

MIQDASH BETHEL COVENANT INSTITUTION

508(c)(1)(a) Free Church • Sole Tanakh Authority

A Study for Judaism • Christianity • Islam

DOCUMENT 299

SAY TO THE HOUSE OF JACOB

A Covenant Deep Dive into *beit Ya'akov (house of Jacob)*, בֵּית יַעֲקֹב, and *beit Yisra'el (house of Israel)*, בֵּית יִשְׂרָאֵל

Are the House of Jacob and the House of Israel Two Peoples or One, When Does the House of Israel Mean the Northern Tribes, Has Either Name Passed to the Church, to the Nations of the West, or to Any Assembly Today, and How Does the Stranger Come In? — A Three-Religion Covenant Response to Christianity and the Sacred Name Movement

October 2026

Elder Kepha Arcemont, Founder

miqdashbethel.ai • miqdashbethel@gmail.com

The Message is Sent to the World

REACHING JUDAISM, CHRISTIANITY, AND ISLAM

✡ JUDAISM	✝ CHRISTIANITY	☪ ISLAM
The Mekhilta, followed by Rashi, hears two audiences in Exodus 19:3 : <i>“the house of Jacob”</i> is the women, to be spoken to gently, and <i>“the children of Israel”</i> is the men. The Bais Yaakov schools for girls, begun by Sarah Schenirer in Kraków in 1917, take their name from that reading. On the names themselves the Talmud rules that Jacob was not uprooted: Israel became the chief name and Jacob remained beside it (Berakhot 13a). The written verse stands under both readings. It sets the two names side by side for one people.	Justin Martyr told Trypho, about 160 CE, <i>“the true spiritual Israel ... are we”</i> (Dialogue with Trypho 11), and spoke of <i>“two houses of Jacob,”</i> one <i>“by blood and flesh,”</i> the other <i>“by faith and the Spirit”</i> (Dialogue 135). Many churches have taught the same since. Yet the New Testament still says <i>“He shall reign over the house of Jacob forever”</i> (Luke 1:33), sends its first messengers to <i>“the lost sheep of the house of Israel”</i> (Matthew 10:6), and quotes the new covenant as made <i>“with the house of Israel and with the</i>	In the Qur'an Israel is Jacob's own name: <i>“All food was lawful to the Children of Israel except what Israel made unlawful to himself”</i> (Q. 3:93), and the prophets are <i>“of the offspring of Abraham and Israel”</i> (Q. 19:58). His descendants are <i>Banu Isra'il (the Children of Israel)</i> , called to remember the favor shown them and to keep their covenant (Q. 2:40, 47). The phrase <i>Al Ya'qub (the family of Jacob)</i> stands twice (Q. 12:6; 19:6). The Qur'an knows Jacob and Israel as one man with one family, and it does not give the

☆ JUDAISM	† CHRISTIANITY	☪ ISLAM
	<i>house of Judah</i> ” (Hebrews 8:8). The Tanakh speaks first, and it says whose names these are.	name Israel to the Muslim community.

DOCTRINAL AUTHORITY — STANDING RULE OF MIQDASH BETHEL COVENANT INSTITUTION

The sole binding authority of Miqdash Bethel Covenant Institution is the *Tanakh* — the written covenant of **Yahweh**. No Talmudic tractate, Church council decree, papal encyclical, hadith collection, or extra-biblical tradition carries doctrinal weight equal to or greater than the written Torah. Where any tradition conflicts with the written covenant, the written covenant governs without exception. The Talmud, New Testament, and Qur’an are cited as historical reference and comparative witness — never as superseding authority. Miqdash Bethel uses the Written Tanakh as its sole source for four reasons: it is the only text Judaism, Christianity, and Islam all recognize as originally given by **Yahweh**; it predates and underlies the Talmud, New Testament, and Qur’an, so testing those traditions against it follows the evidentiary direction of **Deuteronomy 19:15** — the earlier witness governs the later commentary; every later tradition that departs from the Tanakh does so by addition or reinterpretation, never by overturning the text itself, so the text remains the fixed standard; and **Yahweh**’s own words declare the covenant unchanging (Malachi 3:6; Psalms 119:89), making the written covenant — not evolving institutional interpretation — the only stable ground for doctrine. All three great covenant traditions — Judaism, Christianity, and Islam — are addressed simultaneously and equally in every Miqdash Bethel document, because **Yahweh**’s covenant belongs to every nation that will receive it. The **Deuteronomy 19:15** two-or-three-witness evidentiary standard governs all textual claims in this document.

HOW TO READ THIS DOCUMENT

This document applies the sole authority of the written *Tanakh* to two phrases, *beit Ya’aqov* (*house of Jacob*) and *beit Yisra’el* (*house of Israel*), and to five questions about them: whether they name two peoples or one; whether Jacob is the name of the flesh and Israel the name of faith; when the house of Israel means the northern tribes and when it does not; whether either name has passed to another people or assembly; and how one who was not born in the house comes into it. **Yahweh** (יהוה) and **Elohim** (אֱלֹהִים) appear in bold throughout. Tanakh books and personal names are given in English. Hebrew transliterations appear in *bold italic* with the English meaning in parentheses at every

occurrence. Scripture references are bold. **Verse numbers follow the English version. In a few chapters the Hebrew Bible divides the chapter at a different point, so the same verse carries a different number in the Hebrew text. Where that happens, the Hebrew number is given in brackets on first citation, for example Numbers 30:13 [Hebrew 30:14].** In Jeremiah 31 many Hebrew editions number each verse one lower than the English, and this is noted where the chapter is first cited. Scripture is rendered in a literal working translation from the Hebrew. Counts of words and phrases are of the Hebrew text of the Leningrad Codex. The word Israel has more than one sense in the Tanakh, and this study says each time which is meant. Each finding is graded under the two-or-three-witness standard as **Corroborated** (two or more independent witnesses), **Single witness**, or **Not in the text**. Three audiences are addressed simultaneously: Judaism, Christianity, and Islam. Rabbinic commentary, the New Testament, the Church Fathers and church teaching, the published statements of Sacred Name assemblies, the Qur'an, and ancient inscriptions appear only in the opening table, the Comparative Texts table, and the Three-Religion Audit, as historical and comparative reference — not as binding authority. The Written Tanakh governs all conclusions.

TANAKH BOOKS CITED IN THIS DOCUMENT

DIVISION	BOOKS CITED	PURPOSE IN THIS STUDY
Torah	Genesis, Exodus, Leviticus, Numbers, Deuteronomy	The naming of Jacob; the house of Jacob in Egypt and at Sinai; one law for the native and the stranger; the oath that follows the curses
Nevi'im (Prophets)	Joshua, Judges, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, Isaiah, Jeremiah, Ezekiel, Hosea, Amos, Obadiah, Micah, Zechariah, Malachi	The kingdom divided; the two houses under the prophets; Not-My-People and its reversal; the oath over the seed; the two houses made one
Ketuvim (Writings)	Psalms, Ruth, Lamentations, Ezra, Nehemiah, 1 Chronicles, 2 Chronicles	The two names in the Psalms; Ruth among the builders of the house; the exiles and the returned who are called Israel

COMPARATIVE TEXTS CITED — HISTORICAL AND COMPARATIVE REFERENCE ONLY

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Rabbinic literature	Mekhilta de-Rabbi Yishmael on Exodus 19:3 , with Rashi on the same verse; Talmud Berakhot 13a; Mishnah Sanhedrin 10:3	The reading of the verse as women and men; the ruling that the name Jacob was not uprooted; the dispute over the ten tribes
New Testament	Matthew 10:6; Luke 1:33; Acts 2:36; Romans 9:6; 11:1; Galatians 3:29; 6:16; Hebrews 8:8	How the New Testament itself uses <i>“house of Jacob”</i> and <i>“house of Israel”</i> ; the verses from which the Church is called Israel
Early church and church teaching	Justin Martyr, Dialogue with Trypho 11, 123, 135 (about 160 CE); Second Vatican Council, Nostra Aetate 4 (October 28, 1965)	The earliest statement that the Church is the true Israel; a modern statement that still calls the Church <i>“the new people of God”</i>
British-Israel and Two-House teaching	Herbert W. Armstrong, <i>The United States and Britain in Prophecy</i> (Worldwide Church of God, 1987 printing); Batya Wootten, <i>Who Is Israel?</i> and <i>Redeemed Israel</i> (2006); Tim Hegg, <i>“Two-House Theory: Three Fatal Flaws”</i> (TorahResource); International Alliance of Messianic Congregations and Synagogues, <i>One Law, Two Sticks</i> (2014); Joseph Jacobs, <i>“Anglo-Israelism,”</i> Jewish Encyclopedia (1901)	The teaching that the house of Israel is the nations of the West or the believers from the nations, and the published answers to it
Sacred Name assemblies	Assemblies of Yahweh (Bethel, Pennsylvania), Statement of Doctrine, point 6; Yahweh’s Restoration Ministry (Holts Summit, Missouri), <i>What We Believe</i> ; this Library’s research papers <i>Iron Sharpens Iron</i> , Doors 4 and 6 (October 2026)	What these assemblies publish about Israel, and the teaching that Israel is an office
Qur’an	Q. 2:40, 47, 132–133, 136; 3:93; 5:13; 7:160; 12:6; 19:6, 58	Israel as the name of Jacob; the Children of Israel and the family of Jacob

CATEGORY	TEXTS CITED	PURPOSE IN THIS STUDY
Ancient inscriptions	Merneptah Stele (about 1208 BCE); Mesha Stele (about 840 BCE); Kurkh Monolith of Shalmaneser III (battle of Qarqar, 853 BCE); Tel Dan Stele (ninth century BCE); Assyrian royal inscriptions	The name Israel outside the Tanakh; “house of” as the ordinary name of a kingdom
Lexicons	Brown-Driver-Briggs (BDB); Koehler-Baumgartner (HALOT)	The lexical standard for Section II

I. FRAMING THE QUESTION — ONE HOUSE OR TWO?

I-A. The Question as It Is Asked

Two phrases run through the Tanakh: *beit Ya’aqov* (*house of Jacob*) and *beit Yisra’el* (*house of Israel*). Many readers have been taught that they name two different things. The teaching takes several forms, and the forms do not agree with one another.

In many churches the house of Jacob is the Jewish people after the flesh, and Israel is now the Church. In British-Israel and Two-House teaching the house of Israel is the ten northern tribes, lost among the nations and found again in the peoples of the West or in believers from the nations, while the Jews are the house of Judah only. In parts of the Sacred Name movement Israel is a title that the faithful hold, and an assembly of the last days now holds it.

Each of these begins with the same step. It takes two names that the Tanakh sets side by side and reads them as two peoples, or as two conditions of one people, or as a people and an office. This study tests that step.

The question is this: when Yahweh says house of Jacob and house of Israel, does He speak of two, or of one?

I-B. The Teachings Stated Fairly

The teachings. They are held by sincere people who read the prophets closely, and each leans on real texts. Five forms are tested here.

First: two conditions. Jacob is the natural man, the one who took his brother by the heel, and Israel is the man who prevailed with Elohim (Genesis 32:28 [Hebrew 32:29]). **So the house of Jacob is the people in the flesh, and the house of Israel is the people of faith.**

Second: replacement. Israel was unfaithful and was told, *“You are not My people”* (Hosea 1:9). The name and the promises have passed to another body.

Third: the lost house. After Solomon the kingdom divided (1 Kings 12:16–21). From then on, it is said, the house of Israel always means the ten northern tribes and never the Jews. Those tribes were carried away (2 Kings 17:6), given a bill of divorce (Jeremiah 3:8), and became *“a fullness of nations”* (Genesis 48:19). They are identified today with the nations of the West, or with believers from the nations who are returning to the Torah.

Fourth: the office. Israel is a title and not a seed. Yahweh strips it from unfaithful holders, as He removes the house of Eli and the house of Saul, and gives it to those who overcome. His servants are called by *“another name”* (Isaiah 65:15).

Fifth: two audiences. In Exodus 19:3 the house of Jacob is the women of Israel and the children of Israel are the men. This reading replaces no one, but it too takes the two phrases as two groups.

The sources of these teachings are listed in the Comparative Texts table and weighed in Section XI. In the sections between, each is tested by the Tanakh alone.

I-C. The Governing Texts

Three verses carry the weight of this study. The first is the verse at Sinai:

“Thus you shall say to the house of Jacob, and tell the children of Israel” (Exodus 19:3).

The words are *koh tomar le-veit Ya'aqov ve-taggeid li-vnei Yisra'el* (*thus you shall say to the house of Jacob, and tell the children of Israel*), כֹּה תֹאמַר לְבֵית יַעֲקֹב וְתִגִּיד לְבְנֵי יִשְׂרָאֵל.

The second is the promise of return:

“For Yahweh will have compassion on Jacob, and will again choose Israel, and will set them on their own land; and the stranger shall be joined to them, and they shall attach themselves to the house of Jacob” (Isaiah 14:1).

The next verse calls the same people *“the house of Israel”* (Isaiah 14:2).

The third is the word of Jeremiah in Jerusalem:

“Hear the word of Yahweh, O house of Jacob, and all the families of the house of Israel” (Jeremiah 2:4).

If the two phrases name two peoples, these verses should show it. If they name one, these verses should show that too.

I-D. What This Study Builds On

This study builds on earlier work in the Library and does not repeat it. **Doc 128** (*Benei Yisra'el*) set out who the children of Israel are, and **Doc 129** (*Ya'akov and Yisra'el*) examined the two names of the servant in Isaiah. **Doc 259** (*Two Sticks in One Hand*) examined the twelve tribes, the two kingdoms, and the modern State. **Doc 271** (*A Treasure Among All Peoples*) examined **Exodus 19:5–6**, the verses that follow the one studied here. **Doc 281** (*On Their Heart I Will Write It*) examined the new covenant with the house of Israel and the house of Judah. **Doc 288** (*A Covenant of Everlasting Priesthood*) and **Doc 298** (*By Their Fathers' Houses*) examined the seed of Aaron and the father's house. The present document takes up what those studies assumed: the two names themselves. It corrects several points in Docs 128 and 129 (Section XII).

Every finding below is graded. A finding is **Corroborated** when two or more independent witnesses carry it (**Deuteronomy 19:15**). It is a **Single witness** when only one text carries it. It is **Not in the text** when it is taught but the Tanakh does not say it.

II. THE WORD STUDY — WHAT THE HEBREW SAYS

The vocabulary of the question is small and exact. The table sets out the terms this study relies on.

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>bayit (house)</i> , בֵּית	H1004	A dwelling; then the household that lives in it; then a family line, a dynasty, or a whole people named for its father	Genesis 46:27; 2 Samuel 7:11
<i>Ya'aqov (Jacob)</i> , יַעֲקֹב	H3290	The name given at birth, from <i>aqev (heel)</i> , עֲקֵב; the man, and then his people	Genesis 25:26; Numbers 23:7
<i>aqav (to take by the heel, to supplant)</i> , עָקַב	H6117	The verb that Esau and Hosea hear in the name Jacob	Genesis 27:36; Hosea 12:3 [Hebrew 12:4]
<i>Yisra'el (Israel)</i> , יִשְׂרָאֵל	H3478	The name given at the Jabbok and again at Bethel; the man, his twelve tribes, and at times the northern kingdom	Genesis 32:28 [Hebrew 32:29]; Genesis 35:10; 1 Kings 12:21
<i>sarah (to strive, to contend)</i> , שָׁרָה	H8280	The verb the text gives as the reason for the name Israel	Genesis 32:28; Hosea 12:3

HEBREW TERM	STRONG'S	CORE MEANING	KEY TEXT
<i>Yeshurun (Jeshurun)</i> , יֵשׁוּרֻן	H3484	A third name for the same people, from <i>yashar (upright)</i> , יָשָׁר	Deuteronomy 32:15; 33:5, 26; Isaiah 44:2
<i>beni Yisra'el (children of Israel)</i> , בְּנֵי-יִשְׂרָאֵל	H1121 / H3478	Literally the sons of Israel; the usual name of the people	Exodus 1:1; 19:3
<i>zera (seed)</i> , זֶרַע	H2233	Offspring; the word the prophets use when Yahweh swears that the people will not end	Jeremiah 31:36; 33:26
<i>mishpachah (family, clan)</i> , מִשְׁפָּחָה	H4940	A clan; in the plural, the families that make up the house	Jeremiah 2:4; 31:1; Amos 3:2
<i>shevet (tribe)</i> , שִׁבְט	H7626	A staff, and then the tribe that stands under it	Genesis 49:28; Ezekiel 37:19
<i>she'erit (remnant)</i> , שְׂאֵרִית	H7611	What is left after judgment	Isaiah 46:3; Micah 2:12
<i>Yehudah (Judah)</i> , יְהוּדָה	H3063	The fourth son of Leah; his tribe; the southern kingdom	1 Kings 12:21; Jeremiah 31:31
<i>Yosef (Joseph)</i> , יוֹסֵף, and <i>Efrayim (Ephraim)</i> , אֶפְרַיִם	H3130 / H669	Joseph and his younger son; names for the northern tribes	Amos 5:6; Ezekiel 37:16
<i>ger (stranger)</i> , גֵּר	H1616	One of another people living among Israel	Exodus 12:48; Isaiah 14:1
<i>ba-nilvah (who has joined himself)</i> , הַנִּלְוָה	H3867	Joined to Yahweh or to His people	Isaiah 14:1; 56:3
<i>ve-nispechu (and they shall attach themselves)</i> , וְנִסְפְּחוּ	H5596	Attached to a house or to an inheritance	Isaiah 14:1; 1 Samuel 26:19
<i>banah (to build)</i> , בָּנָה	H1129	To build a house of stone; to build a family by bearing children	Ruth 4:11; Deuteronomy 25:9
<i>yekhanneh (he shall take as a name of honor)</i> , יִכְנֶה	H3655	To surname; to give or take a title	Isaiah 44:5; 45:4

Five lexical observations govern what follows.

First, a house is a family that bears its father's name. *Bayit (house)* is first a dwelling.

It then names the household: the sons of Israel came into Egypt “*each man and his house*” (Exodus 1:1).

It names a line of kings, as in “*the house of David*” (1 Kings 12:19),

and it names a whole people. A house in this sense is built by births.

Rachel and Leah “*together built the house of Israel*” (Ruth 4:11), *asher banu sheteihem et beit Yisra’el (who together built the house of Israel)*, אֲשֶׁר בָּנוּ שְׁתֵּיהֶם אֶת־בֵּית יִשְׂרָאֵל.

Whatever else the house of Jacob is, it is a family.

Second, the counts.

Beit Ya’aqov (house of Jacob) stands 21 times in the Tanakh, nine of them in Isaiah.

Beit Yisra’el (house of Israel) stands 146 times, 83 of them in Ezekiel, and once more in the plural, “*both houses of Israel*” (Isaiah 8:14).

Beit Yehudah (house of Judah) stands 39 times.

Beit Yosef (house of Joseph) names the northern tribes ten times, “*the house of Ephraim*” stands once (Judges 10:9), and “*the house of Isaac*” once (Amos 7:16).

The usual name of the people is *beni Yisra’el (children of Israel)*, 640 times.

Third, the two names keep company. The name Jacob stands 349 times in the Tanakh and the name Israel 2,507 times. They stand together in one verse eighty times, twenty-two of them in Isaiah. Most of these are lines of poetry in which the second half of the line says again what the first half said (Section IV).

Fourth, the Tanakh never retires the name Jacob.

Abram became Abraham, and the old name is not used again except to recall the change (Genesis 17:5; 1 Chronicles 1:27; Nehemiah 9:7).

With Jacob it is otherwise. **Elohim** Himself says “*Your name is Jacob*” before He says “*Israel shall be your name*” (Genesis 35:10),

and after that verse the Tanakh uses the name Jacob another 218 times. Years later “*Elohim spoke to Israel in the visions of the night, and said, Jacob, Jacob*” (Genesis 46:2).

Fifth, the Tanakh gives its own reason for each name.

Of Jacob: *“his hand was holding the heel of Esau, and his name was called Jacob”* (Genesis 25:26).

Of Israel: *“for you have striven with Elohim and with men, and have prevailed”* (Genesis 32:28), *ki sarita im Elohim ve-im anashim va-tukhal* (for you have striven with Elohim and with men, and have prevailed), כִּי־שָׂרִיתָ עִם־אֱלֹהִים וְעִם־אָנָשִׁים וַתִּוָּכַל.

Hosea joins the two in one line: *“In the womb he took his brother by the heel, and in his strength he strove with Elohim”* (Hosea 12:3 [Hebrew 12:4]).

The name Israel is a Hebrew verb joined to the name El, and the text ties it to one night at the Jabbok. It does not define the name as a rank that others may earn.

III. ONE MAN, ONE HOUSE — FROM GENESIS TO SINAI

III-A. The Man with Two Names

Jacob was named Israel twice, at the Jabbok (Genesis 32:28) and at Bethel (Genesis 35:10). From then on the narrative uses both names for him, sometimes in one sentence:

“Gather yourselves and hear, O sons of Jacob, and listen to Israel your father” (Genesis 49:2).

The dying father is Jacob and Israel in the same breath. So are his sons. Simeon and Levi will be divided *“in Jacob”* and scattered *“in Israel”* (Genesis 49:7).

Two later witnesses say the same, and they matter because they were written after the kingdom divided. Elijah built his altar of twelve stones *“according to the number of the tribes of the sons of Jacob, to whom the word of Yahweh came, saying, Israel shall be your name”* (1 Kings 18:31).

The writer of Kings calls the people *“the children of Jacob, whom He named Israel”* (2 Kings 17:34).

Both still know one family with two names.

III-B. The House of Jacob Goes Down to Egypt

The first time the phrase appears, it is counted:

“All the souls of the house of Jacob who came into Egypt were seventy” (Genesis 46:27).

The words are *kol ha-nefesh le-veit Ya'akov ha-ba'ah Mitsraymah shiv'im* (all the souls of the house of Jacob who came into Egypt were seventy), כָּל־הַנֶּפֶשׁ לְבֵית־יַעֲקֹב הַבָּאָה מִצְרַיִם שִׁבְעִים.

The house of Jacob here is one man's family: his sons and their sons, his daughter Dinah, his granddaughter Serah, and the two sons born to Joseph in Egypt (**Genesis 46:8–27**).

Exodus opens by naming the same company the other way: *“These are the names of the children of Israel who came into Egypt with Jacob; each man and his house they came”* (Exodus 1:1).

In one verse the family is the children of Israel, their father is Jacob, and each son has a house of his own inside his father's house.

III-C. Exodus 19:3 — The Verse at Sinai

The next time the phrase appears is at the mountain. The seventy have become a people, and **Yahweh** addresses them by their family name.

The sentence has two halves, and each half has a verb and a name: *tomar* (you shall say) to *beit Ya'aqov* (the house of Jacob), and *taggeid* (you shall tell) to *benei Yisra'el* (the children of Israel). This is the ordinary form of elevated Hebrew speech. The second half repeats the first in other words.

Three things in the passage show that one audience is meant.

First: the message is one. What follows is a single speech in the plural: *“You have seen what I did to Egypt ... and you shall be to Me a kingdom of priests and a holy nation”* (Exodus 19:4–6). No part of it is given to one group and kept from another.

Second: the speech closes by naming one audience: *“These are the words which you shall speak to the children of Israel”* (Exodus 19:6). Moses then set the words before the elders, *“and all the people answered together”* (Exodus 19:7–8).

Third: the Tanakh reads the verse this way itself. The psalm of the Exodus says, *“When Israel went out of Egypt, the house of Jacob from a people of strange speech”* (Psalms 114:1), *be-tset Yisra'el mi-Mitsrayim beit Ya'aqov me-am lo'ez* (when Israel went out of Egypt, the house of Jacob from a people of strange speech), בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לֹעֵז. The house of Jacob that came out of Egypt is the Israel that came out of Egypt.

The reading that divides the verse. Rabbinic tradition hears two audiences here, the women and the men (Section XI). The concern behind that reading is sound, because the women of Israel stood in the covenant.

“Your little ones, your wives, and your stranger who is in the midst of your camp” entered it on the plains of Moab (**Deuteronomy 29:11** [Hebrew 29:10]),

and the Torah was to be read to *“the men and the women and the little ones”* (Deuteronomy 31:12).

But the verse at Sinai does not divide them. The house of Jacob that went down to Egypt was counted mostly in sons (Genesis 46:27), and the prophet addresses the rulers of Jerusalem as *“heads of the house of Jacob”* (Micah 3:9).

Finding — that the house of Jacob at Sinai is the children of Israel: **Corroborated** (Exodus 19:3, 6; Psalms 114:1; Genesis 46:27 with Exodus 1:1). That the two phrases there name the women and the men: **Not in the text.** That the women of Israel stood in the covenant: **Corroborated** (Deuteronomy 29:11; 31:12).

III-D. The House of Israel Before the Kingdom Divided

From Sinai to David, *beit Yisra’el (house of Israel)* means the whole people. *“The house of Israel called its name manna”* (Exodus 16:31).

The cloud was on the tabernacle *“in the sight of all the house of Israel”* (Exodus 40:38). *“All the house of Israel”* wept for Aaron thirty days (Numbers 20:29).

Not one good word failed of all that **Yahweh** had spoken *“to the house of Israel”* (Joshua 21:45 [21:43 in some Hebrew editions]).

“All the house of Israel” lamented after **Yahweh** in Samuel’s day (1 Samuel 7:2), and *“David and all the house of Israel”* brought up the ark (2 Samuel 6:15).

In every one of these the house of Israel includes Judah. The phrase began as the name of all twelve tribes.

Finding — that the house of Israel, from Egypt to David, is the whole people of the twelve tribes: **Corroborated** (Exodus 16:31; 40:38; Numbers 20:29; Joshua 21:45; 2 Samuel 6:15).

IV. TWO NAMES IN ONE BREATH — THE PARALLEL LINES

IV-A. How the Prophets Speak

Hebrew poetry is built in pairs of lines. The second line answers the first, and very often it says the same thing with a second word. No pair of words is used this way more often than **Jacob and Israel**. Balaam, who was hired to curse the people, speaks of them in this pair from his first breath.

SPEAKER	THE FIRST LINE	THE SECOND LINE	TEXT
Balaam	<i>“Come, curse Jacob for me”</i>	<i>“and come, denounce Israel”</i>	Numbers 23:7
Balaam	<i>“There is no enchantment against Jacob”</i>	<i>“nor any divination against Israel”</i>	Numbers 23:23
Balaam	<i>“How good are your tents, O Jacob”</i>	<i>“your dwellings, O Israel”</i>	Numbers 24:5
Moses	<i>“They shall teach Jacob Your judgments”</i>	<i>“and Israel Your Torah”</i>	Deuteronomy 33:10
The psalmist	<i>“He established a testimony in Jacob”</i>	<i>“and set a Torah in Israel”</i>	Psalms 78:5
The psalmist	<i>“He declares His word to Jacob”</i>	<i>“His statutes and His judgments to Israel”</i>	Psalms 147:19
Isaiah	<i>“Why do you say, O Jacob”</i>	<i>“and speak, O Israel”</i>	Isaiah 40:27
Isaiah	<i>“who created you, O Jacob”</i>	<i>“and who formed you, O Israel”</i>	Isaiah 43:1
Jeremiah	<i>“Fear not, O Jacob My servant”</i>	<i>“and do not be dismayed, O Israel”</i>	Jeremiah 30:10
Micah	<i>“to declare to Jacob his transgression”</i>	<i>“and to Israel his sin”</i>	Micah 3:8

In none of these can the two lines be divided between two peoples. Balak did not hire Balaam to curse one nation and denounce another. The Torah was not given to one people as judgments and to another as teaching.

IV-B. Where Both Houses Are Named Together

The two phrases of this study stand in the same verse three times, and side by side in three more passages. Each is set out here.

TEXT	THE WORDS	WHO IS ADDRESSED
Jeremiah 2:4	<i>“O house of Jacob, and all the families of the house of Israel”</i>	Jerusalem in the days of Josiah, some ninety years after Samaria fell (Jeremiah 2:2)
Isaiah 46:3	<i>“O house of Jacob, and all the remnant of the house of Israel”</i>	The exiles in Babylon (Isaiah 46:1)
Micah 3:9	<i>“heads of the house of Jacob, and rulers of the house of Israel”</i>	The rulers who <i>“build Zion with blood”</i> (Micah 3:10)
Isaiah 14:1–2	<i>“attach themselves to the house of Jacob ... the house of Israel shall possess them”</i>	The people restored to their own land
Amos 9:8–9	<i>“I will not utterly destroy the house of Jacob ... I will sift the house of Israel among all the nations”</i>	The people under judgment
Ezekiel 20:5	<i>“in the day when I chose Israel, and lifted up My hand to the seed of the house of Jacob”</i>	The generation in Egypt

In each, one company is addressed under both names. Micah’s verse is the plainest. The men he calls heads of the house of Jacob and rulers of the house of Israel are in Jerusalem, and the sentence passed on them is that *“Zion shall be plowed as a field”* (Micah 3:12).

The house of Israel in that verse is Judah.

One more verse says outright that the names belong to the same people:

“Hear this, O house of Jacob, who are called by the name of Israel, and have come forth from the waters of Judah” (Isaiah 48:1).

The words are *beit Ya’aqov ha-niqra’im be-shem Yisra’el u-mi-mei Yehudah yatsa’u* (house of Jacob, who are called by the name of Israel, and have come forth from the waters of Judah), **בֵּית-יַעֲקֹב הַנִּקְרָאִים בְּשֵׁם יִשְׂרָאֵל וּמִמֵּי יְהוּדָה יָצְאוּ**.

The house of Jacob is called by the name of Israel, and it has come out of Judah. Three names are given to one people in one line.

Finding — that the house of Jacob and the house of Israel name one people: **Corroborated** (Jeremiah 2:4; Isaiah 46:3; 48:1; Micah 3:9; Psalms 114:1). That they name two peoples: **Not in the text.**

IV-C. Is Jacob the Name of the Flesh and Israel the Name of Faith?

The first teaching says that Jacob names the people in the flesh and Israel names the people of faith. The test is simple. Does the Tanakh keep its praise for one name and its rebuke for the other?

WHAT IS SAID	OF JACOB	OF ISRAEL
Chosen	<i>“Jacob whom I have chosen”</i> (Isaiah 41:8)	<i>“Israel whom I have chosen”</i> (Isaiah 44:1)
Servant	<i>“Jacob My servant”</i> (Isaiah 44:1)	<i>“Israel, My servant”</i> (Isaiah 41:8)
Loved	<i>“I loved Jacob”</i> (Malachi 1:2)	<i>“When Israel was a child, I loved him”</i> (Hosea 11:1)
Redeemed	<i>“Yahweh has redeemed Jacob”</i> (Isaiah 44:23)	<i>“the Redeemer of Israel”</i> (Isaiah 49:7)
His Holy One	<i>“the Holy One of Jacob”</i> (Isaiah 29:23)	<i>“the Holy One of Israel”</i> (Isaiah 10:20)
His King	<i>“the King of Jacob”</i> (Isaiah 41:21)	<i>“the King of Israel”</i> (Isaiah 44:6)
Charged with sin	<i>“the transgression of Jacob”</i> (Micah 1:5)	<i>“Israel does not know, My people does not consider”</i> (Isaiah 1:3)
Called to account	<i>“declare ... to the house of Jacob their sins”</i> (Isaiah 58:1)	<i>“all the house of Israel are hard of forehead and stubborn of heart”</i> (Ezekiel 3:7)
Kept	<i>“I will not utterly destroy the house of Jacob”</i> (Amos 9:8)	<i>“O Israel, you shall not be forgotten by Me”</i> (Isaiah 44:21)

Every honor given to Israel is given to Jacob, and every charge laid against Jacob is laid against Israel. Yahweh calls Himself *“the Mighty One of Jacob”* (Isaiah 49:26; 60:16; Psalms 132:2). He does not take His own titles from a name He means as a reproach.

Even the third name does not escape. *Yeshurun (Jeshurun)* comes from the word for upright, and its first appearance is a rebuke: “*Jeshurun grew fat and kicked*” (Deuteronomy 32:15).

In Isaiah it stands beside Jacob as one more name for the same servant: “*Fear not, O Jacob My servant, and Jeshurun whom I have chosen*” (Isaiah 44:2).

What the names do carry is memory. When a prophet says Jacob, the hearer remembers the man who was born grasping, who wept and sought favor, and whom **Yahweh** did not let go (Hosea 12:3–4 [Hebrew 12:4–5]). That is a true and useful thought. But it is a matter of tone in a line of poetry. It is not a rule that sorts the people into two classes.

Finding — that the Tanakh uses Jacob for the people in the flesh and Israel for the people of faith: Not in the text. That both names are used alike of the chosen people and of the people rebuked: **Corroborated** (Isaiah 41:8; 44:1; Micah 1:5; 3:8; Ezekiel 3:7).

V. WHEN THE HOUSE WAS DIVIDED — ISRAEL AND JUDAH

V-A. Two Houses Before the Kingdom Was Torn

The line between Judah and the rest of Israel is older than the division of the kingdom. When Saul died, “*the men of Judah came, and there they anointed David king over the house of Judah*” (2 Samuel 2:4).

Saul’s son reigned over Israel, “*but the house of Judah followed David*” (2 Samuel 2:10).

Seven years later all the tribes came to Hebron, and David reigned “*over all Israel and Judah*” (2 Samuel 5:5).

Nathan could say that **Yahweh** had given David “*the house of Israel and of Judah*” (2 Samuel 12:8).

The quarrel flared again in David’s own lifetime. The men of Israel said to the men of Judah, “*We have ten parts in the king*” (2 Samuel 19:43 [Hebrew 19:44]), and Sheba blew the trumpet: “*every man to his tents, O Israel*” (2 Samuel 20:1).

So one kingdom already held two houses. They were two parts of one people, and the king of all of them was a son of Judah.

V-B. The Kingdom Torn

After Solomon the tear came. Ahijah gave ten pieces of his garment to Jeroboam (1 Kings 11:31). The northern tribes took up Sheba’s cry almost word for word (1 Kings 12:16), and Rehoboam *“assembled all the house of Judah and the tribe of Benjamin ... to fight against the house of Israel”* (1 Kings 12:21). Here the house of Israel stands over against the house of Judah as one kingdom against another.

Three details in the same account guard against reading too much into it.

First: the word of **Yahweh** that stopped the war calls the northerners *“your brothers, the children of Israel”* (1 Kings 12:24).

Second: the same chapter speaks of *“the children of Israel who dwelt in the cities of Judah”* (1 Kings 12:17).

Third: the Chronicler has the same word of **Yahweh** addressed to *“all Israel in Judah and Benjamin”* (2 Chronicles 11:3).

On the day the kingdom divided, there was Israel on both sides of the border.

V-C. The Names of the Two Kingdoms

KINGDOM	NAMES THE TANAKH GIVES IT	WITNESSES
The north	Israel and the house of Israel; Ephraim; Joseph and the house of Joseph; Samaria; Jacob; Isaac	1 Kings 12:21; Hosea 1:4; 5:3; Amos 5:6; 7:2, 9; Micah 1:5
The south	Judah and the house of Judah; the house of David; Zion and Jerusalem; Jacob and the house of Jacob; Israel and the house of Israel	1 Kings 12:19, 21; Isaiah 2:1, 5–6; 48:1; Jeremiah 5:20; Micah 3:9–10; 2 Chronicles 11:3

Both kingdoms are called Jacob, and both are called Israel. Only the names that belong to one tribe, Judah on the one side and Joseph or Ephraim on the other, tell the reader for certain which kingdom is meant.

Either of the two great names can stand for the whole, and either can stand for a part. It depends on what is set beside it.

Set beside the house of Judah, the house of Israel is the north (Jeremiah 31:31 [31:30 in many Hebrew editions]).

Set beside the house of Joseph, the house of Jacob is the south: *“the house of Jacob shall be a fire, and the house of Joseph a flame”* (Obadiah 18), with Mount Zion named in the verse before (Obadiah 17).

V-D. Both Houses Are Israel’s

Isaiah has one phrase for the two kingdoms together:

“He shall be a sanctuary, but a stone of stumbling and a rock of offense to both houses of Israel” (Isaiah 8:14).

The words are *li-shnei vattei Yisra’el* (to both houses of Israel), לְשְׁנֵי בְתֵי יִשְׂרָאֵל. **This is the only place in the Tanakh where two houses are counted, and both of them are called Israel’s.** The verse does not say the house of Israel and some other house. **It says that Israel has two houses.**

Hosea, the prophet of the north, speaks the hardest word against the northern house, and in the same breath he says who is spared:

“I will no more have compassion on the house of Israel ... but on the house of Judah I will have compassion” (Hosea 1:6–7).

Four verses later the two are one company again: *“the children of Judah and the children of Israel shall be gathered together, and they shall appoint for themselves one head”* (Hosea 1:11 [Hebrew 2:2]).

Finding — that after the division the house of Israel often means the northern kingdom as distinct from Judah: **Corroborated** (1 Kings 12:21; Hosea 1:6–7; Jeremiah 3:18; 31:31; Ezekiel 4:4–6). That both kingdoms remain Israel: **Corroborated** (1 Kings 12:17, 24; Isaiah 8:14; 2 Chronicles 11:3).

VI. AFTER SAMARIA FELL — WHO IS CALLED THE HOUSE OF ISRAEL?

The third teaching depends on one claim: that from the division onward the house of Israel always means the ten tribes and never Judah. The prophets who spoke after the northern kingdom was gone are the test.

VI-A. Jeremiah in Jerusalem

Samaria was taken in the sixth year of Hezekiah (2 Kings 18:10). Jeremiah began to prophesy in the thirteenth year of Josiah (Jeremiah 1:2), some ninety years later. He was sent to *“cry in the ears of*

Jerusalem” (Jeremiah 2:2), and his first words are to the house of Jacob and the house of Israel (Jeremiah 2:4).

To the men of Jerusalem he says, *“Behold, I am bringing upon you a nation from afar, O house of Israel”* (Jeremiah 5:15).

That nation was Babylon (Jeremiah 25:9), and the house it came upon was Judah. At the potter’s house he says, *“O house of Israel, can I not do with you as this potter?”* and he is told at once to speak it *“to the men of Judah and to the inhabitants of Jerusalem”* (Jeremiah 18:6, 11).

Jeremiah also uses the phrase the other way. When he sets the house of Israel beside the house of Judah, he means the north (Jeremiah 3:18; 11:10; 31:31). The same prophet uses the same words both ways, and the reader can tell which by what stands beside them.

VI-B. Ezekiel Among the Exiles

Ezekiel uses the phrase 83 times, more than all the rest of the Tanakh together. He was a priest among the exiles of Judah by the river Chebar (Ezekiel 1:1–3).

His commission reads, *“Go, get you to the house of Israel, and speak with My words to them”* (Ezekiel 3:4), and the people he goes to are *“the exiles at Tel-abib”* (Ezekiel 3:15). *“The elders of Judah”* sit before him (Ezekiel 8:1), and in the vision that follows he is shown *“seventy men of the elders of the house of Israel”* in the Temple at Jerusalem (Ezekiel 8:11).

His oracle against the king concerns *“the prince in Jerusalem, and all the house of Israel who are among them”* (Ezekiel 12:10).

When Ezekiel means the northern tribes, he says so.

He lies on one side for the house of Israel and on the other for the house of Judah (Ezekiel 4:4–6).

He writes one stick *“for Joseph, the stick of Ephraim, and all the house of Israel his companions,”*

and the other *“for Judah, and for the children of Israel his companions”* (Ezekiel 37:16).

Even there Judah’s stick carries the name of Israel.

In the same chapter the dry bones are *“the whole house of Israel”* (Ezekiel 37:11), *kol beit Yisra’el hemmah (they are the whole house of Israel)*, כָּל-בֵּית יִשְׂרָאֵל הֵמָּה.

The people who say *“our hope is lost”* are the exiles he is speaking to.

VI-C. The Exiles and the Returned

Isaiah addresses the exiles in Babylon as the house of Jacob and *“all the remnant of the house of Israel”* (Isaiah 46:3).

Lamentations mourns the fall of Jerusalem in both names: *“He has cut off in fierce anger every born of Israel ... and He has burned in Jacob like a flaming fire”* (Lamentations 2:3).

Those who came back did not call themselves Judah only. *“All Israel”* dwelt in their cities (Ezra 2:70).

At the dedication of the house they offered *“twelve he-goats, according to the number of the tribes of Israel”* (Ezra 6:17). *“The seed of Israel”* separated themselves and confessed (Nehemiah 9:2).

The last of the prophets is sent *“to Israel”* (Malachi 1:1).

He charges Judah with an abomination done *“in Israel and in Jerusalem”* (Malachi 2:11), and he calls his hearers *“sons of Jacob”* (Malachi 3:6).

History gives the reason. People of the northern tribes had come over to Judah from the day the kingdom divided (2 Chronicles 11:16; 15:9; 30:11), and after the return *“of the children of Ephraim and Manasseh”* dwelt in Jerusalem (1 Chronicles 9:3). Doc 259, Section III-C, sets out those witnesses in full. The northern kingdom ended. The name Israel did not go into exile with it and stay there.

VI-D. One More Sense: The House of Israel and the House of Aaron

The Psalms use the phrase in one more way: *“O house of Israel, bless Yahweh; O house of Aaron, bless Yahweh; O house of Levi, bless Yahweh; you who fear Yahweh, bless Yahweh”* (Psalms 135:19–20; compare Psalms 115:9–13).

Here the house of Israel is the people as distinct from its priests and Levites. Beside them stands a fourth company, *“you who fear Yahweh,”* which Section VIII takes up.

VI-E. The Senses Side by Side

#	WHAT THE HOUSE OF ISRAEL MEANS	WHERE IT IS MEANT	WITNESSES
1	The whole people of the twelve tribes	From Egypt to David, and wherever nothing is set beside it	Exodus 16:31; 40:38; Joshua 21:45; 2 Samuel 6:15

#	WHAT THE HOUSE OF ISRAEL MEANS	WHERE IT IS MEANT	WITNESSES
2	The northern tribes or the northern kingdom	Where Judah or the house of Judah is named beside it	2 Samuel 12:8; 1 Kings 12:21; Jeremiah 31:31; Ezekiel 4:4–6
3	Judah, Jerusalem, and the exiles of Judah	In Micah, Jeremiah, and Ezekiel, and among the exiles	Micah 3:9–12; Jeremiah 5:15; Ezekiel 3:4; 8:11; Isaiah 46:3
4	The people apart from the priests and Levites	In the Psalms of the Temple	Psalms 115:12; 135:19
5	The whole people gathered again	In the promises	Jeremiah 31:33; Ezekiel 37:11; 39:25

Finding — that the house of Israel always means the ten northern tribes: **Not in the text.** That the prophets call Judah, Jerusalem, and the exiles of Judah the house of Israel: **Corroborated (Jeremiah 5:15; 18:6; Ezekiel 3:4; 8:11; 12:10; Micah 3:9–12).**

VII. HAS THE NAME PASSED TO ANOTHER? — THE TEACHINGS TESTED

The second, third, and fourth teachings all hold that the name Israel has left the house it was given to, in whole or in part. Six groups of texts are leaned on. Each is read here in its place.

VII-A. “*Not My People*”

Yahweh told Hosea to name a son *Lo-Ammi (Not My People)*: “*for you are not My people, and I will not be yours*” (Hosea 1:9).

The next verse says who will hear the reversal: “*the number of the children of Israel shall be as the sand of the sea ... and in the place where it was said to them, You are not My people, it shall be said to them, Sons of the living El*” (Hosea 1:10 [Hebrew 2:1]).

The words “*to them*” stand twice, and both times they are the children of Israel.

The oracle ends, “*I will say to Not-My-People, You are My people*” (Hosea 2:23 [Hebrew 2:25]).

The sentence was real, and so was the mercy. Both fell on the same house.

VII-B. The Bill of Divorce

Jeremiah says that **Yahweh** put away backsliding Israel “*and gave her a bill of divorce*” (Jeremiah 3:8). Two-House teaching builds on this verse: the northern house was divorced, ceased to be Israel, and became the nations.

The chapter does not stop there.

Four verses later: “*Return, backsliding Israel, says Yahweh ... for I am merciful*” (Jeremiah 3:12).

Then: “*Return, O backsliding children, says Yahweh, for I am a husband to you*” (Jeremiah 3:14). Then the two houses walk home together (Jeremiah 3:18).

Hosea, sent to the same northern house, hears the same: “*I will betroth you to Me forever*” (Hosea 2:19 [Hebrew 2:21]).

The house that was sent away is called back by its own name. No other wife is taken in her place, and she does not return as someone else.

VII-C. “A Fullness of Nations”

Jacob said of Ephraim, “*his seed shall become a fullness of nations*” (Genesis 48:19), *melo ha-goyim* (a fullness of nations), מְלֵאֵי הַגּוֹיִם.

Hosea says, “*Ephraim mixes himself among the peoples,*” and “*Israel is swallowed up; now they are among the nations*” (Hosea 7:8; 8:8).

From these the third teaching concludes that the northern tribes became the nations of the West, or that believers from the nations are Ephraim coming home.

What the text supports. The northern tribes were scattered among the nations, and **Yahweh** has not lost them. “*I will sift the house of Israel among all the nations*” (Amos 9:9).

“*He who scattered Israel will gather him, and keep him as a shepherd keeps his flock*” (Jeremiah 31:10).

He will “*assemble the outcasts of Israel, and gather the dispersed of Judah from the four corners of the earth*” (Isaiah 11:12).

What the text does not say. It never names a nation of today as Ephraim. And it never says that a person from the nations who turns to **Yahweh** is thereby shown to be a lost Israelite. Three witnesses stand against that step.

First: Isaiah counts the foreigner and the outcast of Israel as two companies. **Yahweh**, “*who gathers the outcasts of Israel*,” says, “*I will yet gather others to him, besides his gathered ones*” (Isaiah 56:8). The others are the sons of the foreigner of the verses before (Isaiah 56:3, 6).

Second: Ezekiel still calls them strangers on the day they inherit. They are “*the strangers who sojourn among you*,” and they receive land “*as natives among the children of Israel*” (Ezekiel 47:22). A stranger counted as a native is not a native found again.

Third: the nations that turn to **Yahweh** keep their own names. “*In that day Israel shall be a third with Egypt and with Assyria, a blessing in the midst of the earth, whom Yahweh of hosts has blessed, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel My inheritance*” (Isaiah 19:24–25). Egypt is blessed as Egypt, and Israel is still named beside it.

As for finding the tribes today, the Tanakh’s own standard is a written register, and where the register fails, a priest with Urim and Thummim (Ezra 2:59–63). Doc 298, Section IX-B, and Doc 259, Section IV-C, apply that standard. No claim to be Ephraim can be tested by it today.

VII-D. “Another Name” and “the Name of Israel”

Isaiah says to those who forsake **Yahweh** (Isaiah 65:11), “*you shall leave your name for a curse to My chosen ... and He shall call His servants by another name*” (Isaiah 65:15).

The fourth teaching reads this as Israel’s name passing to a new body. But the servants are named six verses earlier: “*I will bring forth a seed from Jacob, and from Judah an heir of My mountains*” (Isaiah 65:9).

Both parties are within Israel. And “another name” cannot be the name Israel, which they already bear.

A second verse is used: “*This one shall say, I am Yahweh’s, and this one shall call himself by the name of Jacob, and this one shall write on his hand, Yahweh’s, and take the name of Israel*” (Isaiah 44:5).

The verse follows a promise to “*Jacob My servant*” that **Yahweh** will pour His spirit “*on your seed*” (Isaiah 44:1–3).

If those who speak in verse 5 are that seed, the verse says nothing of outsiders. If strangers are among them, they come in by the door the Torah opens (Section VIII). Either way the verse sets the name of Jacob and the name of Israel side by side as equal honors, and no one in it takes the name away from the house that bears it.

VII-E. Is Israel an Office?

The fourth teaching says that Israel is a title, like priest or king, which Yahweh takes from one holder and gives to another.

The Tanakh does remove men from offices.

To the house of Eli He said, *“those who honor Me I will honor”* (1 Samuel 2:30).

To Saul it was said, *“Yahweh has torn the kingdom of Israel from you this day”* (1 Samuel 15:28).

But the words the Tanakh uses for Israel are not the words of office.

They are the words of a family: *bayit* (house), *zera* (seed), *mishpachah* (family), *benei* (sons). *“Israel is My son, My firstborn”* (Exodus 4:22).

“You only have I known of all the families of the earth; therefore I will punish you for all your iniquities” (Amos 3:2).

An officer who fails is replaced. A son who fails is punished, and he is still a son.

That is how the Torah itself ends its list of curses: *“Yet for all that, when they are in the land of their enemies, I will not reject them, nor will I abhor them, to destroy them utterly and to break My covenant with them”* (Leviticus 26:44).

VII-F. What Yahweh Swore About the Seed

Jeremiah heard the teaching of replacement in his own day: *“The two families which Yahweh chose, He has rejected them”* (Jeremiah 33:24), *shtei ha-mishpachot* (the two families), שְׁתֵּי הַמִּשְׁפָּחוֹת.

Yahweh calls that speech contempt for His people. He answers with an oath: only if His covenant with day and night fails “will I reject the seed of Jacob” (Jeremiah 33:25–26).

Two chapters earlier the same oath is sworn under the other name:

“If these ordinances depart from before Me, says Yahweh, then the seed of Israel also shall cease from being a nation before Me forever” (Jeremiah 31:36 [31:35 in many Hebrew editions]).

The words are *gam zera Yisra’el yishbetu mi-beyot goy lefanai kol ha-yamim* (then the seed of Israel also shall cease from being a nation before Me forever), גַּם זֶרַע יִשְׂרָאֵל יִשְׁבְּתוּ מִבְּיֹת גּוֹי לִפְנֵי כָל־הַיָּמִים.

The oath is sworn once over “the seed of Jacob” and once over “the seed of Israel.” It is one oath, tied to the same sun and moon, over the same people.

The last of the prophets gives the reason it holds:

“For I, Yahweh, have not changed; and you, sons of Jacob, are not consumed” (Malachi 3:6).

Finding — that Yahweh judged Israel, scattered the northern tribes, and called them Not-My-People: Corroborated (Hosea 1:9; 2 Kings 17:6; Amos 9:9). That the same house is called back by its own name: Corroborated (Hosea 1:10–11; Jeremiah 3:12–18; 31:10). That the name Israel has passed to the Church, to a nation of the West, to believers from the nations as lost Ephraim, or to any assembly: Not in the text. That Israel is an office apart from the seed: Not in the text (Leviticus 26:44; Jeremiah 31:36; 33:26).

VIII. HOW THE STRANGER COMES IN — JOINED TO THE HOUSE OF JACOB

If the house of Jacob is a family, how does anyone who was not born in it enter? Tanakh answers in the second of the governing texts.

VIII-A. Joined to the House

“And the stranger shall be joined to them, and they shall attach themselves to the house of Jacob” (Isaiah 14:1).

The words are *ve-nilvah ha-ger aleihem ve-nispechu al beit Ya'aqov* (and the stranger shall be joined to them, and they shall attach themselves to the house of Jacob), וְנִלְוָה הַגֵּר עֲלֵיהֶם וְנִסְפְּחוּ עַל-בֵּית יַעֲקֹב.

Two verbs are used. The first is the verb of Isaiah 56:3, *“the son of the foreigner who has joined himself to Yahweh.”*

The second is the verb David uses when he complains that his enemies have driven him out *“from being attached to the inheritance of Yahweh”* (1 Samuel 26:19). The stranger is attached to the very inheritance that David feared to lose.

The picture is of a household that takes someone in. The house keeps its name and its father. The one who comes takes the name of the house.

VIII-B. One Law, and a Share in the Land

The Torah opened this door at the Exodus. When a stranger is circumcised and keeps the Passover, *“he shall be as a native of the land”* (Exodus 12:48), and *“one law shall be for the native and for the stranger who sojourns among you”* (Exodus 12:49). *“As you are, so shall the stranger be before Yahweh”* (Numbers 15:15).

Ezekiel carries it to the end: the stranger is allotted an inheritance *“among the tribes of Israel,”* in whatever tribe he sojourns (**Ezekiel 47:22–23**). Doc 298, Section VIII, sets out these witnesses in full.

VIII-C. A Woman of Moab Among the Builders

When Boaz took Ruth, the elders at the gate prayed that **Yahweh** would make her *“like Rachel and like Leah, who together built the house of Israel”* (Ruth 4:11). A woman born in Moab is set beside the two mothers of the tribes, and her great-grandson is David (Ruth 4:17).

She came in by her own words: *“your people shall be my people, and your Elohim my Elohim”* (Ruth 1:16). She did not claim to have been of Israel all along. And no one told her that the name of Israel now belonged to Moab.

VIII-D. The Nations Take Hold

Zechariah sees the same thing on a larger scale: *“ten men from all the languages of the nations shall take hold of the skirt of a Jew, saying, We will go with you, for we have heard that Elohim is with you”* (Zechariah 8:23), *bi-khnaf ish Yehudi (of the skirt of a Jewish man)*, בְּכַנֵּף אִישׁ יְהוּדִי.

They go with him. They do not take his place, and they are not told that they were he.

“Many nations shall join themselves to Yahweh in that day, and shall be My people” (Zechariah 2:11 [Hebrew 2:15]).

The Psalms already have a name for such people. After the house of Israel, the house of Aaron, and the house of Levi comes a fourth call: *“you who fear Yahweh, bless Yahweh”* (Psalms 135:20).

Finding — that the stranger enters by joining himself to **Yahweh**, and is attached to the house of Jacob: Corroborated (Exodus 12:48–49; Isaiah 14:1; 56:3–8; Ezekiel 47:22–23; Ruth 1:16; 4:11). That the one who joins replaces the house, or is shown by his joining to be a lost Israelite: **Not in the text.**

IX. THE HOUSE MADE ONE — WHAT THE PROPHETS PROMISE

IX-A. Both Houses, Named Together

The prophets who saw the house divided also saw it joined.

“I will make them one nation in the land, on the mountains of Israel, and one king shall be king over them all; and they shall no longer be two nations, nor shall they be divided into two kingdoms any more” (Ezekiel 37:22).

PROPHET	THE TWO NAMED	WHAT IS PROMISED	TEXT
Isaiah	Ephraim and Judah; the outcasts of Israel and the dispersed of Judah	Gathered from the four corners of the earth; envy and enmity ended	Isaiah 11:12–13
Jeremiah	The house of Judah and the house of Israel	They walk together out of the north to the land	Jeremiah 3:18
Jeremiah	The house of Israel and the house of Judah	Sown again with man and beast; a new covenant cut with both	Jeremiah 31:27, 31
Jeremiah	The children of Israel and the children of Judah	They come together, weeping, to seek Yahweh	Jeremiah 50:4
Ezekiel	Judah and Joseph	Two sticks made one in His hand; one nation and one king	Ezekiel 37:16–22
Hosea	The children of Judah and the children of Israel	Gathered together under one head	Hosea 1:11
Zechariah	The house of Judah and the house of Israel	Once a curse among the nations, now a blessing	Zechariah 8:13
Zechariah	The house of Judah and the house of Joseph	Strengthened, saved, and brought back	Zechariah 10:6
Obadiah	The house of Jacob and the house of Joseph	A fire and a flame together; the house of Jacob possesses its own	Obadiah 17–18

There are nine passages here, in six prophets. **In every one both houses are named and both are brought home. No prophet promises the gathering of one house in place of the other, and none brings in a third people to take the name of either.**

IX-B. Two Houses in the Promise, One House in the Covenant

In the promise of the new covenant the two houses are named in one verse, and one house two verses later:

“Behold, days are coming, says Yahweh, when I will cut a new covenant with the house of Israel and with the house of Judah” (Jeremiah 31:31).

“For this is the covenant that I will cut with the house of Israel after those days, says Yahweh: I will put My Torah within them, and on their heart I will write it” (Jeremiah 31:33).

Verse 31 names the two, *et beit Yisra’el ve-et beit Yehudah* (with the house of Israel and with the house of Judah), אֶת-בֵּית יִשְׂרָאֵל וְאֶת-בֵּית יְהוּדָה. Verse 33, speaking of what comes *“after those days,”* names one, and the name is the house of Israel. The chapter began the same way: *“I will be the Elohim of all the families of Israel, and they shall be My people”* (Jeremiah 31:1 [30:25 in many Hebrew editions]). **Doc 281** examines the covenant itself. The point here is only the names. **The two houses become what the house of Israel was at the beginning, which is the whole people.**

Ezekiel ends in the same place: *“Now I will bring back the captivity of Jacob, and have compassion on the whole house of Israel”* (Ezekiel 39:25). The last time the two names meet in his book, they are a parallel line again.

IX-C. Not Yet

These promises have marks: both houses, one king of David’s line, one shepherd, and a people walking in the statutes of Yahweh (Ezekiel 37:22–24). **Doc 259**, Section IV, measures the present day by those marks and finds that they have not been met.

That finding stands. The house is still divided and scattered, and its tribes cannot now be named. He who scattered it has said that He will gather it (Jeremiah 31:10).

Finding — that Yahweh will gather both houses and make them one under the name of Israel: **Corroborated** (Ezekiel 37:16–22; Jeremiah 3:18; 31:31–33; Hosea 1:11; Isaiah 11:12–13).

X. WHAT THIS MEANS TODAY

X-A. The Tanakh's Answer in One Table

WHAT IS ASKED	THE TANAKH'S ANSWER	WITNESS
Are the house of Jacob and the house of Israel two peoples?	No. They are two names for one family, set side by side.	Exodus 19:3; Jeremiah 2:4; Isaiah 48:1
Is Jacob the name of the flesh and Israel the name of faith?	No. Both are chosen, and both are rebuked.	Isaiah 41:8; 44:1; Micah 3:8
Does the house of Israel ever mean the northern tribes only?	Yes, where Judah is named beside it.	1 Kings 12:21; Jeremiah 31:31
Does it always mean the northern tribes?	No. Before the division it is all twelve tribes, and in Jeremiah and Ezekiel it is often Judah.	2 Samuel 6:15; Jeremiah 5:15; Ezekiel 8:11
Has the name passed to another people or assembly?	No. The seed of Jacob stands as long as day and night.	Jeremiah 31:36; 33:25–26
How does one who was not born in the house come in?	By joining himself to Yahweh . He is attached to the house of Jacob.	Isaiah 14:1; 56:3–7
What becomes of the two houses?	Yahweh makes them one nation.	Ezekiel 37:22

X-B. Three Questions to Ask of Any Verse

When either phrase appears, three questions settle most of the confusion.

First: is it a line of poetry with a second half? Then the two names are one (**Numbers 23:7**).

Second: is Judah, Joseph, or Ephraim named beside it? Then a part is meant, and the tribal name says which part (**Jeremiah 31:31; Obadiah 18**).

Third: who is speaking, to whom, and when? Ezekiel's house of Israel sat in front of him by the river Chebar (**Ezekiel 3:15; 8:1**).

X-C. No Assembly and No Nation Is the House of Israel

No church, assembly, ministry, or nation of today can show from the Tanakh that it is the house of Israel, the house of Joseph, or Ephraim. That includes this Institution. Miqdash Bethel makes no claim of tribe for itself or its members, and it does not hold the name Israel as a title. It teaches the covenant, and it waits for Yahweh to gather His house.

X-D. The Believer from the Nations

The one who comes to **Yahweh** from the nations does not need a lost pedigree, and should not be sold one. What he is offered is better attested: *“even them I will bring to My holy mountain, and make them joyful in My house of prayer”* (Isaiah 56:7). What is asked of him is what is asked of the native, to keep the Sabbath and to hold fast the covenant (Isaiah 56:6).

X-E. Speaking Truthfully of the Jewish People

Two careless sayings should be put away. One is that the Jews are not Israel. The Tanakh calls the men of Jerusalem, the exiles of Judah, and the community that returned by the names Jacob and Israel (Jeremiah 5:15; Ezekiel 3:4; Malachi 1:1; 3:6). The other is that the Jews are all of Israel, so that nothing remains to be gathered. The prophets still name Joseph and Ephraim (Ezekiel 37:16; Zechariah 10:6). Both sayings shorten the text.

To bear either name is no shield. The prophet who speaks to the house of Jacob most often is told, *“Cry aloud, do not hold back ... declare to My people their transgression, and to the house of Jacob their sins”* (Isaiah 58:1). Doc 259 applies that word to the present day.

XI. THREE-RELIGION AUDIT — HOW EACH TRADITION READS THE TWO NAMES

The tables set the traditions against the Tanakh’s own findings. Comparative texts are cited as historical reference only, in keeping with the standing rule of this document.

XI-A. The Three Traditions

ELEMENT	✧ JUDAISM	✚ CHRISTIANITY	☪ ISLAM
Teaching and practice today	Rabbinic tradition holds that the Jewish people are Israel, all of it that is now known, and it prays daily for	Most churches have taught that the Church is the true or the new Israel. Justin Martyr wrote, about 160	The Qur’an uses Israel as the name of Jacob himself (Q. 3:93; 19:58). It calls his descendants <i>Banu Isra’il</i>

ELEMENT	✧ JUDAISM	✝ CHRISTIANITY	✣ ISLAM
	the gathering of the dispersed. In Exodus 19:3 the Mekhilta, followed by Rashi, reads <i>“the house of Jacob”</i> as the women and <i>“the children of Israel”</i> as the men. The Talmud rules that the name Jacob was not uprooted, and that Israel is the chief name with Jacob beside it (Berakhot 13a). The Mishnah records a dispute over whether the ten tribes will return (Sanhedrin 10:3).	CE, <i>“the true spiritual Israel ... are we”</i> (Dialogue 11), and spoke of <i>“two houses of Jacob,”</i> one of flesh and one of spirit (Dialogue 135). The Second Vatican Council still calls the Church <i>“the new people of God,”</i> while adding that the Jews <i>“should not be presented as rejected or accursed by God”</i> (Nostra Aetate 4). Dispensational teaching keeps Israel and the Church apart. British-Israel and Two-House teaching find the house of Israel in the West or among believers from the nations (Section XI-B).	<i>(the Children of Israel)</i> and says they were divided into twelve tribes (Q. 7:160). It speaks twice of <i>Al Ya’qub (the family of Jacob)</i> (Q. 12:6; 19:6). The Muslim community is not called Israel.
Covenant strength	The synagogue has kept both names in its mouth. Its service opens with the words of Numbers 24:5, <i>“How good are your tents, O Jacob, your dwellings, O Israel.”</i> The ruling of Berakhot 13a agrees with Genesis 35:10 and Genesis 46:2. The Mishnah’s honest record that the ten tribes are not present agrees with Ezekiel 37:16.	The New Testament’s own usage is closer to the Tanakh than much later teaching. It speaks of <i>“the house of Jacob”</i> as a kingdom without end (Luke 1:33), of <i>“all the house of Israel”</i> as the people gathered in Jerusalem (Acts 2:36), and of the new covenant as made <i>“with the house of Israel and with the house of Judah”</i> (Hebrews 8:8). Paul asks, <i>“Has God cast away His people?”</i> and answers no (Romans 11:1). Vatican II’s refusal to call the Jews rejected agrees with Jeremiah 33:24–26.	To call Jacob by the name Israel, and his family by both names, is the Tanakh’s own usage. The Qur’an’s call to the Children of Israel to remember the favor shown to them and to keep their covenant (Q. 2:40) assumes that they are still that people. Its account of Jacob charging his sons on his deathbed (Q. 2:132–133) stands close to Genesis 49:2.

ELEMENT	✧ JUDAISM	✝ CHRISTIANITY	✶ ISLAM
Covenant departure	To divide Exodus 19:3 between women and men goes beyond the verse (Section III-C). Where descent from Jacob is treated as enough without the covenant, the prophet answers: <i>“all the house of Israel are uncircumcised in heart”</i> (Jeremiah 9:26 [Hebrew 9:25]).	That the Church is Israel, or has taken Israel’s name, has no Tanakh witness (Jeremiah 31:36). Justin’s two houses of Jacob, one of flesh and one of spirit, is the teaching tested in Section IV-C, and it is not in the text. That the house of Israel is Britain and America, or the believers from the nations, is not in the text (Section VII-C).	The Qur’an says the Children of Israel broke their covenant (Q. 5:13), and much Muslim teaching concludes that their standing has ended. The Tanakh records the breaking and then the oath (Leviticus 26:44; Jeremiah 31:36). The Qur’an names Jacob and the tribes among those who received revelation (Q. 2:136), but the Tanakh’s promises to Judah and Joseph (Ezekiel 37:16–22) have no place in it.
Covenant witness	The people who have carried both names through every exile have the standing to say what they mean. The Tanakh asks of them what it asks in Isaiah 2:5 : <i>“O house of Jacob, come, and let us walk in the light of Yahweh.”</i>	Read from the Tanakh outward, the first page of Luke says what Isaiah says: the house of Jacob has a future (Luke 1:33; Isaiah 14:1). The believer from the nations is invited to join that house, and not to rename it (Isaiah 56:6–7).	A community that calls Jacob by the name Israel already knows that the two are one. The Tanakh adds what was sworn to that one house (Jeremiah 33:25–26).

XI-B. The Sacred Name Movement, British-Israel, and Two-House Teaching

The Sacred Name movement is not one body, and its assemblies do not all say the same thing about Israel. It grew out of Sabbath-keeping churches in the 1930s, and it kept much of what those churches had received. The statements below are quoted as comparative reference.

TEACHING OR ASSEMBLY	WHAT IT PUBLISHES	TESTED BY THE TANAKH
Yahweh's Restoration Ministry (Holts Summit, Missouri), <i>What We Believe</i>	Believers are <i>“grafted into the same Hebraic promise given to Israel”</i> and are <i>“spiritual heirs of Abraham.”</i>	The wording comes from Romans 11 and Galatians 3. Tested by the Tanakh, the joining is corroborated (Isaiah 14:1; 56:3–7). The statement does not claim Israel's name for the assembly, and in that it stays within the text.
Assemblies of Yahweh (Bethel, Pennsylvania), Statement of Doctrine	The commandments are those the Heavenly Father <i>“gave to Israel to make them a separate people”</i> (point 6). The same statement says, <i>“The Assemblies of Yahweh is to be the house of prayer for all people.”</i>	The first statement is Tanakh's own. The second takes for an assembly what Isaiah says of the house on the holy mountain of Yahweh , to which the foreigner is brought (Isaiah 56:7).
British-Israel teaching (Herbert W. Armstrong, <i>The United States and Britain in Prophecy</i>)	<i>“The house of Israel is not Jewish! Those who constitute it are not Jews, and never were!”</i> The lost tribes are identified with Britain and the United States.	The house of Israel includes Judah before the division (2 Samuel 6:15), and it means Judah in Jeremiah and Ezekiel (Jeremiah 5:15; Ezekiel 8:11). No verse names a nation of today (Section VII-C).
Two-House or Ephraimite teaching (Batya Wootten, <i>Who Is Israel?; Redeemed Israel</i>, 2006)	Believers from the nations who are drawn to the Torah are, as one summary of the teaching puts it, <i>“the descendants of the Northern Tribes of Israel,”</i> Ephraim returning to be joined with Judah.	The foreigner who joins and the outcast of Israel are two companies (Isaiah 56:8). The stranger inherits as a stranger counted native (Ezekiel 47:22). The claim cannot be tested by register or by Urim (Ezra 2:59–63).

TEACHING OR ASSEMBLY	WHAT IT PUBLISHES	TESTED BY THE TANAKH
The teaching that Israel is an office (reviewed in this Library’s research papers <i>Iron Sharpens Iron</i>, Doors 4 and 6, October 2026)	Israel is treated as a covenant designation which Yahweh strips from unfaithful holders and gives to a body of the last days.	Offices within Israel change hands (1 Samuel 2:30; 15:28). The people are called house, seed, and son, and the oath is sworn over the seed (Jeremiah 31:36; 33:26).

XI-C. Where These Teachings Entered

A historical note, not a covenant witness. The earliest surviving Christian writer to say in so many words that the Church is the true Israel is Justin Martyr, about 160 CE. His phrase “*two houses of Jacob*” is the oldest form of the teaching tested in Section IV-C.

British-Israel teaching is modern. The Jewish Encyclopedia’s article “*Anglo-Israelism*” traces it to Richard Brothers (1822), to J. Wilson’s *Our Israelitish Origin*, and to Edward Hine’s *Identification of the British Nation with Lost Israel* (1871), and it judges the argument “*wild guesswork*.” Two-House teaching spread among Messianic and Hebrew Roots congregations in the 1990s, and Messianic Jewish bodies have published against it.

The reading of **Exodus 19:3** as women and men is old. It stands in the Mekhilta, an early rabbinic commentary on Exodus, and the commentary of Rashi made it widely known. The Bais Yaakov schools are named from it. A movement of young pioneers in 1882 took its name, Bilu, from the first letters of **Isaiah 2:5** in Hebrew, where the house of Jacob is the whole people.

This Institution takes no side in the debates among historians. Its findings rest on the text.

XI-D. The Name Outside the Tanakh

A historical note, not a covenant witness. The oldest mention of Israel outside the Tanakh is on the victory stone of Pharaoh Merneptah, about 1208 BCE: “*Israel is laid waste, his seed is not.*” The Egyptian scribe marked the name with the sign for a people and not for a land. In the ninth century BCE the stone of Mesha king of Moab was named “*Omri king of Israel.*” An Assyrian record of the battle of Qarqar (853 BCE) names “*Ahab the Israelite,*” and the Aramaic stone found at Tel Dan names a “*king of Israel*” beside the “*house of David.*” Assyrian scribes went on to call the northern kingdom *Bit-Humri (house of Omri)*, after the king who built Samaria (**1 Kings 16:24**).

Two things follow. To call a kingdom or a people “*the house of*” its founder was the ordinary speech of that age. Any neighbor would have heard *beit Ya’akov (house of Jacob)* and *beit Yisra’el (house of Israel)* as the name of a people descended from a man.

And the claim sometimes heard that the name Israel is made of the names of Egyptian gods rests on English spelling. The Hebrew name is spelled yod, sin, resh, aleph, lamed, and the Tanakh explains it from a Hebrew verb (**Genesis 32:28; Hosea 12:3**). The goddess whom the Greeks called Isis was Aset in Egyptian, and the name of the sun god was written with a consonant that the Hebrew name Israel does not have.

XII. CORRECTIONS TO EARLIER LIBRARY MATERIAL

The Library’s rule is that its own earlier work is tested by the same standard as everyone else’s. Two earlier studies stand closest to this one: **Doc 128** (*Benei Yisra’el*, June 2026) and **Doc 129** (*Ya’akov and Yisra’el*, June 2026). Their main findings stand.

The children of Israel are the twelve tribes, both houses are named in the promises, and Jacob and Israel are one man and one people. Their word counts for the two names were checked against the Hebrew text and are right.

Six points needed correction, and each has been corrected in its Google Doc so that the website copy can be replaced. Four further points are left for the Founder’s decision.

Correction 1 — “all Israel” in the Torah (Doc 128, Part III-C). Doc 128 said that the phrase stands eleven times in Deuteronomy and nowhere else in the five books of Moses. It stands fourteen times in Deuteronomy, and also in **Exodus 18:25** and **Numbers 16:34**.

Correction 2 — Dan and Isaiah 9:1 (Doc 128, Part II-C). The table of the tribes said that **Isaiah 9:1** [Hebrew 8:23] names the northern region of Dan. The verse names Zebulun and Naphtali. The entry now cites **Judges 20:1**, where Dan is the northern limit of the Land.

Correction 3 — the tribe of Jeremiah (Doc 128, Part II-C). Benjamin was called the home tribe of Jeremiah. He was “*of the priests who were in Anathoth in the land of Benjamin*” (**Jeremiah 1:1**). He lived in Benjamin, and the text makes him a priest.

Correction 4 — Isaiah 11:12 (Doc 128, Part VI). One table gave the verse as the dispersed of Israel and the outcasts of Judah. The verse has “*the outcasts of Israel*” and “*the dispersed of Judah*” (**Isaiah 11:12**), as Doc 128 quotes it in its own Part IV.

Correction 5 — Jeshurun (Doc 129, Part V-B). Doc 129 said that the name is used twice in Isaiah. It stands once in Isaiah (**Isaiah 44:2**) and three times in Deuteronomy (**Deuteronomy 32:15; 33:5, 26**).

Correction 6 — two verse numbers. Doc 128 cited 1 Chronicles 12:33 for the men of Issachar, and Doc 129 cited Hosea 12:4–7 for the heel and the striving. Both are the Hebrew numbers, given without a note. Under the rule of this Library the English number comes first, with the Hebrew in brackets: **1 Chronicles 12:32** [Hebrew 12:33] and **Hosea 12:3–6** [Hebrew 12:4–7].

Left for the Founder’s decision.

First: Doc 129 teaches that Jacob is the name of the people in their flesh condition and Israel the name of their covenant identity, so that the servant who suffers is Jacob and the servant who is vindicated is Israel. Its conclusion, that the two names are one people and not two houses, is sound and is confirmed here. But Section IV-C finds that the Tanakh does not divide the names that way. Jacob is called chosen and servant, and Israel is rebuked. Doc 129’s answer to **Isaiah 49:3, 5–6** rests on the same division, and in those verses both names are used of the people to be restored. The sentences could be reworded to say that the names are parallel.

Second: Doc 129 lists nine places where the servant is named, and one of them, **Isaiah 43:10**, does not have either name in the verse; the names stand at **Isaiah 43:1**. Its verdict table counts seven witnesses in one column and nine in the next. The servant is called Jacob or Israel by name in seven verses: **Isaiah 41:8; 44:1–2, 21; 45:4; 48:20; 49:3**. The list could be restated.

Third: Doc 129, Part XI, says that the Palestinian people descend from the twelve tribes and are *“also biologically Ya’akov.”* **Doc 259** (Section X, Correction 6) and **Doc 260** refined that claim, and the same refinement applies here. Doc 129 also calls itself a companion to a Doc 128 on the servant of Isaiah 52–53, while the Doc 128 now in the Library is *Benei Yisra’el*. The numbers need to be reconciled in the Master Library Index.

Fourth: Doc 128 says that Ephraim is *“the House of Yisra’el in prophetic usage.”* That holds where Judah is named beside it; in Jeremiah and Ezekiel the phrase more often means Judah or the whole people (Section VI). Doc 128 also states in its body that the name Israel was a common proper noun at Ebla and Ugarit, which is a claim from outside the Tanakh. Both studies are still in the old format, with Hebrew book names, a telephone number, and the earlier website. Both could be rebuilt in the present format with these points settled.

XIII. SEVEN COVENANT DECLARATIONS ON THE HOUSE OF JACOB AND THE HOUSE OF ISRAEL

Per the **Deuteronomy 19:15** standard, no doctrine may stand on a single text. Each declaration below draws on more than one witness.

#	COVENANT DECLARATION	BASIS
I	The house of Jacob and the house of Israel are one family under two names.	Genesis 46:27; Exodus 19:3; Psalms 114:1; Jeremiah 2:4; Isaiah 48:1
II	Neither name is the name of the flesh, and neither is the name of faith. Both are chosen, and both are rebuked.	Isaiah 41:8; 44:1–2; Micah 3:8; Ezekiel 3:7
III	After the kingdom divided, the house of Israel means the northern tribes where Judah is named beside it. Both houses are Israel's.	1 Kings 12:21, 24; Isaiah 8:14; Jeremiah 31:31
IV	The prophets call Judah, Jerusalem, and the exiles of Judah the house of Jacob and the house of Israel.	Jeremiah 5:15; Ezekiel 3:4; 8:11; Micah 3:9–12; Malachi 3:6
V	The name has not passed to another. Yahweh has sworn by day and night that the seed of Jacob, the seed of Israel, will not cease to be a nation before Him.	Leviticus 26:44; Jeremiah 31:36; 33:25–26; Malachi 3:6
VI	The stranger comes in by joining himself to Yahweh . He is attached to the house of Jacob and inherits among the tribes. He does not replace the house.	Exodus 12:48–49; Isaiah 14:1; 56:3–8; Ezekiel 47:22–23
VII	Yahweh will gather both houses and make them one nation under one king. Until He does, no assembly and no nation can show that it is the house of Israel.	Ezekiel 37:16–22; Hosea 1:11; Jeremiah 3:18; Ezra 2:59–63

XIV. THE COVENANT RESPONSE — WHAT THE TANAKH SAYS TO THE ONE WHO ASKS

The question was whether the house of Jacob and the house of Israel are two or one. The answer is sixfold.

First: to the one who has been confused by the two names. Read them as the Tanakh sets them, side by side. When you hear Jacob, hear Israel. When Judah or Joseph is named beside either, a part is meant, and the verse will tell you which (**Jeremiah 31:31; Obadiah 18**).

Second: to the Jewish reader. Both names are yours, and the prophets still speak to you in both: *“O house of Jacob, come, and let us walk in the light of Yahweh”* (**Isaiah 2:5**). The same prophets still name Joseph (**Ezekiel 37:16**). The house is larger than what can now be counted, and He who scattered it will gather it.

Third: to the Christian reader. Do not say that you are Israel in Israel’s place, and do not say that there are two houses of Jacob, one of flesh and one of spirit. **Yahweh** has sworn that the seed of Israel will not cease to be a nation before Him (**Jeremiah 31:36**). The door He opens to you is to join yourself to Him and to be attached to that house (**Isaiah 14:1; 56:6–7**).

Fourth: to the Muslim reader. You already call Jacob by the name Israel. The Tanakh says what was promised to his house: compassion, a second choosing, and their own land, with the stranger who joins them (**Isaiah 14:1**).

Fifth: to the believer in the Sacred Name assemblies. You have honored the Name, and you keep the Sabbath and the feasts. Do not let anyone tell you that Israel is a title your assembly now holds, or that you must find a lost tribe in your blood. Keeping the commandments does not make a man Ephraim, and no one needs to be Ephraim to be received. *“Let not the son of the foreigner who has joined himself to Yahweh say, Yahweh will surely separate me from His people”* (**Isaiah 56:3**).

Sixth: to every reader. Wait for the gathering, and pray for it. The promise is to both houses by name, and it is one promise: *“they shall no longer be two nations”* (**Ezekiel 37:22**). *“He who scattered Israel will gather him”* (**Jeremiah 31:10**).

SCRIPTURE INDEX

REFERENCE	SUBJECT	SECTION
Genesis 17:5	Abram named Abraham	II
Genesis 25:26; 27:36	The heel, and the name Jacob	II
Genesis 32:28; 35:10	Jacob named Israel, at the Jabbok and at Bethel	I-B; II; III-A; XI-A; XI-D

REFERENCE	SUBJECT	SECTION
Genesis 46:2	Elohim speaks to Israel and says, Jacob, Jacob	II; XI-A
Genesis 46:8–27	The house of Jacob that came into Egypt, seventy souls	II; III-B; III-C; XIII
Genesis 48:19	The seed of Ephraim a fullness of nations	I-B; VII-C
Genesis 49:2, 7, 28	Sons of Jacob, and Israel their father; the twelve tribes	II; III-A; XI-A
Exodus 1:1	The children of Israel came with Jacob, each man and his house	II; III-B; III-C
Exodus 4:22	Israel is My son, My firstborn	VII-E
Exodus 12:48–49	One law for the native and for the stranger	II; VIII-B; VIII-D; XIII
Exodus 16:31; 40:38	The house of Israel in the wilderness	III-D; VI-E
Exodus 18:25	All Israel, in Exodus	XII
Exodus 19:3–8	Say to the house of Jacob, and tell the children of Israel	Opening; I-B; I-C; I-D; II; III-C; X-A; XI-A; XI-C; XIII
Leviticus 26:44	I will not reject them, to break My covenant with them	VII-E; VII-F; XI-A; XIII
Numbers 15:15	As you are, so shall the stranger be	VIII-B
Numbers 16:34	All Israel, in Numbers	XII
Numbers 20:29	All the house of Israel wept for Aaron	III-D
Numbers 23:7, 23; 24:5	Balaam’s lines on Jacob and Israel	II; IV-A; X-B; XI-A
Deuteronomy 19:15	The two-or-three-witness standard	Opening; I-D; XIII
Deuteronomy 25:9	To build up a brother’s house	II
Deuteronomy 29:11; 31:12	The women, the little ones, and the stranger in the covenant	III-C
Deuteronomy 32:15; 33:5, 26	Jeshurun	II; IV-C; XII

REFERENCE	SUBJECT	SECTION
Deuteronomy 33:10	They shall teach Jacob Your judgments, and Israel Your Torah	IV-A
Joshua 21:45	Not one good word failed to the house of Israel	III-D; VI-E
Judges 10:9	The house of Ephraim	II
Judges 20:1	From Dan to Beersheba	XII
1 Samuel 2:30; 15:28	A house and a king removed from office	VII-E; XI-B
1 Samuel 7:2	All the house of Israel lamented after Yahweh	III-D
1 Samuel 26:19	Attached to the inheritance of Yahweh	II; VIII-A
2 Samuel 2:4, 10; 5:5	The house of Judah and Israel under David	V-A
2 Samuel 6:15	David and all the house of Israel	III-D; VI-E; X-A; XI-B
2 Samuel 7:11	Yahweh will make you a house	II
2 Samuel 12:8	The house of Israel and of Judah	V-A; VI-E
2 Samuel 19:43; 20:1	Ten parts in the king; to your tents, O Israel	V-A
1 Kings 11:31	Ten pieces to Jeroboam	V-B
1 Kings 12:16–21, 24	The kingdom torn; the house of Judah against the house of Israel	I-B; II; V-B; V-C; V-D; VI-E; X-A; XIII
1 Kings 16:24	Omri builds Samaria	XI-D
1 Kings 18:31	The sons of Jacob, to whom it was said, Israel shall be your name	III-A
2 Kings 17:6, 34	Israel carried away; the children of Jacob, whom He named Israel	I-B; III-A; VII-F
2 Kings 18:10	Samaria taken in the sixth year of Hezekiah	VI-A
Isaiah 1:3	Israel does not know	IV-C

REFERENCE	SUBJECT	SECTION
Isaiah 2:1, 5–6	O house of Jacob, said to Judah and Jerusalem	V-C; XI-A; XI-C; XIV
Isaiah 8:14	Both houses of Israel	II; V-D; XIII
Isaiah 9:1	Zebulun and Naphtali	XII
Isaiah 10:20	The Holy One of Israel	IV-C
Isaiah 11:12–13	The outcasts of Israel and the dispersed of Judah	VII-C; IX-A; IX-C; XII
Isaiah 14:1–2	Compassion on Jacob; the stranger attached to the house of Jacob	I-C; II; IV-B; VIII-A; VIII-D; X-A; XI-A; XI-B; XIII; XIV; Closing
Isaiah 19:24–25	Egypt My people, Assyria, and Israel My inheritance	VII-C
Isaiah 29:23	The Holy One of Jacob	IV-C
Isaiah 40:27; 43:1	Jacob and Israel in parallel lines	IV-A; XII
Isaiah 41:8, 21	Israel My servant, Jacob whom I have chosen; the King of Jacob	IV-C; X-A; XII; XIII
Isaiah 43:10	You are My witnesses	XII
Isaiah 44:1–3, 5–6	Jacob My servant, and Jeshurun; the name of Jacob and the name of Israel	II; IV-C; VII-D; X-A; XII; XIII
Isaiah 44:21, 23	Israel not forgotten; Yahweh has redeemed Jacob	IV-C; XII
Isaiah 45:4	Jacob My servant, Israel My chosen	II; XII
Isaiah 46:1, 3	House of Jacob, and all the remnant of the house of Israel	II; IV-B; VI-C; VI-E
Isaiah 48:1, 20	House of Jacob, called by the name of Israel, from the waters of Judah	IV-B; V-C; X-A; XII; XIII
Isaiah 49:3, 5–7, 26	The servant named Israel; the Redeemer of Israel; the Mighty One of Jacob	IV-C; XII

REFERENCE	SUBJECT	SECTION
Isaiah 56:3–8	The foreigner who has joined himself to Yahweh ; others gathered besides	II; VII-C; VIII-A; VIII-D; X-A; X-D; XI-A; XI-B; XIII; XIV
Isaiah 58:1	Declare to the house of Jacob their sins	IV-C; X-E
Isaiah 60:16	The Mighty One of Jacob	IV-C
Isaiah 65:9, 11, 15	A seed from Jacob; those who forsake Yahweh ; another name	I-B; VII-D
Jeremiah 1:1–2	Jeremiah of the priests in Anathoth; the thirteenth year of Josiah	VI-A; XII
Jeremiah 2:2, 4	House of Jacob, and all the families of the house of Israel	I-C; II; IV-B; VI-A; X-A; XIII
Jeremiah 3:8, 12–18	The bill of divorce; return, backsliding Israel; the two houses walk together	I-B; V-D; VI-A; VII-B; VII-F; IX-A; IX-C; XIII
Jeremiah 5:15, 20	A nation from afar upon the house of Israel; declare it in the house of Jacob	V-C; VI-A; VI-E; X-A; X-E; XI-B; XIII
Jeremiah 9:26	The house of Israel uncircumcised in heart	XI-A
Jeremiah 11:10	The house of Israel and the house of Judah have broken the covenant	VI-A
Jeremiah 18:6, 11	O house of Israel, said to the men of Judah	VI-A; VI-E
Jeremiah 25:9	Babylon brought against the land	VI-A
Jeremiah 30:10	Fear not, O Jacob My servant	IV-A
Jeremiah 31:1, 10	All the families of Israel; He who scattered Israel will gather him	II; VII-C; VII-F; IX-B; IX-C; XIV
Jeremiah 31:27, 31–33	The new covenant with the house of Israel and the house of Judah	II; V-C; V-D; VI-A; VI-E; IX-A; IX-B; IX-C; X-A; X-B; XIII; XIV
Jeremiah 31:36	The seed of Israel a nation before Yahweh forever	II; VII-F; X-A; XI-A; XI-B; XIII; XIV

REFERENCE	SUBJECT	SECTION
Jeremiah 33:24–26	The two families; the seed of Jacob not rejected	II; VII-F; X-A; XI-A; XI-B; XIII
Jeremiah 50:4	The children of Israel and the children of Judah together	IX-A
Ezekiel 1:1–3; 3:4, 15	Ezekiel among the exiles, sent to the house of Israel	VI-B; VI-E; X-B; X-E; XIII
Ezekiel 3:7	The house of Israel hard of forehead	IV-C; XIII
Ezekiel 4:4–6	The house of Israel and the house of Judah counted apart	V-D; VI-B; VI-E
Ezekiel 8:1, 11; 12:10	The elders of Judah; the elders of the house of Israel in Jerusalem	VI-B; VI-E; X-A; X-B; XI-B; XIII
Ezekiel 20:5	Israel chosen; the seed of the house of Jacob	IV-B
Ezekiel 37:11	The bones are the whole house of Israel	VI-B; VI-E
Ezekiel 37:16–24	The sticks of Judah and Joseph made one; one nation and one king	II; VI-B; IX-A; IX-C; X-A; X-E; XI-A; XIII; XIV
Ezekiel 39:25	The captivity of Jacob; the whole house of Israel	VI-E; IX-B
Ezekiel 47:22–23	The stranger inherits among the tribes	VII-C; VIII-B; VIII-D; XI-B; XIII
Hosea 1:4, 6–7	The house of Israel and the house of Judah	V-C; V-D
Hosea 1:9–11	Not My people; sons of the living El; one head	I-B; V-D; VII-A; VII-F; IX-A; IX-C; XIII
Hosea 2:19, 23	Betrothed forever; You are My people	VII-A; VII-B
Hosea 5:3	Ephraim and Israel	V-C
Hosea 7:8; 8:8	Ephraim among the peoples	VII-C
Hosea 11:1	When Israel was a child, I loved him	IV-C
Hosea 12:3–6	The heel and the striving	II; IV-C; XI-D; XII

REFERENCE	SUBJECT	SECTION
Amos 3:2	You only have I known of all the families of the earth	II; VII-E
Amos 5:6	The house of Joseph	II; V-C
Amos 7:2, 9, 16	Jacob, Isaac, and the house of Isaac	II; V-C
Amos 9:8–9	The house of Jacob not utterly destroyed; the house of Israel sifted	IV-B; IV-C; VII-C; VII-F
Obadiah 17–18	The house of Jacob and the house of Joseph	V-C; IX-A; X-B; XIV
Micah 1:5	The transgression of Jacob	IV-C; V-C
Micah 2:12	The remnant of Israel	II
Micah 3:8–12	Heads of the house of Jacob and rulers of the house of Israel, in Zion	III-C; IV-A; IV-B; IV-C; V-C; VI-E; X-A; XIII
Zechariah 2:11	Many nations joined to Yahweh	VIII-D
Zechariah 8:13	House of Judah and house of Israel, a blessing	IX-A
Zechariah 8:23	Ten men take hold of the skirt of a Jew	VIII-D
Zechariah 10:6	The house of Judah and the house of Joseph	IX-A; X-E
Malachi 1:1–2; 2:11	To Israel; I loved Jacob; Judah, Israel, and Jerusalem	IV-C; VI-C; X-E
Malachi 3:6	Sons of Jacob, not consumed	VI-C; VII-F; X-E; XIII
Psalms 78:5; 147:19	Jacob and Israel in parallel lines	IV-A
Psalms 114:1	Israel out of Egypt, the house of Jacob	III-C; IV-B; XIII
Psalms 115:9–13; 135:19–20	House of Israel, house of Aaron, house of Levi, and those who fear Yahweh	VI-D; VI-E; VIII-D
Psalms 132:2	The Mighty One of Jacob	IV-C
Ruth 1:16	Your people shall be my people	VIII-C; VIII-D

REFERENCE	SUBJECT	SECTION
Ruth 4:11, 17	Rachel and Leah built the house of Israel; Ruth and David	II; VIII-C; VIII-D
Lamentations 2:3	The horn of Israel; a fire in Jacob	VI-C
Ezra 2:59–63	The register, and the Urim and Thummim	VII-C; XI-B; XIII
Ezra 2:70; 6:17	All Israel; twelve he-goats for the twelve tribes	VI-C
Nehemiah 9:2, 7	The seed of Israel; Abram named Abraham	II; VI-C
1 Chronicles 1:27	Abram, the same is Abraham	II
1 Chronicles 9:3	Ephraim and Manasseh in Jerusalem	VI-C
1 Chronicles 12:32	The men of Issachar	XII
2 Chronicles 11:3, 16; 15:9; 30:11	All Israel in Judah and Benjamin; northerners who came to Judah	V-B; V-C; V-D; VI-C

*“For Yahweh will have compassion on Jacob, and will again choose Israel, and will set them
on their own land.”*

Isaiah 14:1 — The Written Covenant of Yahweh

MIQDASH BETHEL COVENANT INSTITUTION

DOCUMENT 299 • SAY TO THE HOUSE OF JACOB • OCTOBER 2026

MIQDASHBETHEL.AI • MIQDASHBETHEL@GMAIL.COM •

THE MESSAGE IS SENT TO THE WORLD

508(C)(1)(A) FREE CHURCH • SOLE TANAKH AUTHORITY • REACHING JUDAISM, CHRISTIANITY, AND ISLAM