

Brit Shalom for Judah and Ephraim

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Introduction

The intention of this article is to offer a suggestion to the **Northern Israel National Congress** which will be meeting in [Ariel Israel](#) on May 25th –27th (2015). For more information this meeting, visit etzbneyyosef.com/projects.html

To leave a comment, go to <https://johnmarsing.wordpress.com/2015/04/19/brit-shalom-for-judah-and-ephraim/>

About Me

My name is John Marsing and I have been a part of the Hebrew movement since about 1996 (almost 20 years). I have a passion for law specifically as it relates to the Torah ... Torah law form if you will. I run a couple of websites, but the one I'm the proudest of and spend the most time on is found at www.MyHebrewBible.com.

I was one of the founding members of [Tzur Yisrael](#) which assembled in [Tempe Arizona](#) for a little over 10 years. Our group has had a special relationship with [Living Messiah Ministries](#) for many years going back to 2007. I mention this group because Mark Webb, who is their congregational leader, is going to the Congress as a delegate.

Since my focus and passion is law, I would like to submit a topic for consideration by the Congress on that subject. Let me begin by describing myself from the point of view of my legal status.

I operate under the assumption that I am from the House of Israel (the Northern Kingdom) which is the house that received the Bill of Divorce from YHVH (see Jeremiah 3:6-12). Furthermore, it is through the blood of Y'shua that I can not only do the Torah, but do it with authority.

At [Tzur Yisrael](#), we were committed to follow both the written word of YHVH (the Torah) as well as the living word, Y'shua. (Of course, we came to realize that these two are one and the same.) We were committed to study His Word and to walk it out the best we could. Therefore, in contrast to antinomian Christianity for example, that meant, amongst other things, keeping the Sabbath and High Holy days and following the dietary laws. Said in a different way, we sought to honor YHVH's covenant with Israel the best we could. Therefore it's the Torah that unifies us.

So with that said, what would I propose as part of the agenda for the first Northern Israel National Congress?

Covenant of Peace between Judah and Ephraim

What if a representative body of Ephraimites got together and created a draft for a covenant of peace and presented it to representatives from Judah? This *brit shalom* would be based on the power and authority that is found in scripture.

Matthew 5:23-24 tells me that if I want to go to the Father but realize that my "brother has ought against me," then I must first be reconciled to my brother. Since I claim that I'm from the House of Israel, my brother is Judah, and I therefore need to show that I at least made a concerted and reasonable effort for reconciliation. So the question is to how achieve this?

Hammering out the covenant

I like to say that "a covenant is a special form of contract, but a contract nonetheless". Because the covenant of peace is a contract, then it needs to have all the elements of a contract. This contract between two parties would

have to be negotiated and both parties need to come to the negotiation table. That means they need to have something to negotiate with. There needs to be *quid pro quo* (something for something) because it's a required element of a contract.

Here is my list of things to be negotiated

1. Replacement Theology

Ephraim agrees to do a quit claim¹ on the Christian doctrine of [Replacement Theology](#) which states that the Church has replaced Israel.

Along similar lines, Judah agrees to do a quit claim on “Jewish Replacement Theology” by using the proper biblical terms where appropriate. Context is king if you will. The three contexts are 1) all of Israel e.g. (the proper context of the Torah), 2) The House of Judah (e.g. the remnant of Jews returning from Babylon - see Ezra, Nehemiah and Esther) and the 3) House of Israel where appropriate (e.g. the house that got the bill of divorce).

After the conquest and dispersion of the northern kingdom of Israel, many (probably most) of the inhabitants truly became “lost” in the nations, forgetting their spiritual and ethnic heritage over the course of time. In contrast, however, in the Babylonian conquest of the southern kingdom of Judah some 150 years later, those Israelites from Judah (primarily descendants of Judah, Benjamin, and Levi) were able to maintain their spiritual and ethnic identity and when they were allowed to return to the land under the Persians, they returned as “Jews.” Thus while all Jews are Israelites, not all Israelites are Jews.

Signatories of this *brit shalom* must recognize that there has been an unholy agreement between the two great religions that represent both houses. The signatories must recognize that Scripture clearly speaks of two houses and that the term Jew and Israel are not necessarily interchangeable.

2. Antinomian Christianity and Rabbinical Judaism

Ephraim agrees to abandon any claims of authority emanating solely from [antinomian Christianity](#).

Judah agrees to abandon any claims of authority emanating solely from [Rabbinical Judaism](#).

Within the context of this *brit shalom*, both parties must agree that their power and authority to perform their religious duties and responsibilities come from the Mt. Sinai covenant. Neither party is bound by their respective religions when said religions claim authority that is outside the written Torah.

3. Salvific Work of Y'shua

Ephraim agrees that as a fulfillment of this *brit shalom*, it cannot require of Judah to make a personal and public salvific testimony that Y'shua is their savior.

Judah agrees that as a fulfillment of this *brit shalom*, it cannot require of Ephraim that they must reject the salvific work that he has performed for the benefit of “the lost sheep of the House of Israel” ^{Mat 10:5-6 & 15:24}.

It must be respected by both parties that Ephraim's ability to not only perform the duties, responsibilities and obligation of the Torah, but to do so with authority, comes precisely because of the salvific work of Y'shua who came “but for the lost sheep of the house of Israel” ^{Mat 10:5-6 & 15:24}.

¹ To quit claim something is to make a formal renunciation of a claim.

Judah cannot claim that these redeemed Israelites are *persona non grata* i.e. trespassers in YHVH's house. They cannot erect a "middle wall of partition" to keep Ephraim from "conducting their righteous business with YHVH" and from bringing a *corban* offering.

Whatever salvific significance Y'shua of Nazareth has that both parties hold near and dear to their heart and that is not specifically mentioned in this *brit shalom* is beyond the scope of this document. This *brit shalom* deals with the two parties of Judah and Ephraim directly and, if you will, with YHVH indirectly. Whatever the relationship is between YHVH and Judah is their business and not Ephraim's. Conversely whatever the relationship is between YHVH and Ephraim is their business and not the business Judah.

4. The Deity of Y'shua

It is stipulated in this *brit shalom* that no priest (*Kohen*), including the High Priest (*HaKohen HaGadol*), can perform any offering or sacrifice that takes away the Bill of Divorce which was given to the House of Israel. This is because it was a judgment given to them by YHVH. Therefore it takes someone from another priesthood to perform this redemptive act.

With that stipulation...

Judah agrees that it cannot require of Ephraim to abandon her strongly held religious belief and conviction that 1) Y'shua is the one who can take away the impediment that is the Bill of Divorce, 2) that this priesthood is of the Melchizedek form, and 3) the work of Y'shua is a redemptive work restoring the descendants of those who are of the House of Israel as equals to the House of Judah.

Ephraim agrees that it cannot require of Judah to make a testimony that Y'shua is deity as it relates to those who are from the House of Judah. Ephraim further agrees that all other aspects of the written Torah are binding just as they are to those who are from the House of Judah.

5. Mea Papa Culpa – The Iniquity of the Fathers

Ephraim must submit an affidavit that is titled something like "a confession of the Iniquity of the fathers" which is a requirement pursuant to Leviticus 26:40-42. This heartfelt document is intended to document their strongly held religious beliefs and convictions which recognize how it came to be that they were given a Bill of Divorce. This affidavit must describe that this Bill of Divorce is an impediment from them having a proper relationship with YHVH and that the remedy for this was gracefully given to them through the work of Y'shua the Messiah.

Questions that people might have

Q1. What are the fruits and benefits of this *brit shalom*?

Anytime someone decides to become a member of a club, organization, assembly etc., there are benefits ("membership has its privileges" if you will). Before this type of decision is made, the prospective member needs to make a rational decision and weigh the benefits against the costs of being a member.

The benefits you can expect from being a signatory to this *brit shalom* is access to a network of people whose values you share. Not just any values, but values of supreme importance because they define our relationship with YHVH, the Creator of the Universe. What you do with these relationships is entirely up to you. The advantage is that both parties are liberated from the religious baggage of their past and can go about doing some awesome work set aside for the kingdom of priests.

Q2. What if established leaders of both religions (Judaism and Christianity) object to this covenant of peace out of hand?

A fundamental aspect of contracts is that you can't force someone to contract with you if there is not "a meeting of the minds." Therefore, all you can do is make people an offer. Whoever takes you up on the offer and accepts the terms and conditions of the offer is someone whom you can enter into contract. If there are individual churches or synagogues that find what you're doing appealing to them, then they need to evaluate whether they can comport to what would be required. For some this may be an easy thing to do. For others it may be a hard thing to do, maybe so hard they reject it as soon as they hear about it.

My ultimate goal, and I presume others as well, is access to our Heavenly Father and to be at shalom with Him. Since I assume that I'm of Ephraim, I recognize that I can't go to the altar if my "brother (Judah) has ought with me" (Matthew 5:23-24). Assuming this *brit shalom* is a reasonable and workable document that members from Judah or Ephraim could sign, how many actually **will** sign on the bottom line is not known. However, this should not stop **me** from wanting to sign. I hope and pray the numbers on both sides are large, even very large, but regardless, I must do what I must do in an effort to be reconciled to my brother, Judah.

Q3. What's the big deal about the fact that the Northern tribes were lost. Why does that matter, is this all about proving ones DNA or genealogy?

There are two ways of looking at the concept of lost. As I said in the introduction, I said I'm operating under the assumption that I'm from the House of Israel. I can't prove that emphatically but can make a reasonable argument based on scripture and secular history. The fact that I'm trying to do the Torah, and the fact that I claim to "hear the voice of the good shepherd" ([John ch. 10](#)), should be evidence enough.

However, I contend that there is a more important aspect of the concept of lost with regard to the House of Israel. What they "lost" was, if you will, their spiritual ID card.

Let me explain with a metaphor.

If I'm a member of a warehouse store like Price Club or Costco, and one day I lose my ID card, I have lost my ability to go into the store and buy the lower-priced items they carry (which is reserved for and is a privilege of those who are members). The instant I lost the card, did I automatically forget my name, who my parents are and where live? Did I instantly forget that, e.g., the day before I bought an expensive item in the store that was 25% cheaper than I could have bought the same item anywhere else? No, of course not.

Let's build on this metaphor a little bit. Let's say I didn't lose my ID card because I misplaced it, but rather because I did something that violated the terms and conditions of the Price Club Application form and the punishment for my breach of contract was so egregious that I was banned for life from ever buying anymore items from them. If I were to even step foot in the store I would be trespassing.

I argue that this is what happened to the House of Israel when they were given the Bill of Divorce. In Hebrew this is called a *get*, and YHVH told to Ephraim get out of His house. Why? Because YHVH had determined that the House of Israel was acting so contrary to the terms and conditions of the Torah that He could no longer be associated with her, that He could no longer be her covering.

The important aspect of what Ephraim lost therefore is her citizen ID card for the Kingdom of Priests. In this process, Ephraim also lost the ability to function as a priest because she also lost access to the trust/estate which was established in Genesis 15 (covenant of the pieces).

But, as Paul wrote in his treatise of law called Galatians, if we are in Y'shua the Messiah, then we are Abraham's seed. And we are "heirs according to the promise" Galatians 3:29.

Q4. You quote Gal 3:29, but in Gal 3:28 Paul there is not distinction between Jew and Greek?

What does Paul mean when he is referring to non-Jews? Sometimes it's translated as "Greek," sometimes as "Gentile," sometimes as "the nations," etc. I've adopted the following rule as good hermeneutical practice with regard to the apparent conflict between what Y'shua said and what Paul said: Paul's words must be interpreted to what Y'shua said (and not the other way around). So if Y'shua said, "**I am not sent but unto the lost sheep of the house of Israel**" and instructs his disciples "**But go rather to the lost sheep of the house of Israel**" then Paul's words must be in alignment.

You could label that this hermeneutical rule this way ... "In the New Testament, the red letters trump the rest". This is not meant to be disrespectful to Paul at all, but rather we must interpret what he says carefully.

So how would I interpret Paul's words?

It was once asked of Willie Sutton, "Why do you rob banks?" to which he replied, "That's where the money is." So why does Paul speak of the Gentiles, Greeks and Nations? ...because that's where the House of Israel has been scattered.

For more on this, see [Biblical Word Study and Commentary on ones Legal Status.pdf](#)

Q5. Expand on why the right to contract is such a powerful thing?

Rather than getting bogged down in the theology that has evolved for nearly two millennium, why not start anew. It doesn't make sense to put band-aids on our respective religions, religions that over time have gotten to where they define themselves as not being the other religion. The religion of Judah has evolved, in part, as not being Christian, and similarly Christianity has defined itself, in part, as not being Jewish.

For those who are trying to take the scriptures seriously, go back YHVH's word with fresh eyes following good hermeneutical practices, and let it define who and what we're supposed to be doing.

The power of contracts is such that the ones who draw it up get to define what it is, i.e., to add elements to the contract that make sense for all parties concerned. This right to contract by the people of a nation is based on the sacred contract given at Mt. Sinai.

What is the law? More importantly what is the law that applies to an individual? They are based on the ones you've signed or that have been signed for you on your behalf.

The Pen, in the hands of righteous Israelites is truly mightier than the sword.

Q6. Should we be seeking evidence confirming those who claim to be descendants of the House of Israel?

If you read the response to question 4, the conclusion was a de-emphasis on genealogy and, in contrast, an emphasis on the legal ramifications with regard to one's legal status.

If you can accept that the conclusions of question 4 are good and reasonable, then the question of evidences shifts as well. The best evidence that there is an agreement between Judah and Ephraim who are trying to do the right thing and please our Heavenly Father is...the agreement itself. At the end of the day, what else matters?

What are those who are outside this *brit shalom* going to say? You can't contract with each other? Will they threaten to take their religious ID card from you? If they do, so what? If there is a conflict between the congregation/assembly/synagogue/church of which you are currently a member and the membership as being a party to this proposed *brit shalom*, then you need to decide what to do.

Relevant Biblical Verses

Having ought with thy brother

Matthew 5:23-24

²³ Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee ²⁴ Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

The ultimate goal is to be able to approach the Father and his altar but I cannot do that unless I have been reconciled with my brother.

The Lost Sheep of the House of Israel – Salvific Context

Matthew 10:5-6

⁵ These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: ⁶ But go rather to the lost sheep of the house of Israel. ⁷ And as ye go, preach, saying, The kingdom of heaven is at hand.

Matthew 15:24

²⁴ But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

Who is the target audience of Y'shua's ministry? Why mention them specifically? What's special about the Lost Sheep of the House of Israel?

Cometh in the name of the Lord

Matthew 23:37-39

³⁷ O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! ³⁸ Behold, your house is left unto you desolate. ³⁹ For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Could it be that both Houses are left desolate until both houses recognize the power and authority of the work that Y'shua of Nazareth did which was to remove the Bill of Divorce impediment?

Conflict Resolution and Due Process

Matthew 18:15-20

¹⁵ Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. ¹⁶ But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. ¹⁷ And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. ¹⁸ Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. ¹⁹ Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. ²⁰ For where two or three are gathered together in my name, there am I in the midst of them.

Church: Unfortunately the translation for church has a lot of baggage associated with it, but in the context of when this was said, the first century, it gives it a different meaning in that it was respectful of both houses.

This *brit shalom* is between the two houses of Israel: Judah and Ephraim. And “if these two (Judah and Ephraim) shall agree (this *brit shalom* is by definition an agreement between the parties) on earth as touching any thing that they shall ask (we ask for a shalom), it shall be done for them of my Father which is in heaven (YHVH will underwrite the agreement...*Hallel Yah!*).

Sar Shalom (Prince of Peace)

Isaiah 2:2-4

² And it shall come to pass in the last days, that the mountain of the LORD’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. ³ And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. ⁴ And he shall judge among the nations, and shall rebuke many people: and **they** shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Is it unreasonable to say that Y’shua of Nazareth is *Sar Shalom* ... the prince of peace. As *Meshiach Ben Yoseph*, he doesn’t force brothers of Israel to live in peace, but enables us to have peace. Having capacity to be in peace is different than choosing to live in peace. Israel is an active participant in YHVH’s creation, and so, if given the proper tools and the authority to use them, then we must act this out, we shall beat our swords into plowshares...

It is the claim of this *brit shalom* that, we who are of the House of Israel can have the authority to bring about peace because of the salvific work Y’shua who overcame the House of Israel’s great impediment i.e. the Bill of Divorce.

The Iniquity of the Fathers

Leviticus 26:40-42

⁴⁰ If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; ⁴¹ And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: ⁴² Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

For an example of this document, see <http://www.myhebrewbible.com/Article/215>

Bill of Divorce

Jeremiah 3:6-12

⁶ The LORD said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. ⁷ And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. ⁸ And I saw, when for all the causes whereby **backsliding Israel committed adultery I had put her away, and given her a bill of divorce**; yet her treacherous sister Judah feared not, but went and played the harlot also. ⁹ And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. ¹⁰ And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD. ¹¹ And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah. ¹² Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever.

Hosea 1:1-11

¹ The word of the LORD that came unto Hosea, the son of Beerai, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. ² The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the LORD. ³ So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. ⁴ And the LORD said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. ⁵ And it shall come to pass at that day, that I will break the bow of Israel, in the valley of Jezreel. ⁶ And she conceived again, and bare a daughter. And God said unto him, Call her name **Loruhamah**: for I will no more have mercy upon the house of Israel; but I will utterly take them away. ⁷ But I will have mercy upon the house of Judah, and will save them by the LORD their God,

and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. ⁸Now when she had weaned Loruhamah, she conceived, and bare a son. ⁹ Then said God, Call his name **Loammi**: for ye are not my people, and I will not be your God. ¹⁰Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. ¹¹ Then shall the **children of Judah and the children of Israel be gathered together, and appoint themselves one head,** and they shall come up out of the land: for great shall be the day of Jezreel.

If it's accurate to say that "nothing, nothing, nothing is more important than one's contract/covenant with the Creator of the Universe" then the worst thing to happen is to have that contract/covenant terminated by the Creator of the Universe in the form of the Bill of Divorce. If that is where you find yourself, then overcoming that should be priority one.

Fulfilling the Torah and the Prophets – Overcoming the Bill of Divorce

Matthew 5:17-20

¹⁷ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. ¹⁸ For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. ¹⁹ Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. ²⁰ For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

I never grow tired of quoting these verses. 😊

If you can first accept that the **Torah** (the law) is the contract/covenant that YHVH gave to Israel, and secondly that the major theme of the **Prophets** is a warning to her (or at least 10 of the 12 tribes that make up Israel) that this contract/covenant with YHVH is in peril of being terminated, then, with that in mind, consider the claim given by Y'shua of Nazareth regarding his ability to **fulfill**.

What is it that needs to be filled full? If you go back and read the prophets, they never end on a bad note. Hosea spells out the judgment given to the House of Israel ^{Hos 1:1-11} and then goes on to say that they will be brought back together. The prophets therefore project forward in time to when all of Israel will be back in covenant with YHVH. If you can imagine that all the parties to the original contract/covenant (the **Torah**) are put in a bucket, then it will be **filled full** with all the tribes of Israel.