

The Prodigal Son

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By Joseph F. Dumond

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Shabbat Shalom Brethren,

This week brethren I have an article by a brother from South Africa. For some of you this article may be difficult to read. I have not edited it and left it as it is. I did find the subject and the foot notes of great interest and valuable as we begin this next study into the Lost Ten Tribes of Israel. The Prodigal Son is going home.

RETURN EFRAYIM

By Merlin Houzet

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We start off by introducing words of uvwhy [Yahushua] that we claim are a summary of the message of the Bible. We claim that they give in a nutshell the fact that hwhy [Yahueh] has two heirs upon the earth, both being of the urz [zera, seed] of Abraham, Yitschaq, and Yaqob. These two heirs are Yahudah and Efrayim. Yahudah consists of the two tribes Yahudah and Benyamin; Efrayim consists of the other ten tribes who became known as "The Lost Tribes of Israel":

The parable of the Returning Lost Son (Prodigal)[i]who came to his senses[ii]

"Then Yahushua said, 'A man had two sons. The younger of them said to his father, 'Father, give me the share of the estate that will belong to me.' So he divided his assets between them. After a few days, the younger son gathered together all he had and left on a journey to a distant country, and there he squandered his wealth with a wild lifestyle.

Then after he had spent everything, a severe famine took place in that country, and he began to be in need. So he went and worked for one of the citizens of that country, who sent him to his fields to feed pigs.

He was longing to eat the carob pods the pigs were eating, but no one gave him anything. But when he came to his senses he said, 'How many of my father's hired workers have food enough to spare, but here I am dying from hunger! I will get up and go to my father and say to

him, 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son; treat me like one of your hired workers.' So he got up and went to his father.

But while he was still a long way from home his father saw him, and his heart went out to him; he ran and hugged his son and kissed him. Then his son said to him, 'Father, I have sinned against heaven and against you; I am no longer worthy to be called your son.' But the father said to his slaves, 'Hurry! Bring the best robe, and put it on him! Put a ring on his finger and sandals on his feet! Bring the fattened calf and kill it! Let us eat and celebrate, because this son of mine was dead, and is alive again – he was lost and is found!' So they began to celebrate.

"Now his older son was in the field. As he came and approached the house, he heard music and dancing. So he called one of the slaves and asked what was happening. The slave replied, 'Your brother has returned, and your father has killed the fattened calf because he got his son back safe and sound.'

But the older son became angry and refused to go in. His father came out and appealed to him, but he answered his father, 'Look! These many years I have worked like a slave for you, and I never disobeyed your commands. Yet you never gave me even a goat so that I could celebrate with my friends! But when this son of yours came back, who has devoured your assets with prostitutes; you killed the fattened calf for him!'

Then the father said to him, 'Son, you are always with me, and everything that belongs to me is yours. It was appropriate to celebrate and be glad, for your brother was dead, and is alive; he was lost and is found'" (Luke 15:11-32).

In the words of Yahushua's parable "But when he came to his senses he said, 'How many of my father's hired workers have food enough to spare, but here I am dying from hunger! I will get up and go to my father and say to him, 'Father, I have sinned against heaven and against you. I am no longer worthy to be called your son'" we have the confirmation that the potential to return to our roots by "coming to our senses" is already a dormant seed programmed at the time of the divine election[iiii] of Yisra'el within the consciousness of every child of Abraham, Yitschaq and Yaqob, whether "lost" or not.

It cannot be argued that this parable is not a synopsis of the social history of the two Houses of Yisra'el.

Look again at the phrases highlighted in bold type:

1. A man had two sons – The two Houses of Yisra'el, Efrayim and Yahudah
2. He left on a journey to a distant country – Efrayim's captivity in Assyria
3. He squandered his wealth – Efrayim lost his rich Hebraic heritage
4. He began to be in need – Efrayim was missing his true spirituality
5. He sent him to his fields to feed pigs – Efrayim dabbled in paganism
6. He came to his senses – Efrayim awoke to his Hebraic identity in Yahueh
7. I will get up and go to my father – Efrayim returns to Father Yahueh

8. Father, I have sinned – Efrayim repents of his idolatry and paganism
9. While he was still a long way from home his father saw him – Yahueh forgives and welcomes His lost child home into the Commonwealth of Yisra'el
10. This son of mine was dead, and is alive again, he was lost and is found – The Rebirth of His lost child into his old home
11. I never disobeyed your commands – The jealousy of the older brother, Yahudah, and his reticence into recognizing his lost brother's standing
12. Your brother was dead, and is alive; he was lost and is found – Lost Efrayim's return home is reason for rejoicing in the Festivals of Yisra'el

Examples of the use of the word EPISTREFW [return] in the Bryth Chadashah [New Covenant] Scriptures

“And many of the children of Yisra'el shall he EPISTREFW [return] to Yahueh their Elohim” (Luke 1:16). “All those who lived in Lydda and Sharon saw him, and they EPISTREFW [returned] to Yahueh” (Acts 9:35). “The hand of Yahueh was with them, and a great number who believed EPISTREFW [returned] to Yahueh” (Acts 11:21). “Men, why are you doing these things? We too are men, with human natures just like you! We are proclaiming the good news to you, so that you should EPISTREFW [return] from these worthless things to the living Elohim, who made the heaven, the earth, the sea, and everything that is in them” (Acts 14:15). “Therefore I conclude that we should not cause extra difficulty for those among the Gentiles who are EPISTREFW [returning] to Elohim” (Acts 15:19).

“When we had all fallen to the ground, I heard a voice saying to me in Hebrew, ‘Shaul, Shaul, why are you persecuting me? You are hurting yourself by kicking against the goads.’ So I said, ‘Who are you, Lord?’ And hwhy replied, ‘I am Yahushua whom you are persecuting. But get up and stand on your feet, for I have appeared to you for this reason, to designate you in advance as a servant and witness to the things you have seen and to the things in which I will appear to you. I will rescue you from your own people and from the Gentiles, to whom I am sending you to open their eyes so that they EPISTREFW [return] from darkness to light and from the power of Satan to Elohim, so that they may receive forgiveness of sins and a share among those who are sanctified by faith in me” (Acts 26:14-18).

“For the heart of this people has become dull, and their ears are hard of hearing and they have closed their eyes, so that they would not see with their eyes and hear with their ears and understand with their heart and EPISTREFW [return], and I would heal them” (Acts 28:27).

“For people everywhere report how you welcomed us and how you EPISTREFW [returned] to Yahueh from idols to serve the living and true Elohim and to wait for His Son from heaven, whom He raised from the dead, Yahushua our deliverer from the coming wrath” (1 Thessalonians 1:9).

& “O larcy [Yisra'el] bwv [shub=return] unto hwhy [Yahueh=Lord] your

How do I return? I follow the example of the younger son in the parable and of others, who in the Bryth Chadashah [NT] Scriptures, had returned to Yahueh through His Presence in Yahushua and His messengers:

[i] Prodigal, a. [L. produgus, from prodigo, to drive forth, to lavish.] (1) Given to extravagant expenditures; expending money or other things without necessity; profuse, lavish; wasteful; not frugal or economical; as a prodigal man; the prodigal son. A man may be prodigal of his strength, of his health, of his life or blood, as well as of his money. (2) Profuse, lavish; expended to excess or without necessity; as prodigal expenses. (3) Very liberal; profuse. Nature is prodigal of her bounties. PROD'IGAL, n. One that expends money extravagantly or without necessity; one that is profuse or lavish; a waster; a spendthrift. Webster

[ii] Remember Dabarim 30:1? "You will reflect upon the blessings and the curses I have set before you in all the nations" [Preference is made in this paper of the use of Hebrew names and terminology]

[iii] "It is not with you alone that I am making this covenant by oath, but with whoever stands with us here today before the Yahueh [the personal Name of HaShem] our Elohim [a title, not a name] as well as those not with us here today" (Dabarim 29:14, 15)

WALKING IN THE FOOTSTEPS OF THOSE WHO RETURNED

By Merlin Houzet

The Jewish apostle Yaqob/James, recognized that the Prophet Amos was referring to the House of Yisra'el (Northern Kingdom)[i] after it had been sifted among the Gentiles and Returned to seek Yahueh diligently and that the prophecy was partially fulfilled in the preaching of the Jewish apostles, when he proclaimed these memorable words:

"Simon explained how hwh first visited [them] to take out of [the] Gentiles a people for His Name. And with this the words of the Nabiy agree, just as it has been written: 'After these [things] I will return, and I will ANOIKODOMHW [rebuild] the tabernacle of David, the one having fallen down, and the [things] having been torn down [from] it I will ANOIKODOMHW [rebuild], and I will restore it, in order that the remaining peoples [i.e. non-Jews] shall diligently seek hwhy, even all the Gentiles on whom My name has been called, says hwhy, the One doing all these things.

Therefore I conclude that we should not cause extra difficulty for those among the Gentiles who are EPISTREYO [returning] to hwhy" (Acts 15:14-17, 19)

We are allowed to ask at this juncture: when was it that the name of hwhy was called upon the "Gentiles"? The answer is that it was right back in the past during the time of Mosheh;

Remember the words from Bamidbar 6:22-27, hwhy spoke to Mosheh: Tell Aaron and his sons, 'This is the way you are to bless the Yisra'elites. Say to them:

hwhy bless you and protect you;

hwhy make His face to shine upon you, and be gracious to you;

hwhy lift up His countenance upon you and give you peace.

So they will put My Name on the Yisra'elites, and I will bless them." [Historically this was before the split between North and South and before Efrayim-Yisra'el became Gentiles.

The Roman Empire had reached its maximum extent during about the first century of the Common Era, which included the times of the New Testament. This great empire had by then grown to include Old Medo-Persia extending westwards into Hellas, Macedon and Thrace, engulfing Asia Minor, Syria, Judaea, Egypt and Libya and extending to the Atlantic Ocean and engulfing Spain, Gaul, Britain, Ireland and the whole civilized world[v]

There are several pointers to the Gentiles' Hebraic roots in Peter's Epistle in the Bryth Chadashah [New Covenant] Scriptures to the Messianic synagogues he had written to at Pontus, Galatia, Cappadocia, Asia, and Bithynia, (1 Kefa/Peter 1:1).

We name and describe eleven of these amazing pointers that set up an association between the recipients of Peter's Epistle with Efrayim-Yisra'el who had by that time become, or was in the process of becoming, the

1) Pilgrims. PAREPIDEMOS [parepidemos=pilgrims] (1 Peter 1:1). Efrayim-Yisra'el was sent into captivity to Assyria circa 722 BCE.

Unlike Yahudah-Yisra'el, who went into Babylonian captivity 130 years later and returned, Efrayim-Yisra'el were destined for obscurity and had been living as strangers to Yisra'el and as a Gentile people ever since their absorption into foreign consecutive ancient world-power societies. Efrayim-Yisra'el has no historical record of physical return to the Promised Land.

The territories of these world powers were Assyria, Media, Babylonia, Persia, Greece and Rome – extending westwards into the Anatolian Peninsula (Asia Minor) and in an ever widening orb, until completely engulfed and projected westwards by Rome.

Over a period of seven centuries the way had been opened to an unlimited migration of the pilgrim incognito Yisra'elites via the land-bridge of Anatolia and over the Hellespont to the northwest into Europe.

The words that Peter uses, "pilgrims scattered" are clear reference to the "estranged from Yahudah" Ten Lost Tribes of Yisra'el. They were never "Jewish" at all, being of the Ten Northern Tribes and not of the Two Southern Tribes and had by then and much earlier lost their identity as Yisra'elites, except in DNA.

Having thus "pilgrimage" far away from home after their captivity in Assyria Peter had discovered a remnant these pilgrims scattered in the five Roman Provinces on the Anatolian Peninsula land-bridge to the West.

2) Diasporised. The recipients of Peter's letter, those pilgrim strangers of Yisra'elite descent, were at the time of his writing DIASPORA [diaspora=scattered throughout] Pontus, Galatia, Cappadocia, Asia, and Bithynia, (1 Peter 1:1).

These provinces are situated west of ancient Assyria. Hoshea, whose prophetic ministry had been amongst the very same Ten Northern Tribes of Yisra'el, prophesied "Efrayim feeds on wind and pursues the east wind continually" (Hoshea 12:1a), i.e., the east wind blows in a westerly direction and the phrase, "pursues the east wind continually" could well mean that the pilgrim Efrayim was in a continuous state of transit westwards.

The Northern Yisra'el prophet, Hoshea, was given to utter an earlier amazing prophecy, "They will walk after hwhy, He will roar like a lion; indeed He will roar and His sons will come trembling from the west" (Hoshea 11:10). This could only refer to the "lost sons" of Efrayim who had "fed on wind and pursued the east wind continually".

3) The Chosen. Not only are these pilgrims scattered but they are addressed as EKLEKTOS meaning Elect.

Moreover, this election was according to the PROGNEWSIS [prognosis=foreknowledge] of Yahueh the Father, through purification of the Ruach HaQodesh [Holy Spirit], unto obedience and sprinkling of the blood of uvwhy jyvm [Mashiyach Yahushua] (1 Kefa/Peter 1:2).

These Scattered, Chosen Pilgrims, mind you, never knew what it meant to be "Jewish" neither did they have the privilege of being circumcised nor the privilege of a Rabbinical education. Rabbi Shaul knew this but in spite thereof recognized that Yisra'el consisted of many more souls than were present in the physical Land of Yisra'el (Romans 9:6).[iv]

Having then become Gentiles through seven centuries of consecutive generations of Assyrian, Median, Babylonian, Persian, and at that time, Greek-Roman culture, how could these familiar terms of endearment such as "elect according to the foreknowledge of Yahueh" suggest anything else than that these people were indeed the very blood of Abraham, Yitschaq and Yaqob. After all, only the ancestors of Yisra'el, including Yahudah, and their descendants, are the people whom were chosen by Father hwhy in ancient times.[v]

4) Born Again. Moreover, of these Scattered, Chosen Pilgrims, Peter could write, "Blessed be the Elohim and Father of our Master uvwhy jyvm [Mashiyach Yahushua], who according to His abundant mercy has ANAGENNAW [anagennao=begotten us again] unto a living hope by the resurrection of Mashiyach Yahushua from the dead" (1 Peter 1:3).

As much as the phrase is bandied about in evangelical circles, only Lost Yisra'el could be born again in the true sense of the word to become once more Yisra'el. Using poetic license Yahueh through the Prophet Hoshea (Hoshea 1:4) points out that the name Yezre'el sounds like Yisra'el, the phonetic wordplay associating the misdemeanor at Yezre'el with the judgment on Yisra'el. From urz [Zera, seed] + la [El, God] implying "El will sow the seed of Yisra'el by scattering it amongst all nations of the world."

See the similar intention in Amos 9:9. The metaphor hints at the full agricultural cycle:

- (1) the divine scattering of the seed (Yisra'el),
- (2) the hiding of the solitary seed (Yisra'el) in the field,
- (3) the death of the solitary seed (Yisra'el), (4) the rebirth of the seed in foreign soil (Yisra'el),
- (5) the bearing of abundance of fruit (Yisra'el).

(See Yahushua's similar words in Yahuchanan 12:20-24).

- 5) A holy nation called out of darkness. Moreover, Peter refers to those Scattered, Chosen, Born Again Pilgrims as "a chosen GENOS [genos=generation, a royal priesthood, a holy nation, a PERIPOLHSIS [peripoleisis=saved] people. With this family record they should EXAGGELLW [exaggello=celebrate] the praises of him who had called them out of SKOTOS [skotos=darkness] into his marvellous light." (1 Peter 2:9)[vii].

This reminds us of the words of the prophet Yechezq'el to Yisra'el of old, "For this is what hwhy ynda [Adonai Yahueh] says: Look, I myself will search for my sheep and seek them out. As a shepherd seeks out his flock when he is among his scattered sheep, so I will seek out my flock. I will rescue them from all the places where they have been scattered on a cloudy, dark day" (Yechezq'el 34:11, 12).

- 6) You once were not a people. Furthermore, it was said of these Scattered, Chosen, Born-again, Royal Priesthood Pilgrims, Called-Out-Of-Darkness that they were once not a people.

It was Hoshea (ch.1: 6,9) who had prophesied only of Efrayim-Yisra'el (the Ten Northern Tribes), named "Lo-Ruchamah" (meaning, "for I will no more have mercy") and "Lo-ammi" (meaning, "for you are not my people") and in Hoshea 1 vs 9,6 that "for you once were not a people, but now you are the people of Elohim; you had not received mercy, but now you have received mercy" (1 Peter 2:10).

- 7) By His wounds you were healed. Furthermore, it was said to these Scattered, Chosen, Born-Again, Royal Priesthood Pilgrims that Were-Called-Out-Of-darkness and who Were Once-Not-a-People:- "O captive daughter of Zion", (Yashayahu 52:2b) for whom "He Himself bore our sins...for by His wounds you were healed" (1 Peter 2:24) quoted from Yashayahu 53:4, 5.

- 8) You were continually straying like sheep. It was said of these Scattered, Chosen, Born Again, Royal Priesthood Pilgrims that Were-Called-Out-Of-Darkness and Were-Once-Not-a-People, only of Yisra'el (both Houses), "you were continually straying like sheep" (1 Peter 2:25a), referring to Yashayahu 53:6a.

This is a rather remarkable quotation since uvwhy jyvm [Mashiyach Yahushua] had given specific instructions to Peter, and which He had repeated three times, "Tend my sheep" (Yahuchanan 21:15-17).

And Yahushua had earlier instructed His apostles, “do not go in the way of the Gentiles, but rather go to the Lost Sheep of the House of Yisra’el” (Mattithyahu 10:5, 6).

Yahushua had also said, “I am the Good Shepherd, and I know My own and My own know Me, even as the Father knows Me and I know the Father; and I lay down my life for the sheep. I have other sheep, which are not of this fold; I must bring them also, and they will hear My voice;[ix] and they will become one flock with one shepherd” (Yahuchanan 10:14-16).

This could well mean why, for example, Rabbi Shaul was called to Macedonia and, on a Shabbath at Philippi, went outside the gate with Luke to the riverside to find some women at prayer. (Acts 16:13).

And this is why at Corinth Yahushua had appeared to Rabbi Shaul in a night vision and said, “I have many people in this city” (Acts 18:10b).

9) You have returned to the Shepherd and Guardian of your souls. It was referred of these Scattered, Chosen, Born Again, Royal Priesthood Pilgrims that Were-Called-Out-Of-Darkness and who Were-Once-Not-a-People and who were Continually-Straying-Like-Sheep, that only they were in the unique situation to be said of them “but now EPISTREFW [epistrefo=you have returned] to the Shepherd and Guardian of your souls” (1 Peter 2:25).

Gentiles, per se, do not “return”. The verb could only apply to Efrayim-Yisra’el who went astray before and after their captivity and who were then returning to Yahueh.

Refer also to Dabarim 30 where the word bwv [shub] meaning return; Koine=EPISTREFW is used as applicable to Yisra’el.

10) Let us not forget Yahudah: Efrayim was Chosen together with she who is in Babylon. This is Peter’s closing salutation to those who had been in Assyria and “chosen together with she who is in Babylon” (1 Peter 5:13).

Who but Efrayim-Yisra’el, the old Ten Northern Tribes, was, “chosen together with she who is in Babylon”? She who had been Scattered, Chosen, Born-Again, was a Royal Priesthood, a Pilgrim that Was-Called-Out-Of-Darkness and who Was-Once-Not-A-People and Who-Was Continually-Straying-Like-Sheep and Who-Had-Returned to the Shepherd and Guardian of her soul – this could only have been old Efrayim.

This was no Babylonian Church that was chosen but the faithful Jews in Babylon. Here is an amazing reference to the Yahudah-Yisra’el remnant of the two Southern Tribes amongst whom a remnant had returned to the Promised Land after their Babylonian captivity; yet many of whom had remained in Babylon or to migrate elsewhere as identifiable Yahudim [Jews].

11) Make your calling and election sure: It was reminded to these Scattered, Chosen, Born-again, Royal Priesthood Pilgrims that had been Called-Out-Of-Darkness and who Were-Once-Not-A-People and Who-Were-Continually-Straying-Like-Sheep and Who-Had-Returned-To The-Shepherd-And-Guardian-Of-Their-Souls and who had been Chosen-Together-With-She

Who-Is-In-Babylon; to them it was reminded that they were to make their calling and election sure.

“Therefore, brothers and sisters, make every effort to make your calling and election sure” (2 Peter 1:10). Gentiles per se, do not “make their calling and election sure” unless they had in the past been programmed into Yisra’el.

Thus are we called upon to make our calling and Election sure:

1. We who were Scattered,
2. We who were Chosen,
3. We who have become Born-Again,
4. We who are a Royal Priesthood,
5. We who are Pilgrims,
6. We that had been Called Out Of Darkness and,
7. We who Were Once Not A People and,
8. We who Were Continually Straying Like Sheep and,
9. We who Have Returned To The Shepherd And Guardian Of Our Souls and,
10. We who were Chosen Together With She Who Is In Babylon –
11. To us it has been reminded that we are to make our calling and election sure.

[i] None of the twelve tribes was considered lost in the first century. James knew that there were believers among all twelve tribes and that many were living in the Diaspora (dispersion). He began his letter to those Jewish believers ...to the twelve tribes scattered among the nations, greeting...

[ii] “Without a state, without military power, and without political organization, the people of Israel soon forgot their monotheism, their Covenant, and their Torah. Not only did the Kingdom of Israel cease to exist, but within a century its exiled people vanished from history as an identifiable ethnic unit through paganism and inter marriage.” The Indestructible Jews, Max I. Dimont, page 60. The New American Library Inc. Signet Book

[iii] “It is not with you alone that I am making this covenant by oath, but with whoever stands with us here today before the Yahueh our Elohim as well as those not with us here today” (Dabarim 29:14, 15)

[iv] “Yet the number of the children of Yisra’el shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said to them, you are not My people, there it shall be said to them, you are the sons of the living Elohim” (Hushua/Hosea 1:10)

[v] Dabarim 7:6; 14:2; 29:12-14; Yahushua/Joshua 24:22; 1 Dabri Hayamin/1 Chronicles 16:13; Tehilim 33:12; 135:4; Yashayahu 41:8; 44:2; Yirmyahu 33:24; Acts 13:17; Ephesians 1:4). The Jewish apostle Yaqob/mes refers to these returning Yisra’elites as “the Gentiles who

are called by My Name” (Acts 15:17b); and Yaqob/James addresses his own epistle to all Yisra’el, “To the twelve tribes who are dispersed abroad” (Yaqob/James 1:2)

[vi] “It is not with you alone that I am making this covenant by oath, but with whoever stands with us here today before the Yahueh our Elohim as well as those not with us here today” (Dabarim 29:14, 15)

[vii] It should be remembered that Yosef’s son Efrayim would become the father of the “fullness of the Gentiles” (Breshiyth 48:19) with which Rabbi Shaul equates “All Yisra’el” in his Epistle to the Romans (11:26)

[viii] “It is not with you alone that I am making this covenant by oath, but with whoever stands with us here today before the Yahueh our Elohim as well as those not with us here today” (Dabarim 29:14, 15)

[ix] We accept that this voice is not audible but spiritual thus establishing the reality of the Ruach HaQodesh in the hearts of Abraham’s descendants stemming from the dormant seed programmed within the DNA at the time of Dabarim 29:15b

[x] “It is not with you alone that I am making this covenant by oath, but with whoever stands with us here today before the Yahueh our Elohim as well as those not with us here today” (Dabarim 29:14, 15)