

Berean Echad Ministries
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LOST LEGACY OF EPHRAIM - THE FULLNESS OF THE GENTILES PART 1 OF 7

Genesis 22:17-18 ¹⁷ That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; ¹⁸ And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

The promise of Abraham and to his Seed encompasses a blessing to all the Earth. Someone can question, “How does this blessing manifest itself when not many recognize themselves as blood relatives of Abraham?” Are we to be literal blood descendants of Abraham?

The three major religions of the world consider themselves sons of Abraham. How is this realized? Muslims consider it through Ishmael and Judaism through Isaac. Most of Christianity does not claim a literal blood inheritance as Judaism and the Islamic faith do. Does Christianity have a legitimate blood claim of inheritance? If not, then how does Christianity consider themselves to be sons of Abraham? Is it possible to take part in the promises of Abraham without blood relation? Is faith the needed ingredient in identification of oneself? To answer these questions, we start by looking at a survey of Abraham’s lineage and who is going to receive his promise.

Romans 9:6-13 ⁶ Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel;⁷ Neither, because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. ⁸ That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. ⁹ For this is the word of promise, At this time will I come, and Sarah shall have a son.¹⁰ And not only this; but when Rebecca also had conceived by one, even by our father Isaac; ¹¹ (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) ¹² It was said unto her, The elder shall serve the younger. ¹³ As it is written, Jacob have I loved, but Esau have I hated.

The Pauline understanding of election is centered upon the children of the promise. The children of the promise are not decided by the common thread of eldest blood, but by being chosen. Even in the above verse, Paul is not talking about anyone outside of the bloodline, but excludes some in the bloodline. So, we have Abraham to whom the promise is given and, in his Seed, shall all the nations be blessed through Isaac, not Ishmael, Jacob and not Esau. Most importantly, it is the children of the promise whom are Abraham’s descendants, but not everyone who is a blood descendant is a child of the promise, or else Ishmael and Esau would be of the promise. The primogeniture blessing of Abraham includes inheriting all that your Father possessed: wealth, land, status, and promises. Abraham’s promise consisted of land, status, of fathering kings and nations, and as many children as the stars and sand (exceedingly fruitful).

Genesis 17:5-8 ⁵ Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. ⁶ And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. ⁷ And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. ⁸ And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

In the previous verse, we come to realize the promise to Abraham has two parts: a kingly line of descendants and an “exceedingly fruitful” line of descendants, with a shared convergence of land occupation (Hosea 1:11). We see the two-part blessing given through the children of promise in other verses as well.

Jacob receives the same blessing.

Genesis 35:10-12 ¹⁰ And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel. ¹¹ And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins; ¹² And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

Consider how this blessing splits at the junction of the 12 sons of Jacob.

1 Chronicles 5:1-2 ¹ Now the sons of Reuben the firstborn of Israel, (for he was the firstborn; but forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. ² For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's:)

In this Chronicle’s verse, we read a splitting of the blessing and the birthright to the sons of Joseph because of Ruben’s defilement of Jacob’s bed. Notice that there is a peculiar blessing being given since the 2 sons of Joseph are being made equal with their uncles. In Genesis 49, the blessing given from Jacob to his partially acquired 12 sons attests to this splitting of the Abrahamic blessing as well.

Genesis 49:1 And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

This verse asserts that all these things will befall Jacob’s sons in the last days and are prophecies with blessing that come throughout time. We can come to understand their blessings in context throughout the continuation of time and history of all the tribes of Israel.

Genesis 49:8,10 ⁸ Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. ¹⁰ The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Genesis 49:22 Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall

In Judah's blessing, we see the kingly line of Abraham's blessing. The scepter, and its privileges pertain to Judah. The royal family of Israel's race is well known as Judah, but the birthright, the fruitful bough of Joseph's blessing has been lost throughout time.

The second half of Abraham's blessing consists of being exceedingly fruitful and is given as a blessing to Joseph in terms of a fruitful bough by a well. The blessing and promise, as given to Abraham, Isaac, and Jacob, is continued and expressed in words such as sands of the sea, stars in the sky, and exceedingly fruitful, that now pertain to Joseph and his sons. We also attest to the kingship or ruling with a scepter that pertains to Judah. Judah, being the kingly tribal line, is suiting since that is the tribe to which Christ-Yeshua was born. This is fitting because Yeshua is a son of David and son of Abraham (Matthew 1:1). The blessing of Abraham is therefore separated with a kingly tribe and an exceedingly fruitful tribe at the junction of the 12 tribes. The blessing is distributed to the children of promise throughout time. I say, "throughout time", because while Judah has the promise that his father's children will bow to him in Genesis 49:8, the children of Israel first bow to Joseph prior to the tribe of Judah in recognition of Joseph's birthright.

In Joseph's dream, his family bows down to him as stars and wheat.

Genesis 37:9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me.

We know that in a time of famine all 11 brothers came to Egypt to be saved from starvation. Then Joseph ruled over them as the dream foretold. The birthright is passed to Ephraim from Jacob himself and we see the first acceptance of Egyptian and Hebrew blood that is mingled in Ephraim and Manasseh. At this junction of the story, it starts getting interesting. In this next passage, we have Jacob delivering the fruitful bough blessing to Joseph's sons, especially Ephraim.

Genesis 48:17-19 ¹⁷ And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. ¹⁸ And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head. ¹⁹ And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations.

Israel said that Ephraim will become a "multitude of nations." The birthright of the exceedingly fruitful bough passes from Joseph to Ephraim. In this passage Ephraim becomes the inheritor of Abraham's blessing of stars and sand. The Hebrew for "multitude of nations" is "melo ha' goym (H4393 and H1471)," meaning "the fullness of the gentiles." This blessing is to be noted as "not of the nation of Israel" being that Ephraim is to be the Father of the Gentiles or as written the fullness of the Gentiles. So even though Ephraim received the firstborn blessing, he was also prophesied to be the fullness of those not belonging to God. This blessing does not sound much

like a blessing but there is more to this blessing than meets the eye. The blessing of Ephraim, who is a blood descendant of Abraham and inheritor of the promise, is pivotal to understanding the blessing that comes upon the Gentiles. In order to explain this blessing, we must continue with the survey of the lineage of Abraham.

To solidify the blessing of Ephraim from the Old Testament perspective, here is what God says. God Himself says, "I am a father to Israel, and Ephraim is my firstborn," Jeremiah 31:9. Essentially, the birthright of Joseph is passed down to Ephraim in God's eyes.

Interestingly enough, God also says this, Exodus 4:22,23 ²² And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: ²³ And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

Jeremiah mentions Ephraim as the firstborn and the book of Exodus mentions Israel as the firstborn. Which one is correct? Can it be both? Could Ephraim, one tribe of the twelve be firstborn (primogeniture) and then represent the other tribes even prior to leaving Egypt? Remember, Ephraim at the point of the exodus, had already received the blessing of the firstborn from Jacob through Joseph. Israel's tribe Ephraim would have led them for a few hundred years according to the blessing.

In the historical timeframe, Joseph had twice as much blessing through his two sons and Ephraim was blessed more than Manasseh (Jacob placed his right hand on Ephraim declaring he will be greater than his brother).

Historically, the enslavement in Egypt happened, then Moses took them out of Egypt as a mix multitude or mixed fullness coming out (Exodus 12:48). It is interesting that more than just Israelites left Egypt. Moses also married an Ethiopian woman in the desert (Numbers 12:1). This information only adds to the certainty that it is not about blood but about promise and yet God keeps ties through Ephraim's blood.

According to the book of Psalms, the tribe of Ephraim through Joseph, led Israel out in the exodus.

Psalm 81:3-5 ³ Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. ⁴ For this was a statute for Israel, and a law of the God of Jacob. ⁵ This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not.

Remember, this passage is speaking of the tribe of Joseph. Joseph had long been dead when the exodus from Egypt happened, but God established the blowing of the shofar and made it a statute for the tribe of Joseph. Why not for the Levites or for Judah? They certainly had prestigious roles in Israel.

To get a better understanding, let's read Psalm 78:9-21 and address the tribe of Ephraim as the leader. Please take notice of the transition from speaking of Ephraim's deeds in the same context of Israel's deeds.

⁹ The children of Ephraim, being armed, and carrying bows, turned back in the day of battle. ¹⁰ They kept not the covenant of God and refused to walk in his law; ¹¹ And forgot his works, and his wonders that he had shewed them. ¹² Marvellous things did he in the sight of their fathers, in the land of Egypt, in the field of Zoan. ¹³ He divided the sea, and caused them to pass through; and he made the waters to stand as an heap. ¹⁴ In the daytime also he led them with a cloud, and all the night with a light of fire. ¹⁵ He clave the rocks in the wilderness, and gave them drink as out of the great depths.

¹⁶ He brought streams also out of the rock, and caused waters to run down like rivers. ¹⁷ And they sinned yet more against him by provoking the most High in the wilderness. ¹⁸ And they tempted God in their heart by asking meat for their lust. ¹⁹ Yea, they spake against God; they said, Can God furnish a table in the wilderness? ²⁰ Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? ²¹ Therefore the LORD heard this, and was wroth: so a fire was kindled against Jacob, and anger also came up against Israel;

Did you notice the transition of speaking to Ephraim and then speaking of all the actions their Fathers witnessed and did in the desert? We understand that it was not just Ephraim being spoken of, but see the transition of speaking about all of Israel. Now let us look at the transition of power in verses 60-69.

⁶⁰ So that he forsook the tabernacle of Shiloh, the tent which he placed among men; ⁶¹ And delivered his strength into captivity, and his glory into the enemy's hand. ⁶² He gave his people over also unto the sword; and was wroth with his inheritance. ⁶³ The fire consumed their young men; and their maidens were not given to marriage. ⁶⁴ Their priests fell by the sword; and their widows made no lamentation. ⁶⁵ Then the Lord awaked as one out of sleep, and like a mighty man that shouteth by reason of wine. ⁶⁶ And he smote his enemies in the hinder parts: he put them to a perpetual reproach. ⁶⁷ Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephraim: ⁶⁸ But chose the tribe of Judah, the mount Zion which he loved. ⁶⁹ And he built his sanctuary like high palaces, like the earth which he hath established for ever.

We see the transition of power from Ephraim to Judah and also from the Shiloh tabernacle to the sanctuary in Jerusalem. He chooses the tribe of Judah to wield the scepter. The birthright still belongs to Ephraim through Joseph and the rulership is bestowed upon Judah.

Genesis 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

Genesis 49:10 is a prophecy and prelude. According to this highly debated verse, the people will gather unto the Messiah, the peace bringer, and then the scepter will depart. To prove this point and much more, we will look at this in the next study of the series. Until then we continue with the survey. Next, in the history of Israel came the time of the Judges where the people grew but did not have a king.

The United Monarchy was established up to Solomon then they were split into the Northern Kingdom of Israel, called Ephraim, and the Southern Kingdom of Judah. We can start visualizing this in 1 Kings 11:26-28

1 Kings 11:26-28 ²⁶ And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the king. ²⁷ And this was the cause that he lifted up his hand against the king: Solomon built Millo, and repaired the breaches of the city of David his father. ²⁸ And the man Jeroboam was a mighty man of valour: and Solomon seeing the young man that he was industrious, he made him ruler over all the charge of the house of Joseph.

Attesting to Ephraim as the recipient of the birthright, Jeroboam, an Ephrathite, inherits the Northern Kingdom of 10 tribes called Ephraim (house of Ephraim, house of Joseph v.26-v.28) and Rehoboam keeps the tribe of Judah. We can see this to be true in verses 30 and 31 when the northern 10 tribes are ripped away from Rehoboam, son of Solomon and given to Jeroboam, an Ephrathite.

1 Kings 11:30-31 ³⁰ And Ahijah caught the new garment that was on him, and rent it in twelve pieces: ³¹ And he said to Jeroboam, take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

Most know the traditional historical survey from here. Eventually, the northern tribes (Kingdom of Israel-Ephraim) are taken by Assyria and scattered. Also, Judah is later taken into Babylon.

Jeremiah 25:10-11 Speaks of Judah sent into captivity and Ezekiel 36:17-21 speaks of the house of Israel. Ephraim, also known as the house of Israel, is being dispersed and scattered among the Gentiles/Heathen which sets them up to be at a risk of losing their identity amongst the multitude. Let's read.

¹⁰ Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle. ¹¹ And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years.

¹⁷ Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before me as the uncleanness of a removed woman.

¹⁸ Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: ¹⁹ And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them.

The northern tribes of Ephraim scattered amongst the Gentiles/Heathen sounds a lot like wheat scattered amongst tares, but this of course was prophesied to come true as we read through the blessing given to Ephraim of being the fullness of the Gentiles. Judah also is dispersed throughout time and specifically Judah is taken captive by Babylon. After 70 years in exile they come back and have other dispersions, but many have identified themselves as from Judah. But

what happened to the Northern Kingdom of Ephraim (Israel)? Where are they? No one knows. Since they were scattered amongst the Gentiles/Heathen many have lost their identity and their legacy of being a child of Abraham. There are some who have recently been discovering their heritage, but still only a few people are recognizing their lost legacy and identity. There are many passages in the Bible that speak of the prophecy of the 10 lost tribes returning. Hosea being the last prophet of the northern tribes of Israel (Ephraim) testifies that they will come back under one head, meaning the Messiah, and even quoting the Abrahamic blessing.

Hosea 1:9-11 ⁹ for ye are not my people, and I will not be your God. ¹⁰ Yet the number of the children of Israel 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 unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. ¹¹ Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

The birthright of the fruitful bough is connected to the “melo ha' goyim,” meaning “the fullness of the Gentiles.” It is represented in this passage when the children of Israel are denoted as the number of sand in the sea. In this passage and prophecy, we have much more than the fullness of those not belonging to God (Gentiles) as we read in the Ephraim blessing because they will again be His people and not Gentiles. The proper understanding of the lost legacy of Ephraim can redirect our identity as a child of Abraham that is rooted in the Scriptures and is attested by the Law and the Prophets.

The promises are given and the blessing is manifested and attained by faith. Yet, If God promised that Abraham’s children would be as numerous as the stars, there is also an inheritance given by a specific recognition of the prophetic blood relation blessing given to Abraham and by choice to Ephraim. Jacob promised that Ephraim’s descendants would become the multitude of nations. The descendants of Ephraim are blood related and have become many nations. While we have a legitimate claim of lineage promise through Ephraim who became the blood father to the “fullness of the Gentiles,” we can only receive this promise by faith in the blood of the Messiah that redeems us back into the loving arms of our Father.

In other words, you can claim the blood of Messiah as your blood inheritance and become a child of Ephraim and child of the promise of Abraham. There are very few people who can trace back their lineage of ancestry. Therefore, for us to believe in the prophecy of the fullness of the Gentiles, there must be faith in the blood of the inheritance to make Abraham’s promise true.

When Abraham was promised a child, he was told that his promise of having children as many as the sand in the sea would not come through Ismael but through Isaac. Thus, this act solidifies a blood inheritance and a blood exclusion. By God’s choice, the importance of blood was set in its proper place and the importance of faith was increased because those of blood are not necessarily His children. We must understand that Yeshua can make sons of Abraham from stones and the bloodline does not save us, yet the promise is through the specific blood line of inheritance (Matthew 3:9).

Ephraim's blessing (that he would become the fullness or multitude of the Gentiles) gives all Gentiles a legitimate blood claim of Abrahamic lineage. Yet this is not enough. One must accept the sacrificial offering of Yeshua that brings us back into the good graces of God and allows us to receive the promise through His blood. Then we acquire the identity of sons of Ephraim, sons of Abraham. We can be direct descendants from Abraham and still be lost and unsaved. We, as those coming to understand ourselves as the many nations that are blessed through Abraham must recognize ourselves in his identity as our father whether we have discovered blood or not in our heritage.

Yeshua is our faith that unites us back to the promise of Abraham and Ephraim. This is our lost legacy of inheritance through the blood. The understanding only comes by seeing the blood prophecy carried out by the specific Abraham to Ephraim lineage and then lost in the identity of the Gentiles to complete the blessing of many nations in Abraham's blessing and promise. By faith in the blood of the Messiah, I announce myself to be a literal blood child of Abraham and a son of Ephraim for it is the Messiah that can turn stones into the children of Abraham. If one is not a child of Abraham then one cannot partake in his promise of blessing.

The equation goes as such: If you have ever considered yourself a Gentile, then according to Scripture, you are a son of Ephraim. For he is the fullness of the Gentiles. If you are a son of Ephraim, then you are a son of Jacob (Israel) and son of Abraham. The missing factor is that the promise was made not just to Abraham, but also to Abraham's Seed. The Seed which is Christ/ Yeshua is both from the blood lineage of Abraham and gives all Gentiles a reason to believe they are sons of Ephraim.

What we have witnessed so far is the separation of the blessing of Abraham at the 12 tribe conjunction and in the birthright given to Ephraim as a fruitful bough, melo ha goyim, fullness of the Gentiles and on the other hand the ruling scepter is given to the kingly line of Judah. Ephraim has a legacy as rich as Judah does, but it has been lost or gone unrecognized for far too long. The prophecy of a reunification with Judah is beckoning upon its inheritors but is as well ignored.

Here are some questions you should be able to now answer:

1. How does this blessing manifest itself when not many recognize themselves as blood relatives of Abraham? [Through the blood of Yeshua.](#)
2. Are we literal blood descendants of Abraham? [Yes, through Ephraim.](#)
3. How does Christianity then consider themselves to be sons of Abraham? [It does it by faith, but the faith factor must include the belief of blessing that we are descendants from Ephraim because we claim the whole Bible to be true.](#)
4. Is it possible to take part of the promises of Abraham without blood relation? [For those who do not know their ancestry, we must recognize the blood of Yeshua that is the token of entrance into the covenant and promise of Ephraim, Jacob \(Israel\), Isaac, and Abraham.](#)

5. Is faith the needed ingredient in identification of oneself? 1) Yes, faith in the blood of Yeshua is the token of entrance. 2) Yes, faith that we are sons of Ephraim by believing in the Scriptures which dictate him as the father and fullness of the nations.