

THE HOUSE OF ISRAEL AND THE HOUSE OF JUDAH COME TOGETHER*Multidisciplinary Approach to Homecoming in the Context of Surviving and Coping*

Contents	Page
1. Introduction	1
2. Who is Judah Originally?	4
3. History of Judah After 70 CE	6
4. The Maternal Lines of Jews	9
5. Judah and Ephraim Return Together	10
6. Some Other Interests	14
<i>The Finnish Bible</i>	
<i>The Case Estonia</i>	
7. Summary	15

1. Introduction

In this article, based on multidisciplinary analysis from the perspective of the Bible³, our attention turns to the house of Judah⁴ and then, to the house of Ephraim⁵. Jer 31: 31. says:

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³ Theologian K. A. Kitchen underlines that “the 19th century just loved evolution, in the wake of Charles Darwin’s spectacular theories in the natural world”, in: Kitchen, K. A. (2006). *On the Reliability of the Old Testament*. Grand Rapids, Michigan. Cambridge, U.K.: William B. Eerdmans Publishing Company. Page 486. Kitchen gives many reasons for arguing that Darwinist approaches (from the point of Biblical studies: Minimalists) have failed. Instead of them Kitchen argues that “the Old Testament comes out remarkably well, so long as its writings and writers are treated fairly and even handedly, in line with independent data, open to all” (page 500).

⁴ Judah, the Southern Kingdom of Israel includes the tribes of Judah and Benjamin, and partly Simeon, which was located in the south and then partly mixed with southern tribes. See: Gen 49: 9. Judah is a lion’s whelp; From the prey, my son, thou art gone up: He stooped down, he couched as a lion, And as a lioness; who shall rouse him up? (American Standard Version)

⁵ Ephraim, the Northern Kingdom of Israel; Reuben, Simeon, Levi, Issachar, Zebulun, Dan, Naphtali, Gad, Asher and Joseph > Ephraim and Manasseh. See. Gen 49: 22. Joseph is a fruitful bough, A fruitful bough by a fountain; His branches run over the wall. And, Gen 48: 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 first-born; 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: howbeit his younger brother shall be greater than he, and his seed shall

“Behold, the days come, saith Jehovah, that I will make *a new covenant* with the house of Israel, and with the house of Judah.”⁶ According to the Bible at those days - before or after a new covenant with Judah and Israel – the descendants of the tribes shall return to Israel, as Jer 31:8 says: “Behold, I will *bring them from the north country*, and gather them from the uttermost parts of the earth....”⁷ And, Jer 3:18 says: “In those days the house of Judah shall walk with the house of Israel, and they shall come *together out of the land of the north* to the land that I gave for an inheritance unto your fathers”. This expression in Finnish and also English Bible might be inexact, for the scholar of the Bible Kimmo Juutilainen explains that “with” could be according to original text “to”.⁸ So, first the house of Judah comes *to* the house of Israel, and then they shall come *together* out of the land of the north to the land..

Our analysis described in this article bases theoretically on the framework of coping and surviving of Jews. *De facto*, Jews have special surviving and coping skills, because they have remained as the oldest population, *ethnie*⁹(ethnic group of people), in the world. Jews have become as survivors on a large scale during about 4000 years¹⁰, during which time Jews have migrated and wandered to all over the world.

As scholar of ethno-national diasporas Gabriel (Gabi) Sheffer points “it is now widely accepted that Diasporas are made and unmade as a results of both voluntary and forced migrations, shifting borders and the formation and the collapse of states”.¹¹ So, the first factor,

become a multitude of nations. 20. And he blessed them that day, saying, In thee will Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. (American Standard Version)
⁶ Jer 31: 32. not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah. 33. But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people: 34. and they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more. (American Standard Version) Also, in Hebr. 8: 8. For finding fault with them, he saith, Behold, the days come, saith the Lord, That I will make a new covenant with the house of Israel and with the house of Judah; 9. Not according to the covenant that I made with their fathers In the day that I took them by the hand to lead them forth out of the land of Egypt; For they continued not in my covenant, And I regarded them not, saith the Lord. 10. For this is the covenant that I will make with the house of Israel After those days, saith the Lord; I will put my laws into their mind, And on their heart also will I write them: And I will be to them a God, And they shall be to me a people: 11. And they shall not teach every man his fellow-citizen, And every man his brother, saying, Know the Lord: For all shall know me, From the least to the greatest of them. 12. For I will be merciful to their iniquities, And their sins will I remember no more. 13. In that he saith, A new covenant he hath made the first old. But that which is becoming old and waxeth aged is nigh unto vanishing away. (American Standard Version)

⁷ According to American Standard Version.

⁸ See the study of Juutilainen, Kimmo (2010). Research of the Word of God. The Eternal Word. URL: <http://jarmo10.org/the.pdf> (2011-11-08). However, this verse is not mentioned in this study, but we had a personal discussion about this verse in 2011-11-09.

⁹ A term used by sociologists John Hutchinson and Anthony, D. Smith, See: Hutchinson, John and Anthony, D. Smith (ed.) (1996). *Ethnicity*. Oxford. New York: Oxford University Press. See in URL: http://www.amazon.com/Ethnicity-Oxford-Readers-John-Hutchinson/dp/0192892746/ref=sr_1_1?s=books&ie=UTF8&qid=1319739688&sr=1-1 (2011-10-27).

¹⁰ When we speak about the 12 tribes of ancient Israel, we speak about descendants of Abraham, Isaac and Jacob. It is estimated that Abraham was born 2167 BCE, Isaac 2067 BCE and Jacob 2007 BCE.

¹¹ Sheffer, Gabriel (2003). *From Diasporas to Migrants –from Migrants to Diasporas*. In: Rainer Münz and Rainer Ohlinger, (ed.) (2003). *Diasporas and Ethnic Migrants*. Germany, Israel and Post-Soviet Successor States in

which we use, is the acceptance of the dichotomy: “forced migrations (wanderings)” *versus* “voluntary migrations (wanderings)” by Jews. So, according to the historical and Biblical sources, Jews have accepted constantly forced or voluntarily migrations. Generally Jews have not raised resistance against their oppressors in the Diaspora. Instead, it is unambiguous fact that usually Jews have lived in their host countries as dependent on their benefactors, breadwinners, political rulers and decision makers.¹² And, according to Biblical and extrabiblical sources Jews have lived also as slaves¹³.

According to the Bible, ancient Israelites are survivors, although the losses of men are big in battles. Jews survived and coped with hard living conditions during periods of wanderings (migrations) and also during periods of remaining in place. In other words, they have different kinds of skills in order to adapt in the appropriate way to different political, economic and social circumstances. Historian Martin Gilbert shows concretely (in the Routledge Atlas of Jewish History¹⁴) how expulsions and pogroms were periodically in different countries. For example, some expulsions were in Lithuania in 1445 and in 1495 CE. Then, some Jews were brought from Lithuania to Poland, some also to Crimea. From Crimea some Jews were brought to Alexandria, in Egypt.¹⁵ This example gives an insight to the needs to be adapted to new circumstances.¹⁶ In order to survive, Jews had to adapt their Jewish life style to an alien environment in their new home places. So, naturally, the second factor from the view of surviving and coping is “adaptation”.

Also such factors, which have strengthen Jewish identity in order to act “together” and solve seriously taken situations “together”, have the great importance from the point of surviving and coping. So, “together” is the fourth factor.¹⁷ Basically, from the view of the Bible, togetherness bases on the choice of JHWH. He chose Israelites to be as His chosen people. Therefore, togetherness in the meaning of cohesion has the Biblical and ethnic (genetic) basis.

Finally, referring to different studies, there are arguments, which highlight the quality of Jewish family life (home), the Jewish upbringing of children, and the practice of religion in synagogues and Jewish communities during hundred, even thousand years.¹⁸ In other words,

Comparative Perspective. Great Britain: Frank Cass Publishers. Page 22. Sheffer refers to Sheffer 1986b, Cohen 1977; Van Hear (1998), Brubaker (1999).

¹² H. H. Ben-Sasson (ed.) (1999). *The History of Jewish people*. Cambridge, Massachusetts: Harvard University Press.

¹³ The existence of slavery in ancient Israel is according to socio-historian Rainer Kessler attested epigraphically only by the documents from Elephantine and Samaritan papyri from the fifth and fourth centuries. On the other hand Kessler points out that the analogy to comparable ancient societies and Biblical texts speak of slaves. In: Kessler, Rainer (2008). *The Social History of Ancient Israel: An Introduction*. Minneapolis: Fortress Press.

¹⁴ Gilbert, Martin, *the Routledge Atlas of Jewish History* (2008). London and New York: Routledge, Taylor & Francis Group.

¹⁵ Kitchen, K. A. (2006). *On the Reliability of the Old Testament*. Grand Rapids, Michigan. Cambridge, U.K.: William B. Eerdmans Publishing Company.

¹⁶ Gilbert, Martin (2008), 47.

¹⁷ Cf. Patai, Rafael (2007). *The Jewish Mind*. New York: Hatherleigh Press.

¹⁸ Ikonen, Tuula Hannele (2000). *Tuhkasta uusi elämä. Selviytymisen teoreettiset ja käytännölliset lähtökohdat*. Helsinki: Helsinki University Press. This work presents an introduction to a coping theory from the view of the Judeo-Christian context, (in Finnish). See studies of psychiatry Viktor E. Frankl and cultural anthropologist Raphael Patai. Also: Ikonen, Tuula-Hannele (2011), “The study of Diaspora Jews in the Eastern European context” (work name), a new manuscript, in the review process (not published yet), 2011.

generally speaking, it is a question of “Jewishness” including Judaism¹⁹. This is the fourth factor. Unfortunately, often those Jews, who make an *“Aliya”* (Hebr. means to “go up”) to Israel from ex-Soviet countries (host countries), have often lost their Jewish identity and they do not know much about Jewishness; they have to learn these kinds of things in their new home country. On the other hand, JHWH is able to raise the spirit of His own people so everybody who belongs to the descendants of the tribes of ancient Israel may recognize to belong to them (cf. Ezra 1:5).

If we summarize, surviving and coping process of ancient Israelites started already with Abraham (2167-1992 BCE), went through the Mount of Sinai with Moses (Moses in Midian 1487-1447 BCE), through the Kingdom of David, which became divided (931 BCE), and through the Northern Kingdom of ancient Israel with the ten “lost” tribes into Assyria (722 BCE), and then, comes the return of the house of Judah (started at the end on 19th century, and especially after the independence of Israel in 1948), and finally, this surviving and coping process will end with the house of Ephraim, which will go together with the house of Judah, to the Promised Land (in the future).²⁰ Thus, from the view of our theoretical framework of surviving and coping, we deal with the house of Judah from the point of four main factors: 1. accepting voluntary and/or forced migrations (wanderings), 2. continual adaptation to different political, economic and social circumstances, 3. “together” –factor, and 3. Jewishness, including many other sub-factors. On this basis we ask: Who is Judah?, Where is Judah?, What is the link between Judah and Ephraim²¹ in the Finno-Ugric context?

2. Who is Judah Originally?

Firstly, we have to point out to Ezra 1: 5, which says “Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem.”²² According to this verse we have a good reason to argue, that in general Ezra 1:5 contains the definition of Jews. But, this however does not include Simeon that presumably went partly to captivity by

¹⁹ Cf. Fishman, Sylvia Barack, (2008). *The Way Into the Varieties of Jewishness*. The USA: Jewish Lights Publishing. Patai, Rafael (2007). *The Jewish Mind*. New York: Hatherleigh Press.

²⁰ Figures of years vary in different sources a little.

See URL: <http://jarmo10.org/originfinns.htm> (2011-11-14). However, in order to understand better what we want to bring up in this article, we suggest you to take a look at two previous articles: “Some Myths and Facts of the Origin of the Finns in Comparison with the Israelites. Application of Hutchinson’s and Smith’s Ethnic Categories.” And, “The Echo of Ancient Ephraim in the Finnish Peninsula. Multidisciplinary Approach to Generate the Theory of Ephraim.” In these articles we have brought up an assumption that the Finns belong to the lost tribes of ancient Israelites. The article two includes the first draft of the theory of Ephraim in the Finno-Ugric context basing on three main factors: 1) the “North”, 2) the dominating Haplogroup of people of the North, “N”, and 3) “Wanderings” to the Finnish Peninsula. This theory/model/theoretical framework will have more details with further studies.

²¹ While reading the text above we at the same time remember that according to the Bible the tribes are scattered to all directions, and tribal members can be found in all over the world, as is currently happening.

²² American King James Version.

Assyrians; 2 Kings 18:13 says “Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them”²³.

Secondly, when we study, who is the house of Judah originally, we have to pay attention on the year when the Kingdom of the ancient Israel divided into two Kingdoms, the Northern and the Southern Kingdom of Israel, c. 932 BCE. The Northern Kingdom by name the Kingdom of Israel consisted of the 10 tribes of Israel (Reuben, Simeon, Levi²⁴, Issachar, Zebulun, Dan, Naphtali, Gad, Asher and Joseph (Ephraim and Manasseh). If we simplify, we can say that the Northern Kingdom was over time socially and militarily strong but spiritually weak, and additionally disunited²⁵. This may be the main physical reason, why Assyrians were able to capture Israelites to Assyria especially from the area of Samaria (in Hebr. Shomron) between years 734-719 BCE²⁶. However, the main spiritual reason for captivity according to the Bible was that JHWH punished with captivity the Northern Kingdom of Israel, because it rejected JHWH, and it was no longer obeyed to JHWH, and it practiced idolatry.²⁷

The Southern state, the Kingdom of Judah, consisted of the tribes of Judah and Benjamin and unofficially partly Simeon (which was located in the south and then partly mixed with southern tribes). It is noteworthy, that Assyria attacked also the Southern Kingdom of Judah. The Bible says that “king of Assyria come up against all the fortified cities of Judah, and took them”²⁸. As a matter of fact, Assyria invaded 46 cities of Judah.²⁹

Finally, Babylon attacked to the Kingdom of Judah in 602-587 BCE and population (not all) was brought as captives to Babylon. After captivity (according to the Bible 70 years) many descendants of the Southern Kingdom returned to Judah, but some of them for instance to Egypt.³⁰ According to historical sources during the time of Babylonian captivity those Jews who lived in Babylon got the ethnic name a “Jew”. Another important aspect is that at that time Jews started to keep family tree records according to mothers (matrilineally) instead of former patrilineal recording. Thus, a “Jew” was a person, who was a child of a Jewish mother. The Babylonian captivity period is considered a watershed, a turning point, when the Israeli

²³ American King James Version.

²⁴ As a matter of fact, according to the Bible Levi is divided into all tribes of ancient Israel. However, Levi remained as own tribe. Today, it is estimated that today the tribe of Levi would be the biggest tribe of Judah.

²⁵ We can express that the Northern Kingdom was strong based on the fact that it consisted of about $\frac{3}{4}$ from King Solomon’s Kingdom. Additionally, from time to time during its history Judah, the Southern Kingdom, was under the rule of the Northern Kingdom. Then, the king of Judah, functioned as if puppet ruler.

²⁶ 1 Chr 5:26, 2 Kin 15:29, 2 Kin 17. It is assumed that the average year, when captivity started would be 722 BCE and generally this year is used in different calculations.

²⁷ Ezek 4:4-5. The Bible mentions that the penalty time of Israel (the Northern Kingdom) was long, 2730 years. It is assumed in some anonymous, non Academic sources that the penalty time ends about the year 2011 CE.

²⁸ 2 Chr 18:13. “Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fortified cities of Judah, and took them.” American Standard Version.

²⁹ DNA –studies show that there are Finns who have DNA –cousins who belong to Ashkenazi population of today. See: Hebrew Finnish DNA –project. URL: <http://www.familytreedna.com/public/HEBREW%20FINNISH%20PROJECT/default.aspx?section=ycolored> (2011-10-15).

³⁰ Kitchen, K. A. (2006). On the Reliability of the Old Testament. Grand Rapids, Michigan. Cambridge, U.K.: William B. Eerdmans Publishing Company.

The Bible tells that the penalty time of the southern Kingdom of Judah was 280 (Ezek 4:6). It is speculated that these penalty years ended before the birth of Jesus.

identity is confirmed. Jews began to find reinforcing Jewish habits and practice Jewish religion that got later the name of Judaism.

So, who is Judah? If we summarize and refer to the text above, Judah is firstly, one son of patriarch Jacob, who later became a stem father of the tribe of Judah (one ancestor of the 12 tribes). Secondly, Judah refers to the descendants of the tribe of Judah. Thirdly, after apportionment of the land, the land of Judah became located in the south. So, Judah refers to the land of descendants of the tribe of Judah (Judea), including Bethlehem, the birthplace of Yeshua (Jesus). And, fourthly, "Judah" also refers to the whole Southern Kingdom of ancient Israel, the house of Judah, including descendants and territories of the three ancient tribes of Israel, Judah, Benjamin and unofficially Simeon.³¹ So, Judea (also Judaea) is covered the ancient Kingdom of Judah. King David and his family belonged to the tribe of Judah.³²

3. History of Judah After 70 CE

In order to understand the extent and the meaning of returning home, to the land of ancient forefathers, we must next examine the history of Judah. This time we can only give a glance at basic features after 70 CE. If we should describe the history of Judah with one word, that word would be "meandering". Titus, the son of Caesar Vespasianus, destroyed the Jerusalem Temple in 70 CE. After that, many Jews moved into voluntary exile in different parts of the Roman Empire.³³ The Empire was large with different kinds of cultural tendencies (cf. the Hellenistic Age³⁴). In the flow of continual adaptation, Jews however kept together, and their family – and home centric life style was able to transfer old Jewish traditions from elderly generations to younger generations. In Act 2 is only one example, but it shows the large territory, where Jews lived under the time of Apostle Paul. In Act 2: 9 and 10:

*"Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judaea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes."*³⁵

The fall of Jerusalem was catastrophe lasting even until today. After it Jews were not able to serve JHWH in the former Jewish Temple in the Temple Mount, and they could not adore JHWH with the animal offerings. At that place located now the new Roman city, which was built on the ruins of Jerusalem after the fall in 70 CE. And that's was not all. Romans took a new name to it (lat.) Colonia Aelia Capitolina. The new Roman temple was dedicated to Jupiter. Presumably, this was one reason for the Bar Kokhba revolt (132–136 CE). Additionally, the Jews were not allowed at all to come to Jerusalem. The access was prohibited

³¹ Jerusalem is located in the territory of the tribe of Benjamin, and Jerusalem became as the centre of the whole Southern Kingdom of Israel on the seven Judean hills highlighting the authority of the king David.

³² See: Gen 49: 9. Judah is a lion's whelp; From the prey, my son, thou art gone up: He stooped down, he couched as a lion, And as a lioness; who shall rouse him up? (American Standard Version)

³³ But, already before the fall of Jerusalem, Jews lived in many parts of the known world.

³⁴ Kessler, Rainer (2008). *The Social History of Ancient Israel: An Introduction*. Minneapolis: Fortress Press.

³⁵ American Standard Version.

on the basis of the death penalty. The rule was dismantled only in the 4th century CE. Therefore, emigration from Judah continued.

Secondly, to Babylonia again. It is assumed that Babylonia became the most important centre for Jews at that time. Theologian James VanderKam refers to the historical source, according to which a few of ten thousands of Jews were transported beyond the Euphrates.³⁶ We speak again about Diaspora Jews. The scholars of ethnic migrations Rainer Ohlinger and Rainer Münz, explains that Diaspora, meaning dispersion, is equivalent in the Hebrew term “*galut*”³⁷. Also, historian Shmuel Safrai mentions that when the tannaitic tradition with “disciple circles”³⁸ refers to the Hebrew word the “*golah*”³⁹ (in Engl. “exile”), it means just Babylonia⁴⁰. According to Safrai the Babylonian Diaspora was a hard time for the entire Jewish population. In any case, Jews started to work with the Babylonian Talmud, which dates back to fifth century CE in the Diaspora.⁴¹

Thirdly, the Middle Age. Historian Haim Hillel Ben-Sasson refers to over one thousand years (from 632 CE to 1650s CE), when Jews lived under the rule of Christianity and Islam, during which there was brought up different kinds of reasons for humiliation and persecution of Jews. Reasons however changed from time to time⁴². Ben-Sasson also points out at that time Jews were invaded the *milieu* of Greco-Roman or Christian culture⁴³. As a matter of fact, if we simplify, Jews scattered to the Roman Empire and then over time to Germany and to the eastern part of Europe. However, according to Rainer Ohlinger and Rainer Münz Jews in Central and Black Sea region can look back even to more than two thousand years of settlement, and some Jewish communities according to them trace back to the times of the Babylonian exile.⁴⁴ In modern times Jews have scattered to all over Europe according to voluntary and forced migrations.

Fourthly, the neighbors of the Finnish Peninsula. According to statistics (2010) there are in Russia 205,000 Jews, in Sweden 15,000, in Latvia 9700, and in Lithuania 2800.⁴⁵ There is not mentioned the number of Jews in Estonia. In 1955 it is estimated that there are 1000 Jews in

³⁶ VanderKam, James (2004). From Joshua to Caiaphas: High Priests after Exile. The USA: Ausburg Fortless Puplichers.

³⁷ Deuteronomy 28:25. The term “*galut*” refers to the process of residing in the Diaspora.

³⁸ It is highlighted that Rabbinic schools of tannaitic times in Babylonia are more accurately characterized as “disciple circles” than academies. See: Fonrobert, Charlotte Elisheva (ed.) and Jaffee, Martin, S. (ed.) (2007). The Cambridge Companion to the Talmud and Rabbinic Literature. New York: Cambridge University Press.

³⁹ “*Golah*” refer to the Jewish Diaspora community.

⁴⁰ Safrai, Shmuel (1999). The Era of the Mishnah and Talmud (70-640). In: H. H. Ben-Sasson (ed.) (1999). The History of Jewish people. Cambridge, Massachusetts: Harvard University Press. Page 373.

⁴¹ Safrai 1999, 379.

⁴² Ben-Sasson, H. H. (1999). The Middle Ages. In: H. H. Ben-Sasson (ed.) (1999). The History of Jewish people. Cambridge, Massachusetts: Harvard University Press. Page 385.

⁴³ Ben-Sasson, H. H. 1999, 388. Cf. the Hellenistic Age. Kessler, Rainer (2008). The Social History of Ancient Israel: An Introduction. Minneapolis: Fortress Press.

⁴⁴ Ohlinger, Rainer and Münz, Rainer (2003). Diasporas and Etnic Migrants in Twentieth-Century Europe: A Comparative Perspective. In: Ohlinger, Rainer and Münz, Rainer (eds.) (2003). Diasporas and Ethnic Migrants. Germany, Israel and Post-Soviet Successor States in Comparative Perspective. Great Britain: Frank Cass Publishers. Page 8.

⁴⁵ Jewish Virtual Library. Jewish Population in the World. URL: <http://www.jewishvirtuallibrary.org/jsource/Judaism/jewpop.html> (2011-11-17).

Norway⁴⁶. These figures represent the *visible* Judah, (the house of Judah), the religious and faithful group, which is still standing after all the historical dramatic phases with many sufferings. From the view of our theoretical framework with four factors (forced and voluntary migrations, continual adaptation, togetherness, and Jewishness) we have to highlight that these Jewish groups belong to descendants of those, who have suffered a lot in the Holocaust during the Second World War, and who have migrated from one place to another voluntarily and forcibly, who also have got Jewish education and who to some extent practiced Jewish religion. Presumably, these Jews and their ancestors generally feel to belong to Jewish community in their own country where Jews lived as a small, tiny minority *ethnie*. They have maintained Jewish life style to some extent, and still worked and been active in non-Jewish societies on the border of adaptation and assimilation. Generally speaking, assimilation means the abandonment of Jewishness, but positive adaptation means to find practical and suitable means to cope with non-Jewish society as a Jew without rejecting or losing own Jewish identity. Another thing is, whether these Jews for example in Russia are “all” really ethnically descendants of the Abraham, Isaac and Jacob, or not, we do not know exactly.

From the view of the Bible only the descendants of ancient Israelite patriarchs shall become rooted into the restored Israel, the house of Israel. As we referred previously to an estimation (more or less unofficial), only a little more than 30 percent of present-day Israelis would belong to ethnic, genetic roots of Abraham, Isaac and Jacob. If we look at paternal lines, so we could estimate that only about 30 percent of them lead to Abraham, and less to Jacob. There are higher proportions of Jews at mother lines according to estimations. If we believe in these estimations, most descendants of ancient Israelites were still lost, in other words, in dispersion. However, the Bible says also that the house of Judah comes to the house of Israel (Ephraim), and then, they shall return together to the land of their ancestors. We assume that the hidden, *non-visible* Jews belonging to the house of Judah, are not very far from geographical locations (bays) from the house of Ephraim (the ten lost tribes of ancient Israel). The Biblical text gives us this view.

In the previous article two we described the paternal line of Ephraim in the Haplogroup N in the Finno-Ugric context.⁴⁷ *De facto*, the concept of Ephraim is large, and it includes more people than Finno-Ugric (Finnic) peoples in the world. For example, according to records some people in China belong to Ephraim. On the other hand, generally speaking, Finns do not deviate from other Finno-Ugric peoples from the point of genetic roots, but there is however an exception and it is the country/nation of Finland, which is exceptional. Clarification of the concepts is important when looking specifically for Finnish genetic roots and when we make any kinds of conclusions based on genetic or other ethnic results. Then, we describe the maternal line, which is presented in next chapter 4.

⁴⁶ According to Encyclopaedia Judaica. Jews in Norway. In: http://www.geschichteinchronologie.ch/eu/norwegen/EncJud_juden-in-Norwegen-ENGL.html (2011-11-17).

⁴⁷The article two, “The Echo of Ancient Ephraim in the Finnish Peninsula. Multidisciplinary Approach to Generate the Theory of Ephraim.” See: Jarmo10.org

4. The Maternal Lines of Jews

The next table 1 shows a conjuncture, which presents preliminary results concerning maternal lines of Jews. These results base mostly on the analyses of the Hebrew Finnish DNA Project by the administrator and researcher Pekka T. Lyyräinen with extra sources and analyses. We note that maternal lines are Jewish with following Haplogroups and DNA – markers.

Table 1. Maternal Lines of Jews

Maternal Lines according to analyses of Pekka T. Lyyräinen
Lines (conjunctures ⁴⁸) include the gene 519c. From the following list you can recognize the time period, when the gene 519c is come to the line.
<i>L1-126c,187t,189c,223t,264t,278t,293g,311c</i>
<i>A-111t,223t,290t,319a,362c,390a,525g</i>
<i>B-129a,148t,182c,183c,189c,217c</i>
<i>Z-129a,185t,223t,224c,260t,298c</i>
<i>U*-129c,182c,183c,189c,256t,362c</i>
<i>L3-124c,148t,223t,311c,362c</i>
<i>T1-126c,163g,186t,189c,294t</i>
<i>U2-051g,129c,183c,189c,362c</i>
<i>T4-126c,294t,296t,324c</i>
<i>M-111t,223t,235g,362c</i>
<i>T3-126c,292t,294t</i>
<i>T5-126c,153a,294t</i>
<i>X-189c,223t,278t</i>
<i>I-129a,223t,391a</i>
<i>preHV-126a,362c</i>
<i>J-069t,126c</i>
<i>U5-189c,270t</i>
<i>T2-126c,304c</i>
<i>K-224c,311c</i>
<i>U3-343g,390a</i>
<i>R-311c</i>
<i>U7-318c/318t</i>
<i>HV-126c/309g</i>
<i>U4-356c</i>
<i>W-223t</i>
<i>N-223t</i>
<i>U1-249c</i>
<i>T*-126c</i>
<i>H-CRS</i>
<i>V-CRS</i>

⁴⁸ It is defined that in general a conjuncture is a period marked by some watershed event which separates different epochs.

According to analyses Haplogroups H and V are presumably oldest maternal lines among Jews. However, although H and V are stem lines, Jews have not generated/created them, because these lines are old and they were spread already widely before Jews came. The results will clarify and confirm in forthcoming analyzes. Still, we have to underline that generally we do not know yet mother lines of Ephraim. We need more results, and therefore we look forward to further investigations.

5. Judah and Ephraim Return Together

We start again by reminding that, like many other researchers in this area also we highlight, the descendants of the ten lots tribes of Israel, do not return only alone to land of their ancient ancestors, but also together with descendants of the Southern Kingdom of Judah, who still are scattered in different parts of the world. This means from the point of Biblical prophecies, that they are not fulfilled completely, yet.⁴⁹ However, the land of Israel locates geographically there, where it should be located, in the Middle East on shore of Mediterranean, in the land of ancient Canaan. Where is *visible* Judah in the Finno-Ugric context, especially in the Finnish context? The *visible* house of Judah is near according to official statistics. We can point to all our neighbors, from whom we choose the "closest": Russia, Estonia, Latvia, Lithuania, Sweden.

⁴⁹ Scholar of Israelology, and Systematic Theology, PhD, Arno G. Fruchtenbaum points out that it is possible to analyze there are two distinctive worldwide regatherings of Jews to Israel. According to Fruchtenbaum there are those, who find that "the present Jewish State is no way a fulfillment of those prophecies that speak of worldwide regathering *in faith* in preparation for blessings". And, he emphasizes "rather, it is a fulfillment of those prophecies that speak of worldwide regathering *in unbelief* in preparation for judgement." - Fruchtenbaum highlights that the regathering in *unbelief* means preparation for judgement. This process will first go on. The Bible says that Jerusalem becomes the furnace of affliction. There will become invasion. Country will be attacked, and many will become destroyed. The Bible describes carefully the end of days in Israel with many disasters. Therefore, Fruchtenbaum also presents that some criticize those "emissaries" (the expression is from Fruchtenbaum), who are travelling around the world and encouraging Jews to return. He tries to combine Biblical prophecies and present-day political and socio-historical facts together in the context of Israel. In any case, it is possible to highlight clearly that Biblical prophecies of the end of days are waiting for fulfillment. Although there are many Biblical reasons to argue, that present Israel is not yet becoming Biblical Israel, not even ethnically, it is however easy to agree with Fruchtenbaum that present Israel is in focus of Biblical prophecies. Fruchtenbaum refers to some examples. Present Israel conquered in the Six-Day War in 1967 the eastern part of Jerusalem (the Biblical Jerusalem), the Temple area of the Western Wall (the Wailing Wall), and those areas called the Western Bank. And we can see clearly, that the backbone of the country, the Hill Country of Ephraim and the Hill Country of Judah with famous Biblical cities like Samaria, Shiloh, Bethel, Bethlehem, Hebron, and the most important Jerusalem, etc. belong to present Israel, just as the Bible says. The country is not divided. And, like prophecies say, the Third Temple of Jerusalem will be rebuilt. Fruchtenbaum foresees that the Temple might be rebuilt during the first 3 ½ years of the 7 years Tribulation. The Temple Institute had prepared everything ready with Levitical priests. In the middle of Tribulation happens something crucial and terrible. The Abomination of Desolation will according to him "take place when the Antichrist breaks the seven year covenant with Israel. According to the Bible, he will take over the Jewish Temple, seat himself in the Holy of Holies, proclaim to be God Almighty, and call upon the whole world to worship him. The acceptance of his deity will be signed by their taking of his mark of 666." - According to Fruchtenbaum there is not necessary to have the Arch of the Covenant for the Temple to be rebuilt or the Temple to function. According to him it is highly unlikely that the Arch of Covenant still exist. See: Arno G. Fruchtenbaum (1999, 2005). "The Modern State of Israel in the Bible Prophecy". In URL: <http://www.arielm.org/dcs/pdf/mbs189m.pdf> (2011-11-22).

Thus, the next table 2 presents the comparison between six societies around Finland's entourage: Russia, the Baltic countries and Sweden.

Table 2: The Comparison of circumstances of Jews in six societies around Finland's entourage: Russia, the Baltic countries and Sweden.⁵⁰

Factors	Finland	Russia	Estonia	Latvia	Lithuania	Sweden
	<i>Republic since 1917.⁵²</i>	<i>Republic since 1991, other forms of government previously</i>	<i>Republic since 1991</i>	<i>Republic since 1991</i>	<i>Republic since 1990</i>	<i>Monarchy, since the beginning in 9th century</i>
<i>1. Number of Jews (Judah) (officially)⁵¹</i>	<i>1,100</i>	<i>205,000</i>	<i>-</i>	<i>9,700</i>	<i>2,800</i>	<i>15,000</i>
<i>2. Number of Jews, in unofficial, anonymous sources</i>	<i>Information not found</i>	<i>About 1-2 millions, or more</i>	<i>45,000 or more</i>	<i>Information not found</i>	<i>Information not found</i>	<i>Information not found.</i>
<i>3. Visible, Jewish Orthodox synagogues</i>	<i>Helsinki Turku</i>	<i>Moscow, St. Petersburg, others</i>	<i>Tallinn</i>	<i>Riga</i>	<i>Information not found</i>	<i>Stockholm, Malmö, others</i>
<i>4. Visible Messianic Jewish groups or synagogues in 21st century</i>	<i>Yes. Helsinki, Mikkeli, Forssa, others</i>	<i>Yes</i>	<i>Information not found</i>	<i>Information not found</i>	<i>Information not found</i>	<i>Information not found</i>
<i>5. Anti-Semitism during history of the country (attitudes, attacks, pogroms, expulsions)⁵³</i>	<i>Some. Under the rule of Sweden and Russia, their policy influenced on Jews' circumstances.</i>	<i>Yes</i>	<i>Yes</i>	<i>Yes</i>	<i>Yes</i>	<i>Some. Restrictions, commands to leave the country. Forced to turn to Christianity.</i>
<i>Anti-Semitic attitudes and attacks (hidden and visible) in present day society</i>	<i>No (only isolated incidents)</i>	<i>Yes: anti-Semitic attitudes exist continuously</i>	<i>Yes: anti-Semitic attitudes derived from ex-Soviet era</i>	<i>Yes: anti-Semitic attitudes derived from ex-Soviet era</i>	<i>Yes: anti-Semitic attitudes derived from ex-Soviet era</i>	<i>Yes, some. In Sweden lives in a fairly large Muslim population</i>

⁵⁰ This table bases different sources and the study: Ikonen, Tuula-Hannele (2011), "The study of Diaspora Jews in the Eastern European context" (work name), a new manuscript, in the review process (not published yet), 2011.

⁵¹ Jewish Virtual Library. Jewish Population in the World. URL:

<http://www.jewishvirtuallibrary.org/jsource/Judaism/jewpop.html> (2011-11-17).

⁵² Finland was under the rule of Kingdom of Sweden about 700 year, and 100 years own autonomy under the rule of Russians until the independence.

⁵³ Ben-Sasson, H. H. (ed.) (1999). The History of Jewish people. Cambridge, Massachusetts: Harvard University Press. Also, Kuparinen, Eero (2008). Antiseminismin musta kirja. Juutalaisvainojen pitkä historia. Jyväskylä: Gummerus Kirjapaino Oy.

	Finland	Russia	Estonia	Latvia	Lithuania	Sweden
<i>6.Relationships with present-day Israel</i>	<i>Yes: Different kinds of activities, voluntary workers in Israel, etc. Finnish Christian believers visit continually Israel.</i>	<i>Yes: Jews moves continually from Russia to Israel and make an Aleman.</i>	<i>Yes. There are good relationships with present-day Estonia and Israel at the state level</i>	<i>Information not found.</i>	<i>Information not found.</i>	<i>Information not found</i>
<i>7.The four factors⁵⁴</i>						
- <i>Forced or voluntary migrations during history</i>	<i>Voluntary migrations, some restrictions</i>	<i>During history many forced migrations, cf. the Pale⁵⁵</i>	<i>During history forced migrations</i>	<i>During history forced migrations</i>	<i>During history forced migrations</i>	<i>Voluntary migrations, some restrictions</i>
- <i>Adaptation</i>	<i>Generally Jews adapted positively into Finnish society without losing their Jewish identity</i>	<i>Generally Jews assimilated and lost their Jewish identity</i>	<i>Generally Jews assimilated and lost their Jewish identity</i>	<i>Generally Jews assimilated and lost their Jewish identity</i>	<i>Generally Jews assimilated and lost their Jewish identity</i>	<i>Generally Jews adapted positively into Swedish society without losing their Jewish identity</i>
- <i>Togetherness</i>	<i>There is cohesion among visible Jews</i>	<i>There is cohesion among visible Jews</i>	<i>Information not found</i>	<i>Information not found</i>	<i>Information not found</i>	<i>There is cohesion among visible Jews</i>
- <i>Jewishness</i>	<i>Jews know their Jewish roots and they know much about Jewishness</i>	<i>Jews might know their Jewish roots (not all), but usually they do not know much about Jewishness</i>	<i>Jews might know their Jewish roots (not all), but usually they do not know much about Jewishness</i>	<i>Jews might know their Jewish roots (not all), but usually they do not know much about Jewishness</i>	<i>Jews might know their Jewish roots (not all), but usually they do not know much about Jewishness</i>	<i>Jews know their Jewish roots and they know much about Jewishness</i>

⁵⁴ Ben-Sasson, H. H. (ed.) (1999). The History of Jewish people. Cambridge, Massachusetts: Harvard University Press.

⁵⁵ The Pale. Gilbert, Martin, the Routledge Atlas of Jewish History (2008). London and New York: Routledge, Taylor & Francis Group.

The comparison above looks like very simply. Taking into account the purpose and scope of this article, it however serves us adequately. It shows clearly some important details. Firstly, in general Sweden has been a quite good home for *visible* Jews. But, today perhaps the growth of Muslim population and the unambiguous support of Palestinians in the Middle East Policy are presumably those reasons, why anti-Semitism has increased in present-day Sweden greatly. Secondly, the situation in ex-Soviet Baltic countries is also complicated. Anti-Semitism has been inherited from ex-Soviet Union practices. Additionally, for example in Estonia lives a quite large Russian population. Thirdly, anti-Semitism exists in Russia continuously and it is not pulled out from society. Jewish emigration to Israel is one way to escape from this situation. Emigration seems to continue at a steady pace. However, emigration is not without problems. One problem is that migrants move to Israel with many non-Jewish relatives, and it cannot always vouch for it, whether the migrants are Jewish at all. In a nutshell, the situation around Finland's entourage: Russia, the Baltic countries and Sweden, is quite complex.

Thus, according to the text above only in the Finnish Peninsula (Finland) the situation seems to be stable and in harmony, at least now in November 2011. Additionally, referring to our article number one⁵⁶, we remind that from the point of history of Finns, it is expressed great interests for ancient Israelites issues in Academic circles since 17th century in the Finnish Peninsula, and presumably beyond. For one reason or another, today admire towards Jewishness lives not only among Academics, but also among some voluntary groups of Christian religious movements with many friendship associations. Also some of the laity, without any special background, may find the charm of Jewishness today.

From the view of socio-history these positive attitudes towards Jewishness and Jews may look like at a little odd. The Finnish society has been to a large extent influenced by Soviet and Russian trends, culture and political decisions under about 100 hundred year of autonomy in 19th century. The Finnish Peninsula stayed however free from negative attitudes including such acts as expulsions and pogroms of Jews, which however covered before the Second World War the Eastern Europe, and after it, almost the whole Europe, especially Poland, Germany, Russia and Ukraine. And, based on historical sources we know that also England and Spain have carried out dramatic expulsions; Spain in late 15th century and England in 13th century.⁵⁷ If we look at societies from the view of their history, it is not a surprise that these kinds of events have left their dark roots into society. For example in the Great Britain it appears time to time quite strong anti-Semitic attitudes among people. If we simplify, Jews (the house of Judah), who lives today in Russia, in the Baltic states and in Sweden, lives also today more or less in the middle of hidden and visible anti-Semitism.

Turning back to our task of this article, we can now understand that the house of Judah (today's *visible* Jews in Finland, Sweden, Russia, Baltic countries) lives here in the Finnish Peninsula near, even together, with the house of Ephraim. This is however only one assumption, an exploration and demands for further studies.

⁵⁶ Some Myths and Facts of the Origin of the Finns in Comparison with the Israelites. Application of Hutchinson's and Smith's Ethnic Categories." See: In URL: <http://jarmo10.org/originfinns.htm> (2011-11-26).

⁵⁷ Ben-Sasson, H. H. (ed.) (1999). The History of Jewish people. Cambridge, Massachusetts: Harvard University Press.

6. Some Other Interests

The Finnish Bible

Before we leave this subject, we still refer to the verse in the Finnish Bible “Kirkkoraamattu 1933/1938”. Is 11: 12. says in Finnish: “Hän nostaa viirin pakanakansoille ja kokoaa *Israelin karkoitettut miehet*; ja *Juudan hajoitetut naiset* hän kerää maan neljästä äärestä.”⁵⁸ However, this is said totally differently in the English Bible. Is 11: 12. says: “And he will set up an ensign for the nations, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.”⁵⁹ This Finnish text in the Finnish Bible above, points to the Israeli men and the Jewish (Judah) women, not only nations. The Finnish text of the Bible declares that the “*expelled men of Israel*” and the “*dispersed women of Judah*” He (JHWH) will gather from the four corners of the earth. We have not found this translation in other languages. Could we interpret this verse prophetic? We just ask, if the “*expelled men of Israel*” refer to the paternal line of Finno-Ugric people, does the “*dispersed women of Judah*” refer to the maternal line of Judah, to those Jews, who live around the Finnish Peninsula’s entourage: Russia, the Baltic countries and Sweden. In any case, some sources mention that during the era of the Northern Kingdom of ancient Israel, Israelites kept family records according to paternal line (according to their fathers). Later, during the Babylonian captivity Jews changed the system, and they started to keep family records according to maternal line (according to their mothers).

The Case Estonia

The purpose of this article is to open doors for debating. For us researchers the Finno-Ugric (and Finnic) context is a natural opening. And, because of genetic research has proven the Finnish genes are fascinating, this gives us motivation to widen our understanding.⁶⁰ And, we look forward to investigate more accurately the background of the ancient Finns in the Finnish Peninsula. One scientist in the 1800 century wrote (as a matter of fact “many” have said this) the Finns are “different”, they are not ethnically like other people in the North (meaning Swedes, Norwegians and Danes).

Surely, this is true. Today, we researchers look more or less also at Estonia. We remind that Estonia was a country with rich Jewish population until the Second World War⁶¹. Nazis

⁵⁸ This continues: Is 11:13. “Silloin katoaa Efraimin kateus, ja Juudan vihat häviävät. Efraim ei kadehdi Juudaa, eikä Juuda vihaa Efraimia. 14. Ja he lentävät länteen päin filistealaisten niskaan, yhdessä he ryöstävät Idän miehiä...”

⁵⁹ This continues in English like this: Is 11:13. “The envy also of Ephraim shall depart, and they that vex Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim...” (American Standard Version) 14. And they shall fly down upon the shoulder of the Philistines on the west; together shall they despoil the children of the east

⁶⁰ See. Articles One and Two. In URL: <http://jarmo10.org/originfinns.htm> (2011-11-26).

⁶¹ The Holocaust distorter from Estonia, by Yossi Melman, URL: http://www.operationlastchance.org/ESTONIA_62-16.htm (2011-11-26)

destroyed them and declared it to be a “*Judenrein*”⁶². Additionally, the oppression of Estonians by Soviet and Russian rulers was widespread and heavy; Siberia became well known for many Estonians. The course of history and historical events separated the Finns and the Estonians. In fact, the Finns have lived in the West, and the Estonians in the East. However, both countries are specifically just Finno-Ugric countries. Finno-Ugric people live on the both sides of the Baltic Sea. So, it is not a surprise, if researchers of Finno-Ugric people would consider Estonia better than present-day Finland as the voice of Finno-Ugric people in the world. - On the other hand, Russification process has assimilated Estonians, some of whom mixmarried with Russians. But, who knows, who are those Russians who married with Estonians? According to estimations there live in Russia a large proportion of descendants of genetic Jews and the lost tribes of ancient Israel, Ephraim. Again, one interesting question waiting for further studies.

7. Summary

In this article we have investigated Judah with Ephraim. We tried to ask the following three questions: Who is Judah?, Where is Judah?, What is the link between Judah and Ephraim⁶³ in the Finno-Ugric context? As a theoretical framework we use factors of surviving and coping, in order to analyze, why Judah (the house of Judah) have survived through dark historical eras and coped with difficult circumstances. This article is also linked with the Biblical idea of the restoration. *At the end of times many things will change, in other words, they will be restored into their own places. Acts 3; 21. says that “whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of His holy prophets that have been from of old”. Is. 49: 6. says “yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel...”*

Although, this article has own limitations and inaccuracies, we however hope, that this article would give you new inspiration to study carefully the house of Judah and the house of Ephraim ethnically and according to the Bible.

We look mostly at things from the point of the Finno-Ugric (Finnic) context, and hopefully it does not bother you. You are free to enjoy with your own ideas. But, this issue should put you into motion: the lost tribes will one day return to “the land that JHWH gave for an inheritance unto their fathers”.⁶⁴ When this will happen concretely, a curtain of new secrets and mysteries will open for us. Yes, we live in exciting moments in the history of mankind.

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⁶² See: Estonia by The YIVO Encyclopedia of Jews in Eastern Europe. URL: <http://www.yivoencyclopedia.org/article.aspx/Estonia> (2011-11-26).

⁶³ While reading the text above we at the same time remember that according to the Bible the tribes are scattered to all directions, and tribal members can be found in all over the world, as is currently happening.

⁶⁴ American Standard Version.