

# The Three Pillars of the Messianic Walk

by Rav Mordecai Silver

The purpose of this article is not to lay down any doctrine or cause anyone to try to believe the way that I do. My purpose in writing this article is to try to lay out for you what I believe are the three principles that we all need to follow if we are to bring together the Two Houses of Israel—Judah and Ephraim—into one people or *am echad*.

There have been several movements, of late, that have all laid out the premise of the Two Houses. Some define this movement as Messianic Israel, the Two Houses of Israel, Judah and Ephraim, Ephraim and Judah, etc. I, by no means, am going to try to label exactly what this movement is to be called. I can tell you what it is not.

It is *not* Messianic Judaism. It is *not* the Church or Christianity. It is *not* Judaism or any other “Universal” religion.

My intentions here are to lay out what I am calling, “The Three Pillars of the Messianic Walk” as it pertains to the Two Houses of Israel—Judah and Ephraim. Though I am of the House of Judah, of the tribe of Levi, I firmly believe in the House of Ephraim and that they are now beginning to see just who they are, the same as Judah is beginning to see the Messiah Yeshua. So in that blindness being lifted, those of us from Judah and Ephraim, who already see our heritage and our coming together as one people, we need to be ready to help our brethren as they are coming back from their exile.

It is my firm belief that Judah and Ephraim must apply three things to their walk as returning Israelites. Faith in Yeshua as Messiah and God must be the first and foremost pillar. Without this where would we obtain eternal life, salvation, redemption and forgiveness for our sins? The second pillar in this walk *must* be following the way that Yahweh through Yeshua instructed us in His Torah. The third pillar is the teaching of the unity of the Two Houses of Israel—Judah and Ephraim. As I like to describe them—*am echad* or One People.

There are many in the Two-House Movement who try to switch around the last two pillars. They attempt to put the Two-House teaching before Torah. This will not work and will cause many to stumble in their return because without a proper foundation or understanding of God’s teachings/instructions that are in His Torah how can we possibly hope to unite two bickering brothers when they have nothing in common? In many cases they do not even have faith in Yeshua as a common unifying factor. When they do, as in the case of Messianic Judaism and Messianic Israel/Two Houses, they wind up on different sides of the street, with Messianic Judaism on one side and Messianic Israel, or better defined as Ephraim, on the other side of the divide. Though both houses see Yeshua they cannot seem to bring it all together.

Now I do not presume to try to tell you that I have the solution to this problem. What I would like to do is present to you some thoughts on why I believe the three pillars need to be placed in this particular order.

Devarim/Deuteronomy 32:20: **And He will say, “I shall hide My face from them and see what their end will be—for they are a generation of reversals, children whose upbringing is not in them.”**

Chavakuk/Habakkuk 2:4: **Behold, his soul is defiant; it is unsettled in him. But the righteous person shall live through his faith.**

**0530** hnwma 'emuwnah {em-oo-naw'} or (shortened) hnma 'emunah {em-oo-naw'}  
firmness, fidelity, steadfastness, steadiness

The Hebrew word for faith is *emunah*. Without faith in the God of Israel—God—and His Son Yeshua, we are told that He will hide His face from us because we are children who have not been raised in the teachings of God. The first pillar is faith in God through Yeshua. Yeshua is the door through whom we enter and it is through Yeshua that we receive salvation from God. God is the forgiver of sin and the Source of our redemption. There is not enough space in this article to address this topic. I have written a more in depth paper on this titled “Is Yeshua God?” which you can view at our congregational website <[www.etz-chayim.org](http://www.etz-chayim.org)>.

If we do not have faith in God and in Yeshua then what is the purpose for our being? If this life is to be without God then that means we are born, we live an allotted number of years, and then die. That’s it folks! Is that what you truly believe and desire? I know that that is not enough for me, my friends, and I hope that it is not enough for you.

## **The First Pillar of the Messianic Walk**

Acts 14:27: **And when they arrived they gathered together the assembly, and were declaring as many things that God had done with them, and how He had opened a door of faith to the nations.**

Acts 15:9: **[A]nd He made no difference between us and them, cleansing their hearts by faith.**

**4102** pistiβ pistis {pis'-tis}

conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and joined with it, relating to God, the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ, relating to Christ, a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of

God, the religious beliefs of Christians, belief with the predominate idea of trust (or confidence) whether in God or in Christ, springing from faith in the same, fidelity, faithfulness, the character of one who can be relied on

*Pistis* is the Greek word for faith that would make it the equivalent to the Hebrew word *emunah*. An interesting thing about the Hebrew *emunah* is that the word for faith also means trust and belief. There are no separate words in Hebrew or Aramaic for trust, faith, or belief. The concept or thinking is that faith, belief, and trust are all one and the same thing. This thinking causes us a problem in English because we define all of these things as separate while to the Hebrew mind they are all one. This may be why we have difficulty in identifying that God can be more than one and yet one. A sort of paradox that causes division in the Body of Messiah in how we approach Yahweh.

**Acts 20:21: [S]olemnly testifying to both Yehudim and Greeks of repentance toward God and faith in our Lord Yeshua the Messiah.**

Paul/Shaul is showing us that faith in God brings repentance and that our trust or faith should be in Yeshua the Messiah. This must be the first step in our walk. It does not matter whether you are Torah observant or not as faith is a free gift from God. One cannot earn salvation through works or blind obedience to the commandments of God. Faith in Yeshua for our salvation must come first and then Torah observance. This is something that I will discuss in the second section of the three pillars.

Paul/Shaul makes it perfectly clear that all Believers are equal and all Believers start at the same point. Some may have more of an understanding than others but once we accept Yeshua as Messiah we all start from square one.

**Romans 3:22: [E]ven *the* righteousness of God through faith in Yeshua the Messiah for all those who believe. For there is no difference.**

The Greek word used for faith is *pistis*, which is the same word that we saw used earlier to define trust. Once again we see that faith, trust or belief in Yeshua is primary and is the equalization factor where all Believers start.

Now let's take a look at how this begins to fit together with what I believe is the second pillar or part of our Messianic walk.

**Romans 3:27-28: Where then is boasting? It is shut out. By what kind of law? Of works? No, but by a law of faith. For we regard that a man is justified by faith separately from works of the Torah.**

**Romans 3:31: Do we then render inoperative the Torah through faith? May it never be! On the contrary, we uphold the Torah.**

**The Second Pillar of the Messianic Walk**

As we see from the two verses that I quoted from in Romans, I believe that the second pillar of the Messianic walk must be Torah. Torah observance, in and of itself, cannot bring you salvation or redemption. Only faith in Yeshua can do this. God makes that perfectly clear in His Word and through His Word—Yeshua! But as we can see in the verses from Romans that the Torah is not set aside. Too many Believers today believe that the Torah has been done away with and that is not true according to what Paul/Shaul wrote in the Book of Romans. So when many Believers make the statement that the Torah is done away with or that we no longer have to follow the Torah because that is being “under the law” I have to shake my head in disbelief. Why? Because of what Paul/Shaul has to say in Romans 3:31. He says, “WE UPHOLD THE TORAH!” If Paul/Shaul upholds the Torah then how can we say that Paul/Shaul said that we are no longer “under the law/Torah?” Have we misinterpreted Paul’s/Shaul’s words? I fear that we have.

**John 1:1: In the beginning was the Word, and the Word was with God, and the Word was God.**

That’s pretty heavy stuff for me. John’s words should make us stop and pause. We should take a moment to consider what it is that John is saying here. Too many times we just ramble off these words and do not really pay attention to what is being said. John is saying that the Word was from the beginning and that the Word was with God and God was the Word. Most of us accept that the Word is talking about Yeshua. John goes on to say that Yeshua has always existed with God because He is God . Now how can that be? That just blows my mind and it should yours. Yeshua is the Word and Yeshua is Yahweh and Yeshua has always been. How is it possible that the Son has always been with the Father if He did not come into physical existence until about 2,000 years ago? Because the physical and the spiritual are two different planes of existence. The physical realm is time constrained while the spiritual realm is not. The spiritual realm exists without time. It is eternal. This is the plane that we will live out eternity with Yeshua and God. Yet by all accounts, if I understand the Word of God correctly, eternity will one day exist in the physical realm. Remember that after Yeshua was resurrected from the grave He appeared to His disciples/shalichim and He could transcend space and time.

So what is the point that I am trying to bring out here? That Yeshua is the Word and that the Word of God is the Torah because the Torah is the commandments, statutes, decrees, judgments and ordinances that come from God and instruct us what God considers to be right and wrong. The Torah defines sin in God’s eyes. The Torah is not just a compilation of rules and regulations that God gave to mankind so that He could show us that we could never be righteous. The Torah points the way to Yeshua. Remember that Yeshua is the first pillar of our walk. He is the goal of the Torah. When we transgress the Torah we can turn to Yeshua for forgiveness. Why? Because He is God and God forgives sin and offers us redemption through faith in Yeshua. So if this is true then why do we need the Torah? Isn’t the Torah something that God gave to the Children of Israel at Mount Sinai through Moses? Guess again!

Bereisheet/Genesis 26:5: **“Because Abraham obeyed My voice, and observed My safeguards, My commandments, My decrees, and My Torahs.”**

In most translations the word that is translated Torahs in the Artscroll Tanach is usually rendered laws. In the Hebrew it is Torah. Why is this significant? Because it clearly shows us that Abraham had the Torah of God and followed it. This precedes the giving of the Torah at Mount Sinai. This is Biblical evidence that the Torah existed and has always existed and is tied to the voice of God that we would assume speaks the Word of God and that Word is Yeshua. Yeshua is the living Word of God and that Word is the Torah and it brings life because all of Creation came into being through the Word of God—Yeshua.

Shemot/Exodus 12:49: **“One law/Torah shall there be for the native and the sojourner/ger who lives among you.”**

The Torah *is not* the exclusive right of the Jewish people. The Torah is not one covenant for the Jew and another covenant for the non-Jew. The Torah *is* the rule of God given to all of Israel. Israel is not defined as the Jewish people alone but as twelve tribes descended from the twelve sons of Jacob plus the two sons of Joseph, Ephraim and Manasseh. When this instruction was given it was not given to the Jewish people alone but to all the people of Israel. The Jewish people, as we know them today, did not begin until the time of Ezra. Judah, back in the time of the Book of Exodus, was just one of the twelve tribes.

Shemot/Exodus 13:9: **And it shall be for you a sign on your arm and a reminder between your eyes —so that God’s Torah may be in your mouth—for with a strong hand God removed you from Egypt.**

This teaching is kept by observant Jews today by the placing of two leather boxes, called *tefillin*, one box on the forehead and the other box on the left forearm. It is done as a literal reminder of the Torah that God gave to Israel through Moses at Mount Sinai. Following the Torah should be a constant in our lives. It should be our guiding light. As someone else has written, the Torah is the constitution of the nation of Israel. So if we consider ourselves to be part of the nation of Israel should we not be following its constitution—the Torah?

Those of us who are citizens of the United States, for example, are bound by the constitution of that country. Should that be any less the place of the Torah in our lives as citizens of the nation of Israel, Children of the Living God?

Shemot/Exodus 24:12: **God said to Moses, “Ascend to Me to the mountain and remain there, and I shall give you the stone Tablets and the teaching and the commandment that I have written, to teach them.”**

Once more in this translation of the Tanach the word translated as teaching is actually in the Hebrew Torah. Torah/ teaching/instruction are one and the same as Yeshua and God are one and the same. The Torah contains many parts to it but the sum of its parts is the

Torah. God, Yeshua and the Ruach HaKodesh/Holy Spirit are separate yet the sum of their parts is Elohim. The Torah is a living extension of God in Yeshua. Why then do we try to disregard it? As Believers in Yeshua we do not throw away something that is part of Him and that helps us to understand what it is that pleases Him. The Torah is not bondage. The Torah is freedom because we follow the Torah because we love God. Faith in Yeshua is the first step and out of our faith and love for God we live out the Torah in our lives because Yeshua did.

Vayikra/Leviticus 24:22: **There shall be one law for you, it shall be for the sojourner/ger and native alike, for I, Yahweh, am your God.**

In this particular passage the word for law is in the Hebrew, *mishpat*.

**4941** jpXm mishpat {mish-pawt'}

judgment, justice, ordinance, judgment, act of deciding a case, place, court, seat of judgment, process, procedure, litigation (before judges), case, cause presented for judgment), sentence, decision (of judgment), execution (of judgment), time (of judgment), justice, right, rectitude (attributes of God or man), ordinance, decision (in law), right, privilege, due (legal), proper, fitting, measure, fitness, custom, manner, plan

This word shows us that the judgments that come from God are balanced because they apply to all of us. God applies the Torah in an even-handed fashion on all of us. There is not one Torah for the Jew and one for the non-Jew.

Bamidbar/Numbers 15:16: **“One teaching and one judgment shall be for you and for the sojourner/ger who sojourns among you.”**

Bamidbar/Numbers 15:29: **The native among the Children of Israel and the sojourner/ger who sojourns among them—there shall be a single teaching for them...**

“There shall be a single teaching for them...” Once again we see that the Torah applies equally to everyone who lives in the nation of Israel and that includes non-Israelites. If you believe that you are an Israelite, part of the Children of Israel, then you are under this single teaching. That teaching is the Torah. As Yeshua is the redemption for all of Israel and those who want to enter into Israel, so the Torah is our lamp that lights the way.

Devarim/Deuteronomy 4:44: **This is the teaching that Moses placed before the Children of Israel.**

Devarim/Deuteronomy 17:11: **According to the teaching that they will teach you and according to the judgment that they will say to you, shall you do; you shall not deviate from the word that they will tell you, right or left.**

According to the Torah/teaching that they will teach/yarah...

**3384** hry yarah {yaw-raw'} or (2 Chr. 26:15) ary yara' {yaw-raw'} to throw, shoot, cast, pour, to throw, cast, to cast, lay, set, to shoot arrows, to throw water, rain, to be shot, to point out, show, to direct, teach, instruct

Torah comes the root *yarah*, both of which, are used in this passage of Scripture. So the Torah is to teach the people. Yet Literally the Torah is shot, like an arrow, to its mark. That mark or target is you and me. Are you beginning to understand the place of the Torah in our walk? If we claim that we are returning to our Hebraic heritage and we truly want to bring the Two Houses of Israel—Judah and Ephraim—back together we must have common guidelines in place to effect this reunion. Faith in Yeshua is the start. Torah observance is the next step in the re-unification process. Both houses have to be on the same page together and what better way to do this than by both groups following the same rule book—the Torah!

**Devarim/Deuteronomy 28:58-59: If you will not be careful to perform all the words of this Torah that are written in this Book, to fear this honored and awesome Name: God, your God, then God will make extraordinary your blows and the blows of your offspring—great and faithful blows, and evil and faithful illnesses.**

This is not an idle threat made to scare us into doing what God wants from us. This is a promise that applies to all of the Children of Israel—you and me. We are instructed to follow all the words of the Torah. In doing this we are honoring the Name of God and Yeshua—who is the Word of God. The Words of God—Yeshua—are written in the Book of the Torah. The alternative to not following the Torah of God and in turn not to follow Yeshua is to cause blows or plagues to come upon us.

The Hebrew word for blows or plagues is *makkah*.

**4347** hkm makkah {mak-kaw'} or (masc.) hkm; makkeh {mak-keh'}  
blow, wound, slaughter, blow, stripe, beating, scourging, defeat, conquest, plague

This is an interesting word. There are several meanings to this word and as you see it also means stripe, beating and scourging. This brings to mind what Yeshua underwent on our behalf. So could the penalty that was meant to laid upon us have been laid upon the back and body of our Messiah Yeshua?

**Devarim/Deuteronomy 30:10: When you listen to the voice of God, your God, to observe His commandments and His decrees, that are written in this Book of the Torah, when you shall return to God, your God, with all your heart and all your soul.**

We need to keep in mind that these instructions were given to all of the Children of Israel and to those who chose to dwell in their midst. This was a time when Israel was united as one people so the Torah applied to Israel and those who lived among them. Today the Two Houses are divided, yet they are beginning to recognize one another, and are starting to turn back to their Israelite heritage. In their return those of Ephraim are bringing with

them a lot of what they picked up in the Assyrian dispersion and they refuse to let it go. Torah has no place in their walk and they may even go to great lengths to prove that they do not have to follow the Torah.

On the other side we have those of Judah, who while keeping Torah to some extent, have compromised some of Torah to a lesser or greater degree. They brought back with them the ways they picked up in the Babylonian exile. Now we know, from the Bible, that Israel was punished time and time again for their disobedience to the Torah. The Torah is God's will for His people. If God punished Israel, and by default Yeshua, for transgressing the Torah, why do we think that can get away with disobedience?

Let's see what Yeshua had to say about the Torah.

**Mattityahu/Matthew 5:17-18: Do not think that I came to abolish the Torah or the Prophets; I did not come to abolish, but to fulfill. Truly I say to you, until Heaven and Earth pass away, not the smallest letter or stroke shall pass away from the Torah, until all is accomplished.**

**Loukas/Luke 16:17: But it is easier for Heaven and Earth to pass away, than for one stroke of a letter of the Torah to fall.**

How many times have you heard someone say that Paul/Shaul said this or that about the Torah no longer being valid? We saw earlier in this article that that was not the case and Paul/Shaul upheld the validity of the Torah. As we see here in these two passages of Scripture that came from the mouth of the Living Word Himself—the Torah stands! It is not a matter of what Paul/Shaul has to say on the subject of Torah validity, it is what Yeshua has to say. Yeshua says the Torah stands. Now I am not saying that Paul/Shaul is in error. What I am saying is that our interpretation of what he meant is in error. Yeshua was very clear about the place of the Torah in our walk. Without the Torah how we bring together Judah and Ephraim. There needs to a bridge between the Two Houses that will bring them back together in faith in Yeshua and unite them as one people.

I propose to you that the cement that will bind them back together is the Torah.

### **The Third Pillar of the Messianic Walk**

I want you to now consider what I believe is the third pillar of our Messianic walk—the unity of the Two Houses of Israel.

**1 Divrei-HaYamim/Chronicles 9:3: In Jerusalem there settled some of the children of Judah, some of the children of Benjamin and some of the children of Ephraim and Manasseh.**

**2 Divrei-HaYamim/Chronicles 15:8-9: When Asa heard these words and the prophecy of [the son of] Oded the prophet, he was encouraged, and he removed the detestable things from all of the land of Judah and Benjamin and from the cities which he had conquered from Mount Ephraim, and he renewed the Altar of God that was before the Hall of God. He gathered together all of Judah and Benjamin, and those from Ephraim and Manasseh and Simeon who dwelled among them—for many people of Israel defected to him when they saw that God his God was with him.**

Now some in Judah will say these passages of Scripture prove that all of Israel has been re-gathered in Judah. That is not what this is saying. What we see is that some of the people from Ephraim and Manasseh along with Simeon came into the House of Judah because they still recognized the God of Israel and saw Him moving with the king of Judah. Remember that most of Ephraim turned away from God and His Torah. In rejecting the Torah they may be rejecting Yeshua. So who is it that Ephraim is worshipping that is identified as Jesus/Yeshua? It may be a form of Yeshua without the full revelation of the Torah. It can be a form without substance. Yet Judah is worshipping the substance without the form. Put all three parts together and you wind up with the form and the substance in the same way as we have God—the father, Yeshua—the Son and the Ruach HaKodesh/the Holy Spirit. While each one of the parts has a role to play, put them all together, and stand back and watch them move.

In much the same way bring together the Torah, as the bond, that unites Faith in Yeshua with unity of the re-uniting of Judah and Ephraim, and stand back and watch what happens. Each part by itself has some power—but bring those parts together and watch real power because when this unity takes place is when Yeshua will rule and reign. As Solomon ruled over a united kingdom of Israel, so will Yeshua.

**2 Divrei-HaYamim/Chronicles 31:1: When all this was finished all the people of Israel who were present went out to the cities of Judah and smashed the pillars, cut down the asherah-trees and dismantled the high places and the altars from out of all of Judah, Benjamin, Ephraim and Manasseh, until they were completely eradicated. Then all the Children of Israel returned, each man to his property, to their cities.**

While this is an event that has happened in the past I believe that it will take place again in the future. I do not believe that we have reached the point of being united. We are just at the beginning of fulfilling this prophecy, and it is a rocky beginning. We have dis-unity among those of us in the Two House/Messianic Israel/Judah and Ephraim Movement. But this is to be expected as we are trying to find our way. No one has all of the truth. We each see through a glass darkly trying to make out the image. We need to work together and be willing to accept each other where we are. But, and I do mean *but*, we cannot do what Judah and Ephraim did in Scripture. We cannot reject the Torah of God. It is the master plan for His children. We cannot compromise its place in our walk. We must meet our brethren where they are in their walk but we cannot compromise the place of Torah in that walk or else we could wind up becoming like our ancestors—rejected by God because of our rejection of His teachings.

**Tehellim/Psalms 60:7: So that Your beloved ones may be released—save with Your right hand and answer me.**

The right hand of God has always been, in Jewish thought, the Messiah. The right hand if Messiah Yeshua and the left hand is the unity of the Two Houses—Judah and Ephraim. The bond or cement that brings them together is the Torah.

**Yeshayahu/Isaiah 9:21: Manasseh is against Ephraim, Ephraim is against Manasseh, [but] they are both together against Judah. Yet despite all this, His anger has not subsided and His hand is still outstretched.**

**Yeshayahu/Isaiah 11:13-14a: The jealousy of Ephraim shall stop and the oppressors of Judah shall be cut off; Ephraim will not be jealous of Judah and Judah will not harass Ephraim. They will fly in unison...**

Judah and Ephraim are still at odds against one another and within the ranks of Ephraim there is disunity as well. Is that a picture of the state of the Two Houses or not? What will it take for those of Ephraim to make Judah truly jealous of them? It cannot be the way that Ephraim is presenting the message of Yeshua. Otherwise Judah would have been flocking into the fold long ago. Think about this—in the early First Century Body of Messiah all the Believers came from Judah or close to Judah. When the Body of Messiah began to reject the ways of Judah, which were the ways of Israel contained in the Torah, Judah began to turn away from the truth of Yeshua. What if—just what if Ephraim turned back to Torah? What would happen between Judah and Ephraim?

**Yechezkel/Ezekiel 37:16: “Now you, Son of Man, take for yourself one piece of wood and write upon it, ‘For Judah and for the Children of Israel, his comrades’; and take one piece of wood and write upon it, ‘For Joseph, to wood of Ephraim and all the House of Israel, his comrades.’”**

**Yechezkel/Ezekiel 37:19: Say to them: Thus said the Lord God/Elohim: Behold, I am taking the wood of Joseph which is in the hand of Ephraim, and the tribes of Israel, his comrades, and I am placing them and him together with the wood of Judah; and I will make them into one piece of wood, and they will become one in My hand.**

These verses are among those that figure prominently in the belief of the Two House Movement. In these verses, as well as all of Yechezkel/Ezekiel 37:15-28, we see the prophecy of the reunification of Judah and Ephraim. Some in Messianic Judaism say that this proves that Ephraim will become part of Judah. Some say that Judah will become part of Ephraim. What I say is what God says and that is that Judah and Ephraim will become one in **MY** hand! The hand of God is Yeshua. What this proves is that it will take the hand of Yeshua to reunite the Two Houses of Israel.

**Hoshea/Hosea 5:5: The pride of Israel will be humbled before Him, and Israel and Ephraim will stumble over their iniquity, [and] Judah, too, will stumble with them.**

**Hoshea/Hosea 5:12: I will be like a moth to Ephraim, like rot to the House of Judah.**

Israel, Judah and Ephraim, will stumble before God. It will be their sin that will cause them to fall before the King—Yeshua. I believe that it will be what is necessary to bring these two brothers back together. Both Houses are full of pride in their customs and traditions. Many of these customs and traditions are a direct result of their exiles—Ephraim into the Assyrian dispersion and Judah into the Babylonian captivity. These high places must be brought down and the pride of both houses must be removed. It will only be when they see the light, of the lamp that is Yeshua the Living Torah, that we can finally see the end of the road.

**Hoshea/Hosea 6:4: What can I do for you, Ephraim? What can I do for you, Judah, when your kindness is like a morning cloud and like the dew that departs in early morning?**

We see Yeshua on one side and unity on the other. Think what can be accomplished when these two pillars are joined together.

**Zekaryah/Zechariah 9:13-14: For I will bend Judah [as a bow] for Me; I will fill [the hand of] Ephraim with a bow; and I will stir up your children, O Zion, against your children, O Greece; and I will make you like the sword of a warrior. Yahweh will appear to them, and His arrow will go forth like the lightning; and the Lord God/Elohim will blow with a shofar and go forth in southern tempests.**

This is what can be accomplished when Judah and Ephraim come together. We will become a power, to be reckoned with, in the hand of our God. Judah will be bow and Ephraim will wield that bow. The arrows will be the truth of God, revealed in Yeshua, the Living Word—the Torah of the Most High.

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