in HaShem Light, this points clearly to a miracle which Israel and the Gentiles of Gideon needed.

So here is where HaShem had been wroth, and it was for Gentiles allied to Israel, interestingly enough, as well as this virgin nation led by an Ephraimite, Joshua. Was this a strange deed? Yes. For giant rocks, boulders, to picks and chooses exactly what they are striking and going completely around a city, while striking everywhere around that city, is unbelievable.

Both references then have to do with vanquishing giant armies against enormous odds or logical end result. Both winning came from G-d though Joshua's was particular spectacular. HaShem rose up for David allow this young king, his first victory as king. For Joshua, it was a clear miracle, powerful and beautiful for Torah states that conduit stayed open till the full miracle was made manifest, sealing the faith of the gentile city of Gibeon that recently joined themselves to Israel. This fits Zechariah:

"Then he said to Zere'babel: not by might, nor by power but by My Spirit, says HaShem of hosts (tzavaot)." Zech.4.6

Further, what He is doing makes as much sense to Judah of the first century as HaShem Son calling Saint Paul to spread the Gospel to the Gentiles. And likewise, those gentiles teaching Ephraim, instead Judah, now Judah teaches what appears to be Gentiles but are really their exiled brethren, Is.28.13, makes little sense to the modern Church.

The Future Great Miracle:

“Then he said to Zere’babel: not by might, nor by power but by My Spirit, says HaShem of hosts (tzavaot).” Zech.4.6

It is this great modern miracle that is why Revelation seems to speak of Christ time. Yet the fact that Christ did not return then, echoes Is.28.16, “He who believes will not be in haste,” or “it is not for you to know the times or seasons which the Father has fixed by His Own Authority. But you shall receive power when the Holy Spirit ha come upon you; and you shall be My witnesses in Jerusalem and in all Judea and Samaria and to the ends of the earth.” Acts 1.7-8

So what comes around, goes around and again scoffing at a another act that HaShem called them to do, happens, Is.28.12, cf Is.48.3-8. Before it was Gentiles finding Judah’s G-d. Today its Christians rediscovering and falling in love with Judah’s traditions. This is why looking back at that first century union triggers the question “will You show us what You mean by these?”

Yet HaShem, praise be He, did not answer directly but by showing them another related illustration:

Thus says HaShem El-haynu,: Behold, I will take the stick of Joseph (which is in Ephraim’s hand) and the tribes of Israel associated with him; and I will join (נתתי - nataty and construction of נתן - natan which means “to hand over”, “to grant”, “to allow”) to the stick of Judah, and make them one stick, that they be one in My Hand.” Ez.37.19

First off, the first century union was to Judah and the children of Israel associated with him, Benjamin and the prodigy of those 7000 Ephraimites. These were joined (קרבו - Karav: “to exchange”, “to intermingle”) to the stick of Joseph (the stick of Ephraim) and all the HOUSE of Israel associated with him to form one stick in His Hand.

So in the first century Judah of the early Church was called exchange or intermingle with the House of Israel, and all those associated with them and form through this action the future Church we know today, which is the House of Israel, Joseph’s stick (Ephraim), they did this through the actions already described in Is.28.11-12.

Yet in the next union, not only does the word for “join” change, the stick that represents the Church the body of Christ changes. So why change for the stick of Joseph, which is now in the hand (yadi) of Ephraim, to the Tribes of Israel associated with him not the House of Israel associated with him?

So why change for the stick of Joseph, which is now in the hand (yadi) of Ephraim, become the Tribes of Israel associated with him not the House of Israel associated with him? The house of Israel was the northern tribe when Judah was the House of Jacob, or the House of Judah, Jer.31.31-34.

Indeed the House of Israel has only two meanings, they are either Ephraim and all the tribes associated with him, or they of the union between Ephraim and Judah (which comes with Moshiach Ben Dovid). These are the only two meanings this term can have.

Thus the early Church and those Jews who joined her throughout those two thousand years joined themselves to that first House of Israel in exile. And this is why Jews joining from the first century to our own took up Ephraim Church’s laws, not those they were called to by their heritage. Yet as the years past these have become members of each tribe they now live among. And any outside these areas automatically belong to Joseph.

So since now all Christians belong to a specific tribe of Israel through adoption, does this mean the laws of Israel that are binding throughout all generations and that form our identity are upon them as well? This is something for the Messiah to answer though one Scripture of the Assembly of Thyati’ra suggest not yet, if at all:

“But the rest of you in Thyati’ra, who have not hold this teaching, who have not learned the deep things of Satan, to you I say, I do not lay any other burden.” Rev.2.24

This suggests only Ephraim and those associated with their ministry will take up those traditions and that Hebrew Identity, whereas the rest of the body, who discover, He is at the door, nothing more than the faith they had before this time, is required of them. Thus, what formed in the first century, circumcision and uncircumcision bodies under Peter and Paul will reform, under Y’hoshua and Zere’babel.

To understand the reunification we need to look at the leader of the Circumcision Branch in the Body:

To Y’hoshua, HaShem, your King: if you will keep my requirements, and if you walk in My ways, then you shall given My house (בית) [or even descendants] and I will give you charge of My courts (קצרה) [camp, even “fence” where the measures of Judah are seen as a fence.] and I will give to the place (מהלכים) [MA: what? Which and L’cym or לכים a construction of לך = לכה or ל which means “to belong to”] among these standing here (עמד).” Zech.3.7

First off this command comes from Christ, Our King. It His requirements Y'hoshua must still walk in the Way, in faith in Christ, as He does. He gives to Y'hoshua charge over the measures or parameters of this movement, Is.28.13, and he also is to be given charge, of those under him. This fits the commission Paul got when Peter led the circumcised and Paul the uncircumcised branch of our church.

Yet the text above seems to flip this around, and now Peter leads the uncircumcised and Y'hoshua will lead the circumcised. Back at the time of the early church, choosing Paul made sense, He once persecuted the Church and had to be knocked in his backside and blinded before he could come to Christ. A blow like that has a way of changing someone.

E'phraim also got knocked on his backside, and among these was clearly Y'hoshua. At the on set of his description he is being accused by Satan (3.2) when HaShem rebukes Satan. Satan was the one who influence Judah with the body to choose genealogy that led to that fall (Rev,2.9). Yet it was the devil, an evil spirit in a leader of the Church who imprisoned some, 10, and again Y'hoshua was with them. This is what that text means when it says:

“HaShem said to Satan, ‘HaShem rebukes you Satan! HaShem has chosen Jerusalem, rebukes you! Is not the man a burning stick snached from the fire?’” Zech.3.2

“HaShem said to Satan, ‘HaShem rebukes you Satan! HaShem has chosen Jerusalem, rebukes you! Is not the man a burning stick snached from the fire?’” Zech.3.2

Thus this miracle comes from HaShem, yet the stone set before Y'hoshua, a seven (perfect) eyes/surfaces (עֵינִים) [a'yn- “eye”, “sight”, “fountain”, & “surfaced”, Ez.1.18 cf Rev.14.1-5] stone (Zech.4.7, and Rev.2.17). This seven surfaced stone is also those men of good omen (רֵעִים) (from ra-a with suffix - “shepherd of”, “associate with” or Circumcision Branch) sitting before him, 8-9, or it is “those men associated with him”, this also works. Further this is also the stone (אֶבֶן), the top/head (רֹאשׁ) stone (eben), that Zerebabel is called to bring out/bring to birth, or grow:

(צֵא - צֵא , צֵא) [which means “to go out”, “to grow”, “to be born”, or “to come from”].

This stone has an inscription (מִפְתָּח) as well, Rev.2.17, Zech.3.9: “I will remove the sin of this land in a single day” and also within these lines is “I will bring the Branch”, 8, which is a term for the Messiah son of David or Moshiach Ben Dovid.

So this chapter links to not only Rev.2.9-10, this miracle links also to Chapter 11.3-4, which links to Zech.3-4. Indeed this is the meaning of Rev.10.1-3. It beacons back to Christ at His resurrection on the road to Emma'us:

“O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Messiah should suffer these things (Moshiach ben Yosef, and the Leprous Moshiach) and enter into glory?” And beginning with Moses (Torah) and all the prophets, He interpreted to them in all the Scriptures the things concerning Himself.” Lk.25-27

As often as it passes through it will take you; for morning by morning it will pass through, by day and by night, and it will be sheer terror to understand the message. Is.28.19

And I took the little scroll from the hand of the Angel and ate it; it was sweet as honey in my mouth (Christ is returning) but when I eatened it (digested) my stomach was made bitter (All hell breaks loose before He comes and some are slated to die before). And I was told, “you must again prophesy about the peoples, and nations, and tongues and kings.” Rev.10.10-11.

Parable of Farming:

Most of the Laws that Moses brought down from the Mount Sinai are not difficult to do under grace. Yet not everyone can, or is willing to, do them. And as mentioned previously, it is a way of showing our identity, not a means of salvation. This then leads to a warning:

“Now therefore do not scoff, lest your bonds be made strong; for I have a decree of destruction, from HaShem, G-d of Hosts upon the whole land.” Is.28.22

In 70 CE Judah scoffed at early Christianity because they did not see those Gentile teachers in the role they were about to play. Likewise, the Church today faces a judgment as Judah did in 70CE. Why? What are they scoffing over? Not the denial of Christ in a group as Judah did? Actually, they may be, at least according to the text we started with.

Is.28.13 clearly says the Word (D’var) HaShem is commanding Ephraim to return to Hahalacha: Precept upon precept; precept upon precept; measure upon measure; measure upon measure; a little here a little there. Thus this calling that led to that judgment that lasted well over a decade came from the WORD of HASHEM; not a bishop, priest, or even the pope.

So is this simply Ephraim coming to life as the text states? We ask because it was Judah within the body that condemned us in Is.28.13. However, Judah in Jacob also ignores us. They see us in the western nations but scoff at any claim because they see we are all from the Christian root (thus “they would not hear”).

Yet, to match with historical judgment on Jerusalem (19), Judah's most holy city with their Temple, then this could imply that Christendom's most holy city where Ephraim Temple lies (the Vatican) faces a similar fate?

When and why did these modern Church fathers scoff at Ephraim the way Judah did the early church? If you read our writing on Revelation chapter 1 then you know by now that it is important to have a Jewish, or Hebrew, perspective to understand better the writings. These Ephraimites developed this Hebrew mindset over the process of taking on precepts and measures, a little here and there.

And on the opening sections of prophecy, they got into the sights of the testers. And among these were those affected by the devil (Rev.2.10). Remember, Judah was affected by the whispering of the accuser. Satan is the accuser, the sifter, and the tester. Judah, in the body, failed that test, chose unwisely, and exiled their younger brother in the process. So it's highly likely that exile led to them coming under the scrutiny of those affected by the whispers of the supernatural spirit of bad nature, a demon, the devil.

The testing started, the the rest was history. Yet that testing went on and on and on....

Is.28.23-29:

"Give ear, and hear My voice; hearken, and hear My speech." Is.28.23

This is a parable spoken by YHVH to say what is written here is very important; however, it seems more like a recipe for farming. Just as the planting of a vineyard can represent the children of YHVH, so can a farm represent the Word, Matt.13.1-30.

Farming represents the Word, D'var, in the garden of field of PRDS (a method Judah uses to study the Torah). Study of Torah (and the prophets including Kabbalah) is working in the Garden of Eden, according to the sages. It's also how Judah gleaned those measures they placed in Hahalacha. With this in mind we now look to these farming practices:

"When a farmer plows for planting, does he plow all day? Does he keep on breaking up and harrowing the soil? When he has leveled its surface, does He not sow (Putwtz, scatters "violently", break up, disperse) dill (Qetzach, fennel flower, or cumin) and scatters (zaraq, sprinkle, scatter) cumin (Kammmon, cumin, to store up or preserve), and put wheat into row (Soram principle, order), and barley in its proper place (Saman, to designate, to be marked), and spelt (Coosemet, a species of grain) in its field (latoo)? For He instructs aright; his G-d teaches him." Is.28.25-26

The wheat harvest for Israel is during Shavout, which indeed aligns with the Christian celebration of Pentecost. On Shavout two loaves of wheat bread were made of fine flour and waved before the altar of the temple. It was also on this day the Church was

given her marching orders and thus represents the faithful that came forth from this day. This is the body of HaMoshiach that was established on a principle which is seen as salvation by faith and their traditions that grew from that root.

The barley, on the other hand, was waved on the first day of HaOmer, which Christians recognize as the day Yeshua was resurrected. Thus, this “barley” preexisted Yeshua’s resurrection and merely came to fruition in His resurrection, which He was the “first fruit” of this harvest. Hence, we see the barley as Jews and their traditions (or Hahalacha).

The last group is spelt, which is another form of wheat; although it might also be any other grain that is undetermined. One reference called this grain spelt and another rye, but the word in Hebrew appears to be indiscriminate, so oats can be included as well.

If any grain, it could be the mixed harvest of the last Holiday of Succos. Succos, or the Feast of Tabernacles, comes in the fall and was a feast where several different “fruits” of the fall were waved: palm branches, myrtle, and an entrog (a citrus fruit). And so it was a mixed harvest that was brought to the Temple in the fall during the feast of ingathering.

The text we are using first states to put the wheat (Christianity) in order; and then mark/designate Judah in their proper plot/place. The last group called spelt (or a different grain from wheat or barley- Judah or the Church) in its own field but the word for in “its own field” is v’boolatoo. V is “and”. Boo can be a prefix (as it is here) and means, “to go in”, “enter” or “to arrive” , and the word both prefixes are acting on is “lat” (לָל). Lat (lamid, tav) is the same as Ladat (לָדַת), but this in turn is a construction of Yalad (יָלַד) “to bear” (as in father) or “create.”

How this becomes field we do not know, but its actual interpretation doesn’t make sense except in its meaning of the parable above.

If spelt is Ephraim, the multitude of the Gentiles (Gen.48.19) is to ‘come in’ to birth, or rather rebirth. Then this fits Rom.11.25-27, as well as another text in Is.44-5:

They shall spring up like grass amid waters like willows by flowing streams. This one shall say, “I am the L-rds,” another will call himself by the name of Jacob, and another shall write on his hand, “HaShem’s”. and surname himself by that name is Israel.

The first group (wheat) above that says, “I belong to G-d” are Christians who accept and believe in the G-d of Israel. The second is Judah (the House of Jacob), the barley. The third, writes HaShem upon their hand, which could be wearing tiffillan (phylacteries), or the prayer boxes on the hand (and between eyes) which has inside it Ex.13.1-16 (Law of Pesach and why); Duet.6.4-9 (Sh’mah and Vahavta), 11.13-21 (And that these Laws are linked again to Pesach!). This is a very Jacob like action then, yet these also, like Christians above, say, “ I belong to HaShem/G-d” (splet).

So the third group could be spelt, but we suspect all three are combined grain like the three omens waved during Succos (Feast of Tabernacles): Uncircumcised (Zere'babel leads), Circumcised (House of Jacob), Circumcised (Y'hoshua leads).

To explain, first came the Church and her laws and traditions, then at Yevnah Judah formed Hahalacha without the Temple. Finally these three groups step forward in the end times: wheat, barley, and circumcised (Jacob), uncircumcised (I belong to G-d) and circumcised (surnamed Israel - the northern Tribe, and their witness is tifillan).

Looking at the herbs: He first "sows" black cumin (strong spice) and scatters regular cumin (or aromatic spice). Both are used for cooking but the former is very strong in flavor so we use it sparingly.

Looking at how each spice was scattered gives a clue what they represent. The first "scattering" is a more violent scattering and fits best the scattering of YHVH's children when they act up (that is like the scattering He did to Ephraim at the hands of Assyria. or Judah at the hands of Babylon and later Rome).

Conversely, the regular cumin gets a gentle "scattering," like seeds normally get and this fits to us the type of scattering of the body of Yeshua had as she willingly scattered herself to reach the Gospel out to HaGoyim (the Nations). So this fits that cumin is God's children, and black is pain and mourning of God's children.

Black Cumin is not threshed (duwsh - to trample, tear down) with a sledge (Harootz, no #, it means sharp, pointed, zealous, industrious, m. threshing sledge), nor a cart (agalah, revolving, or cart) wheel (owphah212, to revolve a wheel) rolled (no word) over (el a preposition that means towards, among, over under etc...) cumin; black cumin is beaten (2251, beat out, thresh) out with a rod (4294), and cumin with a stick (7626). Grain (3899) must be ground (yoodak, from 1855, it means to be beaten, to be crushed) to make bread (not in text), so one does not ("not so" actually) thresh (1758) forever ("He threshes him"). Though he drives (2000) the wheels (1535) of his threshing (not in text) cart (5699) over it (not in text) his horses (6571- driver) do not grind it (1855). This comes from the YHVH of hosts, wonderful in council and magnificent in wisdom." Is.28.27-29

So we have two herbs mentioned: Cumin and Black Cumin. Those of the body in pain and mourning should not be violently trampled in a zealous industrious way. These we see as those in the Dark Night of the Soul. Rather, they are to be beaten with a rod. Christians not in the dark night should not be faced with circular judgments or arguments, rather they need a stick/staff (think of rod and staff of Ps.23).

As for 'bread' which as stated above, it's not in that text. The grain had to be ground, broken to pieces (as Ephraim was, Is.7.8), but not to be broken in pieces forever. Prophecies all over speak of Ephraim's return, including this one we are studying (Jer. 31 is another). Although He drives them away like a whirlwind (over and over again), his driver (the leaders of the church/body) should not seek to break them to pieces again!

Remember this was what this text was all about from the onset. First, Ephraim scattered, then brought back to faith by men of strange lips and alien tongues only to face judgment again by their brothers and then by some leaders in the Church. Those within this body, strong in faith, who've faced the Dark Night of the Soul, can handle discipline; however, those weak in faith need a strong and righteous example.

"This comes from HaShem of hosts (Tzavaot); He is wonderful in counsel and excellent in wisdom." 29.

Summary:

So this chapter begins with E'phraim exile (Is.28.1-4), Judah's miracle at their gate (5-6), Hezekiah's memory problems (7-8), and why Judah could teach the 700 E'phraimites that were not exiled but not their brothers (9-10).

Then it moves to the birth of the Church about 300 AD. It was by then that Judah within the Church was replaced by gentile teachers (11). These teachers emphasized Paul's Gospel found in his letters (12) to establish a firm ground for Ephraim in faith, which leads to the Orthodox Jewish community's search for their lost brothers.

The Orthodox Jewish community followed the path of the scriptures and the prophets to painstakingly rediscover the nations where the Lost Tribes fled. Yet, each nation was a Christian nation but they did not draw the logical interpretation that Moshiach Ben Yosef had already come and called to lead the formation of this righteous Christian community.

Judah knows the Christian Scriptures, they are taught it to respond to Christian attempts to convert them. So they should be able to see these things, make the same connections Ephraim did, only they didn't. Still there are prophecies known to Judah that Ephraim will take up Hahalacha just before Moshiach Ben Dovid comes.

This is why E'phraim was called to take up Hahalacha, precept upon precept, measure upon measure, a little here and little there. By coming to life, taking up a clear and obvious Jewish identity, they would say to Judah, "LOOK!"

Sadly, things did not go as planned. When Ephraim went to Judah in the body ("they may go"), they fell on their backsides (same) and some came into the sights of a leader with demonic influence ("snared") who imprisoned them ("taken"), 13, cf Rev.2.9-10.

Now the second half of this chapter returns to Christ's coming; however, it's now from the perspective of Judah. Judah and the leaders of Jerusalem are scoffing at the early church (11-13). They misunderstood prophecy as Hezekiah did, assuming if Moshiach Ben Yosef came the tribes would return with Moshiach Ben Dovid.

Goyim (Gentiles) teaching Ephraim made no sense, and when Jews did see sense and joined this growing Church, they seemed to fall away from Hahalacha (their Jewish

identity). So Judah condemned the Churches sacrifice and paid the price (14-15). All sacrifices, even the Blessed Eucharist, are made unholy by such actions!

Thus, we see again the foundation stone, the testing stone, Christ Jesus, to the growing Christian community, and Judah (and the early Church) were warned, “He who believes will not be in haste” (16).

This was because those first few centuries of Gentile like laws would in time grow closer and closer to Hahalacha (17). So, as we said at the onset, the facts alone should have had the Tribe of Jacob see Ephraim within the Church! They should at least stop judging Her, which many have (18).

Then the text switches focus in mid-condemnation (19), making us wonder if the text of judgment in verse 18 can be for us as well. We see the Messianic movement’s action that was influenced by the accuser, Satan, to go for genealogy because it’s an extremely weak foundation for identity (20)!

Then we are told to look back in time again to when King David, as a new king, faced an army he felt ill prepared to meet, but with HaShem’s blessing sent that army fleeing. Then we were told to remember the valley of Gibeon, where giant rocks and the Light of Zier Apin flowed down upon that virgin Gentile community, and the young leader Y’hoshua, Joshua. These boulders, or giant rocks, followed the enemy as they fled into that valley.

These acts seem strange, like the way He brought home Ephraim using Gentiles (and how Cyrus send Judah home). These acts were hard to believe, especially rocks picking and choosing where they fell and upon whom, while still missing the City of Gibeon, and one southern city of Ai’jalon (21). Then the leaders are told “do not scoff least your bonds be made strong” (22).

This leads to a parable of farming - wheat is Christian traditions and teaching, and barley is Judah’s hahalcha and leadership. Both of these are to be placed in their proper place which Vatican II basically did! Then comes a mixed harvest to be placed in the hand of Ephraim’s hand (meaning of Yalad; v25 cf Ez.37.19), as well as the end times Church and brotherhood (Succos). All three of these placements were the will of HaShem, not human teaching (26).

Now we hear of two herbs, both a form of cumin: one black (pain and mourning) and one normal. The black is violently scattered, and we linked this to Ephraim’s exile at the hand of Assyria, Judah’s exile to Babylon, and later by Rome. The milder cumin gets the easy scattering, such as the Church spreading the Gospel.

This helped us define cumin and black cumin so when the Church’s lessons on harvesting these tribal herbs she learned the lessons of not beating violently those already in pain and mourning, like those in the Dark Night. Rather, they need discipline (the rod), not being pounded senselessly.

Likewise, do not roll over and over again over errors from those not trained in this discipline (that Dark Night of the Soul), for they need the shepherd’s staff of mercy (27). This teaching also comes from HaShem, so it’s best to listen to the Master’s

teaching (28) (this is also the essence of Rev.2.1-6, Judgment should be Balanced between rod and staff).

And most important, HaShem, praise be He may scatter His children even whipping out their identity, yet He like a good father does not break his children up and whip out their identity forever. Neither should the body of Christ!

This was why this chapter in Isaiah was given and why we began with E'phraim's scattering. breaking up... this parable tells us this should not be forever. It even warns Judah judged unwisely and lost their Temple; Now the shoes are on the other foot. Will Christianity judge wisely or unwisely?

Will they be able to see past their anti-Judaic lens, formed from the Partying of Ways Theology, to see the larger plan of HaShem's great mercy? Or will they follow Judah of the 1st century and judge those seeking to keep Hahalacha fully (they need a rite that includes there own calendar) unwisely?

Will they see Israel is already beneath their canopy (indeed they cannot be Israel without Israel being within them) and clearly see the text says E'phraim is to come back to life beneath this same canopy? If they see this and act accordingly, then their Temple is secure; however, if they judge E'phraim's sacrifice of praise in keeping hahalacha as Judah did the Eucharist, then, like Judah long ago, they too may face exile and a loss of their Temple (the Vatican).

"This comes from HaShem of hosts (Tzavaot); He is wonderful in counsel, and excellent in wisdom." 29.