



KINGDOM OF YISRAEL COMMUNITY NETWORK
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Apostolic Doctrine

ONE KINGDOM UNDER YAH

Subject: Reuniting the Kingdom of Yisrael – 2018

Beloved brethren, as the true children of Yisrael, we are now approaching the conclusion of our southern Kingdom's four-hundred-year sojourn in America – and a unique chastisement and processing under the United States Constitution.

At this stage, the 'dry bones' prophecy of our national rebirth recorded in the book of Yakhezqel-Ezekiel is becoming a critical source of end-time innerstanding. For the most part, our people at large are aware of the fact that the prophecy recorded in Ezekiel 37 concerns a latter-day resurrection of "...the whole house of Yisrael" from spiritual death unto life in the Ruakh Ha Qodesh-Holy Spirit.

Nevertheless, many if not most of us have yet to see how these two primary components of the ancient Kingdom will synergize into the eternal Kingdom of Yisrael; with both nations having remained geo-politically separate and distinct, from the fall of King Solomon to this day. In short, the prophetic two sticks in Ezekiel's hand must now be accurately interpreted and clearly defined for 'The Joshua Generation.' Even so, Ahmen.

BEYOND BITTERNESS

The first truth that must be acknowledged, Yisrael, is that the two Kingdoms are not yet one.

Again, up until now, Yahudah and Ephraïm have remained separate and distinct. But our ancient national dispute will soon be settled, as described in Ezekiel 37, verses 15-19. Therefore, let us carefully break down and analyze these passages according to the ancient Hebrew mind, to receive the full innerstanding of this crucial end-time revelation.

Let me begin each point of this treatise with a needful comparing of the King James version of the key verses in question with our own carefully researched verse-by-verse translations:

Ezekiel 37:15-16 – King James Version (KJV) “The word of the Lord came again unto me, saying, ‘Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph the stick of Ephraim and for all the house of Israel his companions...’”

Yechezqel 37:15-16 – King Davïd Version (KDV) “*The word of YAHUWAH came to me again, saying, ‘Son of man, take one staff and inscribe upon it, ‘Yahudah and the children (ben – ‘sons’) of Yisrael his companions.’ Then take another staff and inscribe upon it, ‘Yoséf with the staff of Ephraïm and all the house (bayith) of Yisrael his associates...’*”

Now, as so-called ‘blacks’ or “African Americans,” those of us living in America have endured the most insidious form of slavery; unparalleled in human history, in terms of its unhinged brutality and inhumanity. And one devastating result has been that our people in the West have understandably overreacted to the institution of chattel slavery, to the point where we often neglect the ‘Divine Order of the House’ that was given to us [by Christ, the preincarnate I AM] at Mount Sinai. Especially, concerning the Torah-legitimized social status of indentured servants.

Surely, the blessed hour has come for our people to finally come to terms with the fact that it was not the practice of ‘slavery’ per se, but *chattel* slavery – *the process of dehumanization* – that was the real wrongdoing we experienced. And in order to understand the true identities and components of the two staffs, we must first move beyond bitterness and blame-shifting, and reacquaint ourselves with the ancient Hebrew principles of the ‘house.’

THE ORDER OF THE HOUSE

First of all, unlike our houses and families in America and the westernized world at large, a Hebrew ‘house’ – as in the house of Davïd – was not a single family dwelling, nor was it a physical structure of any kind. Instead, it was a basic building block, ordered to maximize

personal, tribal and national excellence. The extended family homes our ancient fathers built included at least three generations. And there were three basic orders in a Torah-observant Hebrew household:

- Fathers and their wives.
- Sons and their wives.
- Servants and their wives.

Ancient Hebrew family-building placed primary emphasis on producing male heirs to sustain the family legacy in perpetuity; and a prosperous, bondservant-fueled family business. Ironically, and quite deliberately, during the pre-emancipation period, the southern plantations of America were to a great extent modeled after this ancient Hebrew pattern. (The deviation of course, was the perpetual disenfranchisement of chattel slaves. Indeed.)

For example, the concepts of legacy building through bearing children by maidservants/concubines, raising heirs alongside the children of ones' slaves, and retaining the children of female homeborn slaves upon the emancipation of their parent(s) were all features of Torah-sanctioned Hebrew Yisraelite families.

And in describing the process of liberation, Ha Mashiakh Himself cited this ancient Order:

"Then Yahushua said to those who believed Him, 'If you abide in my word, you are my disciples indeed. And you shall know the truth, and the truth shall make you free.' They answered Him, 'We are Abraham's descendants, and have never been in bondage to anyone. How can you say, 'You will be made free?' Yahushua answered them, 'Truly, I tell you, whoever commits sin is a slave of sin. And a slave does not abide in the house forever, but a son abides forever. Therefore, if the Son makes you free, you shall be free indeed.'" (Yokhanan-John 3:31-36.)

Again, in a proper ancient Hebrew household, there were natural children as well as children of servants and/or sojourners. And therefore, at this stage, we as Hebrew Yisraelites must faithfully interpret the scriptures concerning 'houses,' children, slaves and sojourners according to the ancient 'Order of the House.' Sélah.

THE UNITY OF THE HOUSE

Verse 17 (KJV) ...join them one to another into one stick; and they shall become one in thine hand.

Verse 17 (KDV) *Then join them one and one (echad, echad) into one staff: one in your hand.*

Brethren, notice that the two “staffs” (the two powers) become as one in the prophet’s hand. In the KJV, verse 17b is rendered, “...and they shall become one in thine hand.” – a phrase translated from the Hebrew words, “echad, echad.” Kingdom Mathematics 101: $1 + 1 = 1$.

Sh’ma Yisrael: Contrary to popular Hebrew Yisraelite and traditional Christian dogma, this divine equation prophesied by Yakhezqel in no way indicates the YAH-ordained distinction between Yahudah and Ephraïm will be removed in the Kingdom to come. In truth, this Divine principle of oneness speaks of ‘echad,’ as in Hebrew marriage for example, “the two shall become one flesh.”

In the Hebrew mind, verse 17 is clearly revealing that the Scepter and the Birthright in Yisrael shall finally be united as One. YAH Khai v’HalleluYAH!

THE ORDER OF THE KINGDOM

Ezekiel 37

King James Version (KJV): 18 And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these? 19 Say unto them, Thus saith the Lord GOD; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand.

King Davīd Version (KDV): *18 And the sons of your people shall speak to you and say, “Tell us what that means.” 19 Say unto them, thus says Adonai YAHUWAH, “Behold, I will take the staff of Yoséf, which is in the hand of Ephraïm, and the **offshoot** (‘shebet’) of Yisrael, his united companions, and will put it with the staff of Yahudah, and make them one staff one in My hand.”*

Here we see how the traditional King James version very often falls short, in terms of accurately translating and interpreting the Hebrew mind. For example, in verse 19, the KJV translates the Hebrew word shebet as ‘tribe’ in reference to the companions of Ephraïm. And yet in Hebrew thought, Ephraïm clearly represents the ten tribes of the original Diaspora, along with the Gentile sojourners among them. Sélah.

That is to say, to translate the word shebet as ‘tribe’ in this context suggests that Ephraïm’s “companions” are the natural seed of Yisrael – which is confusing and misleading to say the least. Again, the term ‘the *children* of Yisrael’ always refers to the natural Hebrew Yisraelite seed. And in this context, ‘the *house* of Yisrael’ refers to the ‘*naturalized*’ citizens of the Commonwealth.

(Note: The phrase ‘the whole house of Yisrael’ speaks of the combined Commonwealth of the Kingdom of Yisrael – both natural and naturalized citizens alike.)

A DAVIDIC DECREE

My Fellow Countrymen: At This Final Hour Of Our Captivity In America, Abba YAH Is Revealing By His Spirit, In The Writings Of The Ancient Hebrew Prophets, That The Twelve Tribes Of Yisrael, Under The Davidic Branch And Yahudah, Will Very Soon Reunite With The Naturalized Ephraimites, By That Remnant Heir Of Ephraïm And Yoséf, In A Miraculous Restoration Of The United Kingdom Of Yisrael. Sélah.

Now – are there factions or organizations that represent Yahudah and/or Ephraïm in our midst? And can we irrefutably identify these two ancient nations today? Again, let us examine these questions with a clear, collective recognition that the two sticks, representing two separate and distinct Kingdoms, *are not yet one*.

IT’S KINGDOM TIME.

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The House of Davïd is the sovereign Hebrew Yisraelite Governmental Order of The Kingdom Commonwealth of Yisrael, and the Founding Body of the Church at Victorville; a global Messianic non-501(c)3 Association, located in the High Desert of Southern California, U.S.A.

