

BUILDING COMMUNITY



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The most repeated Prophecy in Scripture is the calling of God's covenant people out of the nations and the reunification of the whole House of Israel. Jeremiah proclaims this in his prophecies of the Greater Exodus (Jeremiah 16:14-16, 23:5-8) and the New Covenant (Jeremiah 31). Ezekiel explains it in the context of YHVH giving His people a new, circumcised heart (Ezekiel 11:14-21, 36:22-32), and in the visions of the Dry Bones and Two Sticks (Ezekiel 37). Isaiah speaks of Israel's tribes again living together in peace under Messiah Son of David (Isaiah 11), and Hosea tells of YHVH showing mercy on His people after their exile in the nations (Hosea 1:10-11, 2:23).

"Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah ... I will put My law within them and on their heart, I will write it; and I will be their God, and they shall be My people."

Jeremiah 31:31-33



B'NEY YOSEF
NORTH AMERICA

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Thus declares 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 together, with the stick of Judah, and make them one stick, and they will be one in My hand.”
(Ezekiel 37:19)

The Holy Scriptures declare that God made a covenant with Abraham, and within that covenant was a promise. Abraham would become the father of many nations, with descendants so numerous that no man could count them. (1) Scripture is not silent on how God's promise would manifest; however, a great deal of time would pass before the fullness of His promise was realized. That journey began when the promise given to Abraham was passed on to his son Isaac as an oath, and then from Isaac to his son Jacob as a statute. It would continue into subsequent generations in the form of an everlasting covenant to a set-apart nation called Israel - the descendants of Jacob.(2)

Israel, like all nations before and after, would have times of peace and prosperity as well as times of war and disorder. It was during the reigns of King David and King Solomon that Israel enjoyed its greatest period of national blessing. But immediately after Solomon's reign, conditions changed dramatically. The nation of Israel split into two separate kingdoms: Judah to the south and Israel to the north.(3)

1 Gen. 13:6, 15:5, 17:3-8

2 Ps. 105:8-10. See also Gen. 17:1-9, 26:1-5, 35:9-12.

3 1 Kings 12; 2 Chron. 10

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Judah predominantly continued to walk in God's statutes and commandments, while the Northern Kingdom of Israel, prophetically known as Ephraim or Joseph, fell into a downward spiral of idolatry. God repeatedly warned the Northern Kingdom that continued disobedience would bring expulsion from the Land, but those warnings went unheeded as Israel refused to repent.(4)

Ultimately Assyria conquered Israel and took its inhabitants into exile, where they assimilated into Assyrian culture and accepted their many gods.(5) And so the God of Israel fulfilled His ominous promise, found first in Deuteronomy 28-30 (6) and declared again many times in the Prophets.(7) God drove Israel even farther into the nations,(8) giving them up to their idols while simultaneously declaring them to be "not My people."(9) They became known as the "lost sheep of the House of Israel" and were scattered as a mixed multitude to the four corners of the earth.(10)

Yet the grace of God knows no bounds, and despite His anger with the Northern Kingdom, His ominous promise also contained a pathway to restoration. When as individuals and as a nation Israel would repent and turn their hearts back toward Him, hearing and obeying His voice, He promised to gather them back from the nations into which they were scattered. Then He would circumcise their hearts and the hearts of their descendants so they might live again as a people committed to God.(11) Those who were called "not My people" would one day again hear the words, "You are sons of the Living God."(12)

This call to repentance, which went out into all the nations, came from His anointed servant. Through Him, the rebuilding of the House of Israel began. Two thousand years ago, Yeshua of Nazareth came, in His own words, to call "the lost sheep of the House of Israel."(13)

4. 1 Kings 11:29-35; 2 Kings 17:6-22; Hos. 11:5

5. 2 Kings 15:29, 18:9-12

6. Though these three chapters reveal the full picture, God's intent is summed up well in Deut. 30:1-6.

7. Lev. 26:33; Deut. 4:23-27; Hos. 1. See also Deut. 28:25, 37, 64 and Jer. 50:17.

8. Isa. 11:12; Ezek. 28:25-26, 34:13

9. Hos. 1:9

10. 1 Kings 22:17; Jer. 50:6

11. Deut. 30:1-6

12. Hos. 1:10, 2:23

13. Matt. 15:24

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Though He lived among and addressed the descendants of the Southern Kingdom of Judah, the weight of His mission was clearly aimed at turning the hearts of Ephraim, the Northern Kingdom, back to the God of Israel. He trained twelve students to continue His work after He was gone and told them to "go to the lost sheep of the House of Israel."⁽¹⁴⁾ Since that time, by the Holy Spirit, many millions around the world have turned to the God of Israel and have been marked as His sheep. These "prodigal sons"⁽¹⁵⁾ were given enough understanding to remain separate from the world, but not enough to regain full understanding of their identity. One day, however, that started to change as the great awakening promised by God began to dawn.⁽¹⁶⁾

We believe this promised awakening began over the last few decades and that we are not only witnesses to this awakening but participants as well.⁽¹⁷⁾ Being drawn to the Torah, to the Land, and to the people of the Land while retaining the testimony of Yeshua, we believe ourselves to be the "B'ney Yosef"- the "Children of Joseph"- prophetically called "Ephraim,"⁽¹⁸⁾ a people who are being called out of the nations,⁽¹⁹⁾ now and once again part of the Commonwealth of Israel.⁽²⁰⁾ And as part of this "called-out assembly," we stand on the promise that God will one day join us to the House of Judah (the Jewish People) to become one united Israel, never again to be divided.⁽²¹⁾

B'ney Yosef North America is a network of North Americans who have heard the call to join together for the common purpose of the restoration and reconstitution of the people of northern Israel - the House of Yosef/ Ephraim. We are in awe of the quick work our Lord has done; yet we proceed in tentative optimism because of the divisive nature of our people. Knowing that reconciliation with Judah will not become reality until we stand together as one, we are humbled by the great task ahead of making the necessary personal sacrifices to unify our house. To exist as the nation God

14. Matt. 10:5-6

15. Luke 15:11-32. Many believe this parable is speaking of Judah (the older brother) and Ephraim (the younger brother).

16. Ezek. 37:4-11; Matt. 24:32-34

17. It was not until the mid-1990s that assumed "Gentiles" began to be drawn to the Torah, the Land, and the people of the Land.

18. Gen. 48:19; Isa. 11:13; Ezek. 37:19

19. The Greek word translated as "church" is *ekklesia*. It simply means "to be called out."

20. Eph. 2:12-19 (Key verses are 12 and 19.)

21. Jer. 31:31-34/Heb. 8:8-11; Ezek. 37:15-19

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intends, and knowing we have a part to play before God completes His work, we pledge this day to promote unity, peace, and harmony among those who belong- and who will belong- to our House and to the House of Judah. In addition to understanding the need for personal sacrifice for the good of the body at large, we accept the following principles in order to establish ourselves as a unified people:

- We will submit to the will of the God of Abraham, Isaac, and Jacob and also to those whom God has raised to positions of trust and authority in our local assemblies and within the body of B'ney Yosef North America. We will also commit to lifting these servants up continually in prayer, knowing they face a difficult task.(22)
- We will remain teachable, humble, accountable, and open to correction while seeking to renew ourselves daily through prayer and commitment to God, His Messiah, His Torah, and one another.(23)
- We will live in a manner that stands opposed to those things that cause division and strife within the body, being mindful that our walk should always reflect the character attributes of the God we serve.(24)
- We will promote peace, harmony, love, and stability within and between our families, our local assemblies, the communities in which we live, and all of God's Israel.(25)
- We will remain aware that knowledge and understanding are gifts from God and that the misuse of these gifts profanes both the gift and the Gift Giver. Therefore, we will refrain from using our knowledge and understanding as a litmus test to determine who does and does not belong to God.(26)

22. 2 Thes. 1:11; James 4:7; 1 Pet. 5:5

23. Ps. 51:10; Matt. 18:4; Heb. 3:13

24. Prov. 6:16-19; Gal. 5:22-23

25. Ps. 133:1; Matt. 22:37-40; 2 Cor. 13:11

26. Ps. 143:10; Matt. 23:23; John 14:26

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- We will acknowledge that currently most Ephraimites are not yet aware of their identity and that until Messiah comes, it is not realistic to expect we will stand in agreement regarding all facets of understanding and practice. We will also acknowledge that the work God is doing is happening over a progression of time. Therefore, we will commit ourselves to showing mutual respect and understanding, being quick to extend grace and slow to criticize, knowing this "lastdays" call will reach into all nations, cultures, peoples, and tongues in God's timing and not our own.(27)
- We will consent to the need to walk before our brother Judah in a manner that builds trust, opens doors of communication, and displays godly character. We will further acknowledge the need to repent for centuries of hostility, unfair treatment, and religious overzealousness directed at Judah in the name of Christianity and the need to seek forgiveness from Judah and our heavenly Father.(28)
- We will stand ready to give an answer for the hope of our calling, willing to share what we believe with anyone who desires to hear; this is our responsibility. Yet we acknowledge there is a difference between giving answers to questions asked and trying to convert another to our way of understanding and practice. Therefore, B'ney Yosef North America cannot and will not support or defend any attempts to evangelize the Jewish people.(29)
- We will not force Judah or anyone else to accept that we are who we believe ourselves to be. Instead, we will wait patiently on God to do His work. In the interim, we will actively assume the roles of bridge builders, peacemakers, and repairers of the breach; a people who understand why the community at large- the nation to which we belong- is greater than self.

27. James 1:1, 19. See also Jer. 31:34 and 1 Cor. 12:28 (having a need for teachers reveals that we cannot expect everyone to have the same understanding at this time) and Matt. 24:32-34 (progression of time).

28. Jer. 31:31-34/Heb. 8:8-11. The covenant is made with Israel and Judah. God is including the Jewish people; our current theology doesn't harmonize with this truth. Also notice that in Ezek. 37:15-20 Ezekiel holds *both* sticks (Israel and Judah).

29. 1 Pet. 3:15. Visit www.united2restore.com/2016/02/24/evangelizing-judah/ for additional information.

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As a people who currently remain scattered among the nations, it is imperative that we unite through these declared principles and our deference to God-ordained leadership in order to ensure the tranquility of the House to which we belong. The forming of a civil body of governance will allow us to establish and administer our national affairs and settle disputes that cannot be dealt with on a local level. This will stave off those things that would otherwise create additional division and strife within our House.

Beyond whatever small part we each play in this process, we rest knowing that God will do all He has promised through His everlasting covenant made with Israel. Ultimately God is the one Who will make Judah and Ephraim one stick in His hand; we cannot do His work for Him. Before that time, however, we are to treat the two sticks as though they are already one. Today we unite as one nation, willing servants who seek only to glorify the God of Israel and His Messiah through every word we speak and deed we perform. May His mighty and set-apart name be blessed over all the earth. Amen.

Adopted on March 6, 2016 at the BYNA Summit



MISHPACHA

Mishpacha is the Hebrew word for family. B'ney Yosef North America (BYNA) is developing an association of families and gathering those families into a recognizable group. For this reason, we have chosen the word Mishpacha to designate those Congregations, Home Fellowships and Individuals who have chosen to walk alongside BYNA to further the Kingdom of God. We are a family in unity sharing an understanding of the Messiah and His call to "the lost sheep of the House of Israel." We are a family in fellowship in that we come together to encourage and support one another. We may even be a family in long lost heritage. Our unity and fellowship are not based on a common doctrinal statement, but an embracing of who we are as family. Independently, we are families who have recently awakened to the understanding that we are related. We are individuals who once thought we knew who we were, but through a revelation from God have discovered our previous understanding may have been missing important information.

Today many people are awakening to their Hebraic Heritage. BYNA has been gifted with the calling to participate in the assembling of the exiles of Israel (our family) into a visible, recognizable, family unit. BYNA is helping family find family, to enable the many small voices of individual people embracing their Hebraic Heritage to join in solidarity and the understanding that we are great in numbers and are the prophesied sons of Yosef (Joseph). Our portion of the family in North America is coalescing in order to put a face on a once scattered group of individuals. We are becoming a people based on family values, family identity, and the hope of helping to build the family of God.

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Within every family, there are certain rules of behavior on how family members should act. BYNA is no different. We desire to establish our rules for behavior so that we better represent the gracious, merciful God we serve and protect the family name. Our first effort was to create a document called [The Articles of Declaration](#). The family that BYNA assembles agrees with those articles, knowing that they are a basis on which to move forward with our vision. While the Articles may not be perfect and we realize that some people may not feel comfortable with some of the points, we desire to establish BYNA's presence with the understanding presented in them. For that reason, all who desire to align with the BYNA family will be asked to affirm [The Articles of Declaration](#). An article discussing details of our understanding called [Position on the Articles of Declaration](#) is available on the BYNA Website.

There are other points of behavior that we consider to be important as we properly establish a face of Yosef in the nations. There are scriptural descriptions that establish proper behavior, and while we may not be perfect representations of our God, we desire to clearly articulate appropriate and inappropriate behavior clearly for those embracing our family. Torah (the law of God in the five books of Moses) is the foundation of our beliefs. The Apostolic Writings (New Testament) and Prophets have interpreted Torah in a manner that show how certain fruit can be found when people properly interpret Torah. In fact, all Scripture is focused on the balance between instruction and grace. Torah without grace is not Torah, and grace without Torah is not grace. Our desire is to return as the House of Yosef to be restored to the family and reconciled to the Jewish people, who we understand to be our older brother Judah. We believe we are walking out the experience of the Prodigal Son, who had to repent before he rejoined the family. If our words state that we have repented and want to return home to our Father and brother, but our actions portray an arrogant, prideful son, we may need to consider our repentance. Consequently, we seek to act humbly in accordance with these precepts, even though there are many in our family whose views may differ from our own.

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You do not have to align with BYNA to be a part of the restoration of the House of Israel, but if you choose to, these are terms for being aligned with our part of this family reunion. We all have our parts in joining together with the sons of Yosef.

There are many actions which can be done in the name of God and proper interpretation of Scripture that cause division rather than draw people together. BYNA is here for the purpose of drawing people together and celebrating unity. We recognize that unity cannot be based on an established belief since not all of Yosef has developed at the same time and not all are in the same place or understanding. The variation of belief does not mean a person is not Yosef, but those gathering together must unite with an understanding of what behavior is destructive and what brings about cohesion. We must encourage unity and properly point out destructive behavior. This means that as we form our alignment with others, that alignment must be built upon a foundation of unifying attributes. Yeshua interpreted Torah on these precepts. To establish ourselves as Yosef, the Lost Sheep of the House of Israel, who have been gathered by Meshiach ben Yosef (Yeshua), BYNA desires to assess our progress by His standards.

Exploring the Heart:

A list the size of the Bible could be compiled of proper and improper behavior. We will only enumerate a few items that seem to be prevalent in our society. The real issue lies in the heart. We must examine our hearts to see if we will work for the common good of the entire family or if, instead, we will look after our personal best interests. People who overcome their self-interests are those who will seek to fulfill not only their own needs, but the needs of others as well.

A community cannot be formed if participants are only looking out for number one (themselves). The lists of appropriate and inappropriate behavior presented below are only looking at a polarized assessment of how we act. Yeshua took this assessment to a higher level in examining the intent of each individual. He knew better than all of us that

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intent cannot be judged by another person. Only God can examine a heart and discover its hidden agendas, motives, and needs. He can reveal that to the individual with a heart problem, but we often find it hard to listen when it is our own heart being examined. Pride will resist the exposure and our actions will continue to be part of the problem. Hence, we hinder our own success in developing community, which means we are constantly opposing the Kingdom of God. It is the desire of BYNA to bring the community together. This means that we must lay down our specific self-interests (which can be manifested as doctrines, calendars, insights, and desires, etc.) while taking hold of our brother's and looking out for their best interests - which include respecting their doctrines, insights, calendrical convictions and needs. Everything we do reflects on them because they are a part of us. Everything we do individually reflects on all of us, because we form one community. This is the only manner by which we can participate in preparing the way for the Kingdom of God. In saying this, we preface our lists of appropriate and inappropriate behavior with a few questions to assist each of us in determining if we really wish to align our name with the BYNA principles.

Self-Examination:

Speech: No one is an island. Everything we say has a domino effect on those who believe like us. If we speak bitter words, our group looks like a bitter group. This bitter judgment reflects on all who are associated, whether by name or belief. If we speak sweet words, our group looks gracious. So how does what I say reflect on myself and others? Would others want to be associated with my rhetoric?

Certainty: Is my judgment about whether a person is right or wrong as certain as I believe it to be? Have I fully examined their position? Do I fully understand the circumstances? Could there be a possibility of error by either party? Am I judging others in the manner I want YHWH to judge me? If we all know in part, what part do I not know?

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Going the Extra Mile: Have I asked myself if I have done all I can do? Restoration in relationships can only be accomplished if we have been persistent. Have I considered a third and fourth option? Have I sufficiently engaged the other person with kindness and respect to determine if we together have exhausted all options?

Reflection: Am I treating others in the manner I wish to be treated? How would I feel if I were the other person?

Appropriate Behavior:

Mutual Respect: A compassionate realization that not everyone understands or is at the same place in Torah observance. We choose to leave it up to the Father to sort out the details rather than judging others by our standards. (Amos 3:3)

Positive Focus: Focusing on the beliefs we have in common while accepting the difference in beliefs and doctrines of others. (Romans 14:13-23)

Joy: Sharing our values, traditions, and festivals with a spirit of joy, thereby showing that Torah is a blessing and not a curse. (Romans 14:16-18)

Humility: Being willing to subject ourselves to wise and temperate counsel and desiring to continue in fellowship even when we do not like that the counsel given indicates we are wrong or in need of change. (Deuteronomy 10:12, Micah 6:8)

Peace: Holding a desire to walk in peace with others exhibited by a peaceful countenance and a sincere belief that God will bring about His purpose without us having to make it happen. This desire moves us to do all that we can to live in peace with everyone. (Leviticus 19:17, Romans 12:18)

Assuming Good of Others: If they are not against us, they are with us. When we assume that everyone is against us, they will be. When we assume everyone is for us who has not declared themselves as an enemy, we allow ourselves the opportunity to bring them into our family.

Sharing the Good News: Specifically, when asked, sharing the hope of Messiah we have within. 1 Peter 3:15 “[treat] the Messiah as holy, as Lord in your hearts; while remaining always ready to give a reasoned answer to anyone who asks you to explain the hope you have in you - yet with humility and fear, keeping your conscience clear, so that when you are spoken against, those who abuse the good behavior flowing from your union with the Messiah may be put to shame.” (1 Peter 3:15-16 CJB)

Considerate Speech: Using words in the manner the audience uses words. To add meaning to words that the user or hearer does not believe will create division. For example, it has been said by some that the English name Jesus sounds like a Greek deity and therefore is connected with that deity, and that when people say they worship Jesus they are really worshipping a Greek deity. Such statements offend the hearer and put up a wall of division that will not easily be overcome. Even if this theory were to be correct (which it is not), it misrepresents those who worship the Messiah they know as Jesus. People who feel misrepresented will respond negatively to whatever you said because you misrepresented them. You will create a barrier to communication. (1 Corinthians 9:19-23)

A Corporate Vision: Recognizing the need for a definable and visible presence and being willing to put personal ambitions and proclamations under the needs of the bigger community. (Philippians 2:3-4)

Respectful Identification: Calling people what they would call themselves. People who would not identify themselves as pagan should not be called pagans. We should not describe their doctrines in a manner that they would not describe themselves. Do unto others as you want others to do to you. (Luke 6:31, Leviticus 19:18)

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Commitment: Standing with someone, even when we don't understand why they stand differently than we do. Everybody is prone to think they are right all the time. Scripture encourages us to allow iron to sharpen iron. Our standard for alignment with leadership must be based on a trust in God and a confidence that the leadership has the best interests of the mishpacha at heart. To submit to someone with whom we disagree is a solid sign of maturity. Sometimes it takes years for us to understand why someone has taken a different approach to an issue than the one we embrace. We accept counsel from those who have tested Scripture and rely on divine providence in order to be firmly established on solid ground. Spiritual isolation often leads to exclusivity, stagnation, and other disastrous consequences. (Proverbs 27:17, Ephesians 5:17-21)

Inappropriate Behavior:

Heresies: The attempt by someone to force his or her doctrine upon others. The word translated as heresies in the Bible is not speaking of beliefs that differ from an approved doctrine established by a religious board. A heresy could actually be correct in doctrine, but wrong in presentation. See article on heresy from the BYNA website: [*Heresy in the Hebrew Roots Movement?*](#)

Name Calling: The labeling of a person in any manner that they would not label themselves. We could enter a doctrinal debate concerning whether traditions for Christmas and Easter have pagan sources. However, calling Christian's pagan or their festivals pagan is a certain way to build up walls of division. BYNA does not wish to establish an approved doctrine on this topic. Without regard to the festival's source, calling people by terms that they would not identify themselves as is offensive to them and would not benefit our cause or further our message.

Inappropriate Evangelism: When speaking of inappropriate evangelism, we are speaking of making a person an object of conversion in an attempt to persuade him or her to accept Yeshua as Messiah. This is

not the same as sharing a testimony when asked. (1 Peter 3:15) Our point is to limit our testimony to people who desire to hear our message. If we do not want to allow all religions the ability to evangelize us and our children using similar methods we use, then the Golden Rule demands that we not do so to them. Articles discussing evangelism can be found on the BYNA website. [*Dealing with those Unwanted Sales Calls, Evangelism, Historically and Hysterically*](#) and [*The Great Commission and its Relationship to Judaism*](#).

Negative Focus: The definition of one's belief by what he or she does not do, or what he or she does not believe, which sets up walls of division. Having a conversation based on our disagreement with other people or religious groups sets up walls of division. So also, is sharing our tradition or practice by explaining what festivals we do not keep. Avoid the negative and get positive results.

Setting up standards for other people: The practice of making one's own guidelines applicable to everyone. It is evident that God laid down specifics in Torah, yet the propensity for us to make fences around those guidelines and apply those standards to all our friends is divisive. Yeshua addressed this often in the Apostolic Writings.

False Associations: To associate an individual with some act, symbol, belief or group that he would not desire to be associated with is wrong and divisive, especially if the group is villainized. General associations are generally inaccurate.

Assuming Bad Motives: We always have a choice to believe whether someone has good motives or bad. If we are wrong about them having bad motives, we are speaking lashon hara (slandorous speech) and accusing our brothers, destroying someone's character for nothing. This is the work of HaSatan (the destroyer). If we are wrong about them having good motives, God will reveal their intent in time, and we will have been gracious. Assume the best and most of the time you will not be disappointed.

False witness: The practice of testifying negatively about someone's character when we personally were not present. This is often done in reference to historical figures or to someone in the movement we have not met. We too often take one or two known facts and then assume bad motives, associate them with things with which they would never have been associated, and then portray them as evil. We should not make judgment on a small portion of statements someone has made.

Justifying one's own bad behavior because of someone else's bad behavior: To act unkindly to a past minister because he kicked you out of his congregation is still improper, even though he may have treated you badly. We should learn from our experiences and not use them to justify bad behavior. The question is whether good seed was planted which someday may be watered by others or bad behavior has created bad seed that will die because of the manner in which it was delivered. Ephesians 4:32

Offensive Speech: To speak in a derogatory manner about others, especially those whom we believe God desires to unite. Offensive speech divides rather than unites.

Dogmatic Projection: The practice of stating your opinion as fact in such a way as to demand the listener agree. Gross assessments of entire religions and people groups are opinions, not facts, and expressing them may cause a division.

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As we learn to walk as a family, we will explore these thoughts together. Please sign up for the BYNA newsletter and peruse our website at bneyyosefna.com.

B'ney Yosef North America is a Torah Observant Community. The association with BYNA is understood to be within the guidelines of the Bible and the additional guiding documents for BYNA. BYNA reserves the right to disassociate from any congregation, home fellowship, family, or individual for any reason in violation of Torah or the guiding documents as determined and understood by the BYNA Elders.

This document is a beginning to a discussion. These topics might be difficult to discuss, but it is a good start for dialogue.

Approved by B'Ney Yosef North America
Leadership Team
April 4, 2019

Our core values reflect our commitment to promote unity, peace, and harmony among those who belong - and who will belong - to our House and to the House of Judah.

OUR CORE VALUES

OBEDIENCE

HUMILITY/INTEGRITY

HARMONY

RECONCILIATION

PATIENCE/HONOR

TRUSTWORTHINESS

MUTUAL RESPECT

COMMUNITY

GRACIOUSNESS/MEEKNESS



B'NEY YOSEF NORTH AMERICA

NURTURING THOSE OF HEBRAIC IDENTITY IN
MESSIAH'S BODY BY FOSTERING RECONCILIATION

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