

Foundation #1: A Messianic Two-House Perspective
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Dry Bones Two-House Theology is based on a Messianic Two-House Israel perspective. This perspective is the worldview that I believe prevailed in the First Century, during the time of Yeshua (Jesus), His apostles, and His disciples. There are many views on what constitutes a Messianic Believer and increasingly more as to what constitutes a *Two-House* Messianic believer. In addition, there are many Hebrew/Hebraic Roots Organizations! Many, if not most, ARE NOT Two-House Israel! They are simply Messianic! But there are several questions I would like to specifically address:

- What Does “Hebraic Roots” Mean?
- Is KSI *Dry Bones* Theology, British Israelism?
- Is KSI *Dry Bones* Theology, the Ephraimite Movement?
- What exactly is KSI’s *Dry Bones* Two-House Theology?

What Does “Hebraic Roots” Mean?

From KSI’s point of view: Hebraic/Hebrew Roots, in its most basic form, is a faith based upon belief in the God of Abraham, Isaac, & Jacob. Technically, that automatically includes traditional Judaism and Christianity. However, it is generally applied to Messianic Jewish and Messianic Christian belief in the unity of Jews and Christians

Due to the fact that the various “Hebrew/Hebraic Roots” organizations and assemblies come from different Jewish or Christian backgrounds; they do not necessarily agree on all of the same theological aspects of the movement.

Is KSI *Dry Bones* Theology, British Israelism or the Ephraimite Movement?

The Ephraimite Movement and British Israelism embrace some positions common to all Two-House perspectives; however, just as Christianity is not Catholicism; **Two-House Theology is not British Israelism**. According to Scripture, Abraham’s seed is scattered among the Nations of the world; and there is absolutely no conclusive Scriptural evidence that they are confined to Great Britain and the United States. Even Dr. Warren believes the identity of Babylon the Great is strongly suggestive of it being the USA—particularly, if in fact, we are in the Last Days. However, while the USA being identified as Latter-day Babylon is believed by many with a high degree of certainty, it is impossible to be one-hundred percent sure or dogmatic about it. Nevertheless, in reference to the original question posed: No! KSI’s *Dry Bones Theology* is definitely not British Israelism.

In addition, KSI *Dry Bones* Two-House Theology has a few significant doctrinal positions that differ from most in the Ephraimite Movement and other Two-House positions; particularly in regards to the salvation of faithful Jews who did not/or do not see Yeshua as their Messiah. Erroneous doctrinal underpinnings are difficult to purge; making the journey back to a 1st Century mentality, all the more difficult. **For example:** Non-Christian, faithful Jews who perished in the Holocaust of WWII are covered and saved by their “Hope in Messiah,” and by

THEOLOGY TEACHINGS: Foundations & Fundamentals (PPT Script A-4 F-1)

the Blood of Yeshua; just as Abraham, Isaac, Jacob, David, Solomon and all the saints of Israel are saved by His Blood. This does not coincide with Dispensationalism, and would summarily be rejected by those who hold Dispensational views. Views on the highly-anticipated *Rapture* of the Church are also based on Dispensationalism. Dr. Warren no longer holds or agrees with those views. For these reasons, Dr. Warren does not consider herself part of the Ephraimite Movement; because many are not willing to challenge deeply-held beliefs in favor of strong Scriptural evidences.

The Views of Dr. Warren

All the above being said, these are the explicit views of Dr. Warren and her Dry Bones *Two-House* Theology teachings.

According to KSI's Dry Bones Theology, Two-House Theology is the understanding, based upon Scripture, that the United Kingdom of Jacob (All Israel); which was divided during the reign of Solomon's son Rehoboam; into the Northern Kingdom of Israel and the Southern Kingdom of Judah; will be reunited (reconciled, restored, rebuilt) by the Blood of the Messiah Yeshua through the respective descendants of both sides (North & South).

According to KSI's Dry Bones Theology, Jesus came not only to atone for sin and pay the penalty for mankind, thus providing a means of salvation (Yeshua); but also to dwell with His people Israel (Emmanuel); and to also seek the descendants of the Lost Sheep of the House of Israel, reconcile them back to their brethren among the descendants of the House of Judah; in order to restore the Fallen Tabernacle, and reign on its throne (Messiah).

According to KSI's Dry Bones Theology, the verifiable identity of the descendants of either side (North or South) is imprecise, due to generations of conversions, intermingling, and assimilation. Particularly for the Northern Kingdom of Israel who was dispersed among the Nations over one hundred years before the Southern Kingdom of Judah was sent into Babylonian Captivity and ultimately returned to the Land 40 years later.

According to KSI's Dry Bones Theology, the descendants of the House of Judah (Southern Kingdom) are among the faithful Jews (circumcised of the heart) of subsequent generations, and all proselytes from the Nations, to the Jewish faith in the God of Abraham, Isaac, & Jacob. Whereas the descendants of the House of Israel (Northern Kingdom) are completely assimilated among the Nations of the world. They do not know their identity. It is only through Yeshua (Jesus) that they are grafted back into the Olive Tree of Israel along with any one from the Nations who puts their faith in Yeshua, the God of Abraham, Isaac, & Jacob. Thus, in the restoration of the Fallen Tabernacle of David—the restoration of the Kingdom of Jacob; there is no Jew nor Greek. There is only “All Israel.”

[DIVIDED KINGDOM] Amos 9:8-10 *"Behold, the eyes of the Lord GOD are on the sinful kingdom, and I will destroy it from the face of the earth; Yet I will not utterly destroy the House of Jacob,"* Says the LORD. *"For surely I will command, and will sift the House of Israel among all nations, as grain is sifted in a sieve; yet not the smallest grain shall fall to the ground. All the sinners of My people shall die by the sword, who say, 'The calamity shall not overtake nor confront us.'"*

THEOLOGY TEACHINGS: Foundations & Fundamentals (PPT Script A-4 F-1)

[RESTORED KINGDOM] Amos 9:11-15: *"On that day I will raise up the Tabernacle of David, which has fallen down, and repair its damages; I will raise up its ruins, and rebuild it as in the days of old; that they may possess the remnant of Edom, and all the [Nations] who are called by My name,"* Says the LORD who does this thing. *"Behold, the days are coming,"* says the LORD, *"When the plowman shall overtake the reaper, and the treader of grapes him who sows seed; the mountains shall drip with sweet wine, and all the hills shall flow with it. I will bring back the captives of My people Israel; they shall build the waste cities and inhabit them; they shall plant vineyards and drink wine from them; they shall also make gardens and eat fruit from them. I will plant them in their land, and no longer shall they be pulled up from the land I have given them,"* Says the LORD your God.

[RESTORED KINGDOM] Acts 15:14-21 "Simon has declared how God at the first visited the Gentiles to take out of them a people for His name. And with this the words of the prophets agree, just as it is written: *'After this I will return and will rebuild the Tabernacle of David, which has fallen down; I will rebuild its ruins, and I will set it up; so that the rest of mankind may seek the LORD, even all the Gentiles [Nations] who are called by My name, says the LORD who does all these things.'* Known to God from eternity are all His works. Therefore, I judge that we should not trouble those from among the Gentiles who are turning to God, but that we write to them to abstain from things polluted by idols, from sexual immorality, from things strangled, and from blood. For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath [Emphasis and explanation added].

This Is Not Complicated

This is not complicated. It is simply untwisting Scriptural truth that has been distorted due to the ultimate schism between Judaism and Christianity in the 2nd Century; and putting it back into proper perspective. Yet, the more people become familiar with the concept of Two-House Theology, the more controversy it creates. Much among doctrinal Christianity; but even more so among Messianic Jews and Rabbinic Jews who refuse to abandon their divisive *"us (Jews) and them (Gentiles)"* theologies.

The Opponent's Views

The main opponents naturally view it through the lens of the doctrines they have grown accustomed to. If you look at Two-House Theology from a *Rabbinic* perspective, of course you're going to find things wrong with it. If you look at Two-House Theology from a *Dispensational* perspective, of course you're going to find things wrong with it. If you look at it from a *Separation Theology* perspective, of course, you are going to find things wrong with it. If you look at it from a *Calvinistic* or *Lutheran* perspective, of course you're going to find things wrong with it. And, if you look at it from a *Replacement Theology* perspective, of course, you are going to find things wrong with it. All of this is because you are looking at it from the perspective of man-made doctrines, and not Scripture.

Why Argue if They Won't Listen to Scripture?

Scripture is quite clear on this matter. So, I don't want to belabor this argument. The opponents are using *"Us (Jews) & Them (Gentiles)"* doctrines for the basis of their arguments. This occurs regardless of whether they are Rabbinic, Replacement, Separation, or

THEOLOGY TEACHINGS: Foundations & Fundamentals (PPT Script A-4 F-1)

Dispensational. Their foundations view Jews and Christians as two separate faiths; if by chance, they see any enduring relationship at all. These perspectives are already skewed, and there is no need to try to defend against them. They interpret Scripture according to their doctrines. Not only do they disagree with each other when it is convenient; they also feed off of each other with their respective doctrinal disputes; i.e. *We are Jews and you are Gentiles*, or *We are Gentiles and you are Jews*. None of them are listening solely to Scripture, (Isaiah, Jeremiah, Ezekiel, Amos, Yeshua, the Apostles, Paul, etc.). Rather, they are listening to, and incorporating, the dogmatic foundations, doctrines and traditions of their Sages and the Early Church Fathers.

A Simple Question?

If Messianic Two-House Theology is wrong, incorrect, unbiblical, and just bad theology:
Which one of its opponents has the “correct” understanding?

- *Judaism? (Jews and Righteous Gentiles [having their own righteousness] have a part in the World to Come.)*
- *Dispensational Messianic Judaism? (Believers in Yeshua are saved; unbelieving Jews—even if faithful--are not.)*
- *Dispensational Christianity (Only believers in Jesus are saved, people who put themselves under The Law are not.)*

WHO IS WILLING TO LISTEN TO WHAT GOD SAYS ABOUT HIS WORD, ABOUT HIS PEOPLE AND ABOUT WHAT HE WILL DO FOR THEM & THE NATIONS?

Opponents have to twist or reinterpret Ezekiel 37. Yet, Scripture is clear.

One Last Word on Listening to the Prophets

Abraham, Lazarus & the Rich Man!

What did Abraham say to the Rich Man in Yeshua’s Parable?

In that instance, Yeshua didn’t say: “*If they do not hear Me.*”

Quoting Abraham in the Parable, Yeshua said:

*Luke 16:29 "Abraham said to him, **They have Moses and the prophets**; let them hear them.'*

v. 30: "And he said, 'No, father Abraham; but if one goes to them from the dead, they will repent.'

*v. 31: “But he said to him, **If they do not hear Moses and the prophets**, neither will they be persuaded though one rise from the dead.’”*

I submit that this applies both to Jews & Christians; as well as to Unbelievers.

Ezekiel Chapter 37

The hand of the LORD came upon me and brought me out in the Spirit of the LORD, and set me down in the midst of the valley; and it was full of bones. Then He caused me to pass by them all around, and behold, there were very many in the open valley; and indeed they were very dry. And He said to me, "Son of man, can these bones live?"

So I answered, "O Lord GOD, You know." Again He said to me, "Prophecy to these bones, and say to them, 'O dry bones, hear the word of the LORD! Thus says the Lord GOD to these bones: "Surely I will cause breath to enter into you, and you shall live. "I will put sinews on

you and bring flesh upon you, cover you with skin and put breath in you; and you shall live. Then you shall know that I am the LORD."

" So I prophesied as I was commanded; and as I prophesied, there was a noise, and suddenly a rattling; and the bones came together, bone to bone. Indeed, as I looked, the sinews and the flesh came upon them, and the skin covered them over; but there was no breath in them. Also He said to me, "Prophesy to the breath, prophesy, son of man, and say to the breath, 'Thus says the Lord GOD: "Come from the four winds, O breath, and breathe on these slain, that they may live.'"" So I prophesied as He commanded me, and breath came into them, and they lived, and stood upon their feet, an exceedingly great army.

Then He said to me, "Son of man, these bones are the whole House of Israel [JACOB]. They indeed say, 'Our bones are dry, our hope is lost, and we ourselves are cut off!' "Therefore prophesy and say to them, 'Thus says the Lord GOD: "Behold, O My people, I will open your graves and cause you to come up from your graves, and bring you into the land of Israel. "Then you shall know that I am the LORD, when I have opened your graves, O My people, and brought you up from your graves. "I will put My Spirit in you, and you shall live, and I will place you in your own land. Then you shall know that I, the LORD, have spoken it and performed it," says the LORD."

Again the word of the LORD came to me, saying, "As for you, son of man, take a stick for yourself and write on it: 'For Judah and for the Children of Israel [JACOB], his companions.' Then take another stick and write on it, 'For Joseph, the stick of Ephraim, and for all the House of Israel, his companions.' "Then join them one to another for yourself into one stick, and they will become one in your hand. "And when the children of your people speak to you, saying, 'Will you not show us what you mean by these?' - "say to them, 'Thus says the Lord GOD: "Surely I will take the stick of Joseph, which is in the hand of Ephraim, and the Tribes of Israel, his companions; and I will join them with it, with the stick of Judah, and make them one stick, and they will be one in My hand." "And the sticks on which you write will be in your hand before their eyes. "

Then say to them, 'Thus says the Lord GOD: "Surely I will take the Children of Israel [JACOB], from among the Nations, wherever they have gone, and will gather them from every side and bring them into their own land; "and I will make them one nation in the land, on the mountains of Israel; and one king shall be king over them all; they [JACOB], shall no longer be two nations, nor shall they ever be divided into two kingdoms again. "They shall not defile themselves anymore with their idols, nor with their detestable things, nor with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. Then they shall be My people, and I will be their God. "David My servant shall be king over them, and they shall all have One Shepherd; they shall also walk in My judgments and observe My statutes, and do them. "Then they shall dwell in the land that I have given to Jacob My servant, where your fathers dwelt; and they shall dwell there, they, their children, and their children's children, forever; and My servant David shall be their prince forever. "Moreover I will make a covenant of peace with them, and it shall be an everlasting covenant with them; I will establish them and multiply them, and I will set My sanctuary in their midst forevermore. "My tabernacle also shall be with them; indeed I will be

their God, and they shall be My people. "The nations also will know that I, the LORD, sanctify Israel, when My sanctuary is in their midst forevermore.""

(Ezekiel 37:1-28 NKJV-Emphasis and explanation added [])

SUMMARY

In summary, what is KSI Dry Bones Two-House Theology and what is not Dry Bones Theology?

What is KSI Dry Bones Two-House Theology?

- It is Scriptural
- It is a 1st Century Perspective (void of unbiblical Rabbinic and Christian doctrines and traditions)
- It is Hebraic Roots Oriented (Based on the belief in the God of Abraham, Isaac, & Jacob)
- It is based upon the division of the Kingdom of Israel [Jacob]; the future reconciliation and restoration of the Kingdom of Israel [Jacob]; and the identity of the individuals involved, including their descendants. This is the restoration of the Fallen Tabernacle of David.

What KSI Dry Bones Two-House Theology IS NOT!

- KSI Dry Bones Two-House Theology IS NOT Dispensational Theology
- KSI Dry Bones Two House Theology IS NOT British Israelism [Period!]
- KSI Dry Bones Two House Theology IS NOT The Ephraimite Movement

The Ephraimite Movement and British Israelism embrace some positions common to all Two-House perspectives; however, just as Christianity is not Catholicism; Two-House Theology is not British Israelism. In addition, KSI Dry Bones Two-House Theology has a couple of major differences with the Ephraimite Movement and other Two-House positions.

Henceforth, I would encourage you, as difficult as it is, to try to embrace a First Century perspective and mindset. As I have said on other pages of this website, Over the years, decades, centuries, and millennia, so much tradition and man-made doctrine has crept into our faith—Judaism and Christianity. That is the reason why there are so many disagreements and disputes. I believe, that if we return to a 1st century mentality, and try to understand what Yeshua was teaching, and how His apostles and His disciples, and even the Pharisees and Sadducees understood Him; then, the Scriptures would be clear. We cannot possibly have an accurate understanding of the Scriptures, if we continue view them through the lens of divisive doctrines and traditions of men.

**This is the end of Foundations & Fundamentals #2
A Messianic Two-House Israel Perspective & Overview.**

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