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## THE END TIMES

*Multidisciplinary Approach to Study the End Times – The Frame for Studies*

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### The Definition of some terms (1-4)

#### 1. “Jews” versus “Israelis”

The term “Jews” in general refers to all Jewish people in ancient or modern Israel. But, especially we use the term “Jews” when we refer to the inhabitants of the Southern Kingdom of ancient Israel, in other words, to Judah. Likewise, we use the term “Israelis”, when we refer to the inhabitants of the Northern Kingdom of Israel. In this writing we use the word “Jews” in general meaning. However, in different text context readers should know, whether the term “Jews” refers to the persons, the tribes, or the state.

#### 2. Yeshua versus Jesus

We use the word Yeshua ha Massiah, in the same meaning than Messiah, Jesus, Jesus Christ referring to our Savior on the Cross, the Son of God (JHWH).

3. We use **God** and also the Hebrew Bible’s word **JHWH** meaning God.

4. **The End Times, the end of Days, the time of the End**, are the terms and the descriptions of the period, when the important and great Biblical prophecies of *the End Times* will become fulfilled, like the second return of Jesus, and the rapture, and the period of 7 years (the tribulation).

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## 1. Introduction

Before we begin to deal with the theme we want to introduce ourselves in brief. We answers to the following questions: Who are we?, What are we studying?, Why are we studying?, and, How do we study?

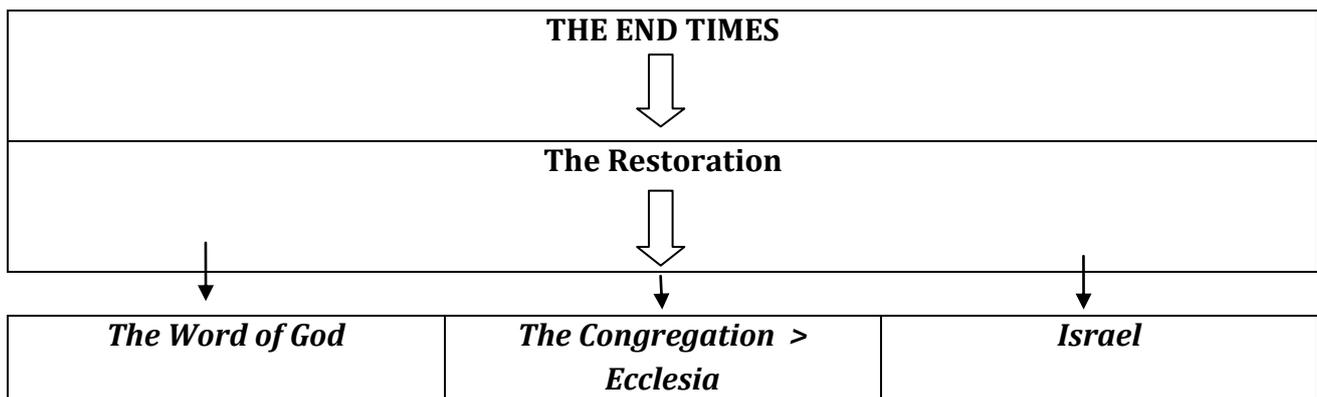
### ***Who Are We?***

*The End Times* is a concept that belongs to present-day discussion among Christians and Jews. Also we, who represent some voluntary Academic and non-Academic researchers in Finland, have got an inner insight (the sense of "must") to study phenomena which belong to *the End Times*. The restoration is one theme, around which these phenomena are often intertwined.

What kind of volunteers are we? When we started this research work we did not yet know each other, so it was a great surprise, that we slowly step by step became acquainted with each other, who had got a similar kind of task to study the Bible and *the End Times*. However, every of us has own special interest area. Some study especially DNA and genes (genealogy), some linguistics, Biblical history, and some Biblical archeology, Diaspora Jews, etc. In civilian life, we represent a variety of professions such as a pastor, theologian, missionary, project engineer, educator, scientist, teacher, researcher, archivist, etc. We find that the Bible is the Word of God, and we believe in Yeshua (Jesus) as the Messiah.

### ***What Are We Studying?***

The Figure 1 below describes the frame of our studies.



Firstly, as mentioned above the framework of our studies and analyses are focused on *the End Times*. According to our understanding we live in this period just now. And, because according to the Bible, *the End Times* are focused first and foremost on Israel, it is important to clarify the concept "Israel". During many centuries, even thousands of years some interpretations of "Israel" have changed and often they are blurred. Secondly, our studies handles as mentioned above the restoration, which includes three aspects: the Word of God, congregation/assembly and Israel. Thirdly, the whole Israel and the restoration with three aspects mentioned above,

include also the identification of the Ten Lost tribes of ancient Israel. We look at this question also from the view of the Finns and Finno-Ugric people. Referring to genealogical records, we are able to get to know ethnicity and genes of people until ancient times. However, we know that if we assume that the Finns belong to the descendants of patriarch Jacob's sons, so it means only the amount of about 2, 5 percent of the whole group of all descendants of him, and the amount of about 5 percent of the Finno-Ugric people in general. And if we think about "Ephraim", the Ten Lost tribes" of ancient Israel, or about the single tribe of son's Joseph (Ephraim), so we understand clearly that also among them, we Finns might represent only a small minority. These small figures and a tiny part of the wholes do not bother us – originally also JHWH chose a tiny, bizarre Hebrew people. *De facto*, the small size does not lose the importance to study the origin of the Finns and the Finno-Ugric people from the perspective of the descendants of patriarch Jacob's sons. On the contrary, it makes this study process exciting and challenging for us. The Bible says in Dan 12: 4. "...*the time of the end: many shall run to and fro, and knowledge shall be increased*"<sup>5</sup>.

### ***Why Are We Studying?***

What is our primary motive to study the Bible, *the End Times*, the restoration, the origin of Finns? We can mention three reasons for it. Firstly, we live today in more or less chaotic society, and we feel that we have to speak about phenomena of *the End of Times*. Secondly, findings of our studies show their significance. We can apply our study work in figuring the world and society, where we live now. Thirdly, generally the Bible seems to be consistent with our seven research fields, so we can develop and grow in knowledge of the Bible, and we can share it with others. We simply look to Yeshua/Jesus, who says in Mark 12: 24. "...Do you not therefore err, because you know not the scriptures, neither the power of God?" Additionally, the power of God is intertwined with the Word of God, which should be purified. The Bible describes that the Ten Lost tribes will become found and after some stages they will return Israel in *the End Times*. And, God will restore his congregation in order to receive the Messiah, to whom we will say together, "Come, the Lord Yeshua".

### ***How Do We Study?***

Although our approach in this study is multidisciplinary, we study our subjects first and foremost from the view of the Bible. The Bible is our authority. But, because our study field consists of seven different areas, we also use findings, discoveries and research methods from these fields, which are as follows: 1. The Bible and History of the Bible, 2. History of Israel, and History of Finns and Finno-Ugric people, 3. Social Anthropology (including ethnical studies), 4. Surnames and name study of geographical places, 5. Biblical Archaeologist studies, 6. Linguistics, and, 7. DNA - and gene –studies.

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<sup>5</sup> American Standard Version.

We note that we study independently without connections or support of any religious denominations or institutions. Referring to our studies, we keep in mind words of Zech 8: 13. "O house of Judah and house of Israel, so will I save you, and ye shall be a blessing. Fear not, but let your hands be strong"<sup>6</sup>. We have given lectures at different seminars and produced DVD –material<sup>7</sup>, but the achieved results are still preliminary.

## 2. Who, exactly, belongs to Israel?

### *Characteristics and Identifiers of Jewishness*

Scholar of the Old Testament, Rainer Kessler underlines the question of *who, exactly, belongs to Israel*.<sup>8</sup> He highlights the importance of this matter by giving an example pointing at the words of Philip Davies:

*"The modern 'British' are not Britons of the Roman period, and mostly not descended from them..."*<sup>9</sup>

Kessler must correct Davies's perception and Kessler argues that the object of historical description shows that the exclusive contrast between identity and discontinuity that Davies posits, does not exist. Kessler writes: "The Human body remains identical with itself, even though all its cells are replaced within a certain time period. A human being remains herself or himself even if her or his character, way of life, appearance, and customary dress are altered. And likewise there is continuity between Britons, if not of the Roman, then certainly of the Victorian era and those of today, even though these are not the same people. The fact of change alone is not yet an argument against identity...living historical existence always has two sides, identity and change. If we look at the social history of Israel in the time period we have examined, three principal marks of identity can be named: a genealogically constructed sense of belonging, expressed in the name 'Israel'; worship of the God JHWH, who is believed to have bound himself to his people, and finally the possession of the Land, the importance of which was apparent precisely at the point when it was no longer the routine expectation that all the people of Israel lived there."<sup>10</sup>

If we apply Kessler's thoughts to ancient Israelites in this study, we can emphasize that none of these characteristics remained unchanged in the course of the centuries of history of ancient Israel. We can see that the effectiveness of these Jewish characteristics (we may say Jewishness) in establishing identity may well have been different in the individual epochs. But, like Kessler points out, there was no epoch in which they (Jewish characteristics) were

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<sup>6</sup> American Standard Version.

<sup>7</sup> URL: <http://jarmo10.org/> (2011-12-02).

<sup>8</sup> Kessler, Rainer (2008). *The Social History of Ancient Israel*. Introduction. The USA: Fortress Press.

<sup>9</sup> Kessler 2008, 177.

<sup>10</sup> Kessler 2008, 177.

not present in some form or other.<sup>11</sup> Kessler however make us clear that in the life of Israel (the Northern Kingdom of ancient Israel) and Judah (the Southern Kingdom of ancient Israel) as neighbours in the middle of historical events (attacks, captivities, etc.) one question has been always at the top: *“Who belongs, exactly, to Israel”*.

Thus, there are many characteristics and identifiers, which reveal Jewishness; adopted Jewish culture and tradition from one generation to another. True, therefore Jewishness, or better to say, the doctrine of “Israel” *per se* can be seen as a “religion”, it can be seen as a “culture” and as a “way of life”. However, these characteristics and identifiers do not explain exactly, “who, exactly, belongs to Israel”.

### ***The Biblical Definition of Israel***

We argue that “Jewishness” is not the same concept than the origin of ancient “Israel”. The Bible defines unambiguously that only the descendants of patriarch Jacob belong to Israel. So, “the whole Israel” is the “descendants of patriarch Jacob’s sons”. Or, if we describe geographically, we say that Israel is the Land, which belongs to descendants of patriarch Jacob’s sons. This Biblical truth bases on the covenants of God. As a matter of fact, there are many covenants mentioned between God and Israel. We refer only to some. According to Jer: 31-34 “...I will make a New Covenant with the house of Israel, and with the house of Judah...”. The Land Covenant/the Palestinian Covenant in Deut 29:1-30:20. “And Jehovah your God will make you plenteous in all the work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your ground, for good;”<sup>12</sup>And, the Mosaic Covenant in Deut 29:1. “These are the words of the covenant which Jehovah commanded Moses to make with the children of Israel in the land of Moab, besides the covenant which he made with them in Horeb. 2. And Moses called unto all Israel, and said unto them...<sup>13</sup>”

The Bible says also in Deut 4: 37.

*“Because he loved your fathers, therefore he chose their seed after them, and brought you out with his presence, with his great power, out of Mizrayim”<sup>14</sup> (Egypt).*

According to the Bible, God will carry out great miracles among his People in *the End Times*. Read for example Ezek 37 in the footnote.<sup>15</sup> Yet, in the world there are many people, who do not know, that they descend from the ancestors of the ancient patriarch Jacob’s sons.

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<sup>11</sup> These thoughts of Kessler remind us studies of cultural anthropologist Rafael Patai, who analyzed in a great way in his studies characteristics of Jewishness.

<sup>12</sup> Read: Fructenbaum, Arnold G, (2003). A. The Four Facet of the Final Restoration of Israel. In. The Footsteps of the Messiah. A Study of Sequence of Prophetic Events. CA: Ariel Ministries.

<sup>13</sup> American Standard Version.

<sup>14</sup> Hebrew Names Version of the Web Bible.

<sup>15</sup> Ezek 37: 1. The hand of the LORD was on me, and he brought me out in the Spirit of the LORD, and set me down in the midst of the valley; and it was full of bones. 2. He caused me to pass by them round about: and, behold, there were very many in the open valley; and, behold, they were very dry. 3. He said to me, Son of man, can these bones live? I answered, Lord GOD, you know. 4. Again he said to me, Prophecy over these bones, and tell them, you dry bones, hear the word of the LORD. 5. Thus says the Lord GOD to these bones: Behold, I will

### 3. The Restoration

#### 3.1. The Restoration of the Word of God

*Ps 12: 6. The words of JHWH are holy words like silver tried in a furnace: (Words) pertaining to the earth, created by purifying them to be seven divisible” (modified from LXX text).<sup>16</sup>*

Kimmo Juutilainen, researcher (theologian) of the Bible, wrote his study report “THE ETERNAL WORD OF GOD”<sup>17</sup> in 2010, but factually study process started many years earlier, when he worked as Lutheran pastor as a missionary in Japan under the period of 30 years. He became acquainted with some copies of different text variations of the Bible, and he tried to select the text nearest to his own theological point of view.<sup>18</sup> He started to make questions

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cause breath to enter into you, and you shall live. 6. I will lay sinews on you, and will bring up flesh on you, and cover you with skin, and put breath in you, and you shall live; and you shall know that I am the LORD. 7. So I prophesied as I was commanded: and as I prophesied, there was a noise, and, behold, an earthquake; and the bones came together, bone to its bone. 8. I saw, and, behold, there were sinews on them, and flesh came up, and skin covered them above; but there was no breath in them. 9. Then said he to me, Prophecy to the wind, prophecy, son of man, and tell the wind, Thus says the Lord GOD: Come from the four winds, breath, and breathe on these slain, that they may live. 10. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up on their feet, an exceeding great army. 11. Then he said to me, Son of man, these bones are the whole house of Yisra'el: behold, they say, Our bones are dried up, and our hope is lost; we are clean cut off. 12. Therefore prophecy, and tell them, Thus says the Lord GOD: Behold, I will open your graves, and cause you to come up out of your graves, my people; and I will bring you into Eretz-Yisra'el. 13. You shall know that I am the LORD, when I have opened your graves, and caused you to come up out of your graves, my people. 14. I will put my Spirit in you, and you shall live, and I will place you in your own land: and you shall know that I, the LORD, have spoken it and performed it, says the LORD. 15. The word of the LORD came again to me, saying, 16. You, son of man, take one stick, and write on it, For Yehudah, and for the children of Yisra'el his companions: then take another stick, and write on it, For Yosef, the stick of Efrayim, and for all the house of Yisra'el his companions: 17. and join them for you one to another into one stick, that they may become one in your hand. 18. When the children of your people shall speak to you, saying, Will you not show us what you mean by these? 19. tell them, Thus says the Lord GOD: Behold, I will take the stick of Yosef, which is in the hand of Efrayim, and the tribes of Yisra'el his companions; and I will put them with it, even with the stick of Yehudah, and make them one stick, and they shall be one in my hand. 20. The sticks whereon you write shall be in your hand before their eyes. 21. Say to them, Thus says the Lord GOD: Behold, I will take the children of Yisra'el from among the nations, where they are gone, and will gather them on every side, and bring them into their own land: 22. and I will make them one nation in the land, on the mountains of Yisra'el; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all; 23. neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwelling-places, in which they have sinned, and will cleanse them: so shall they be my people, and I will be their God. 24. My servant David shall be king over them; and they all shall have one shepherd: they shall also walk in my ordinances, and observe my statutes, and do them. 25. They shall dwell in the land that I have given to Ya`akov my servant, in which your fathers lived; and they shall dwell therein, they, and their children, and their children's children, forever: and David my servant shall be their prince for ever. 26. Moreover I will make a covenant of shalom with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. 27. My tent also shall be with them; and I will be their God, and they shall be my people. 28. The nations shall know that I am the LORD who sanctifies Yisra'el, when my sanctuary shall be in the midst of them forevermore. According to Hebrew Names Version of the Web Bible.

<sup>16</sup> Translation by Kimmo Juutilainen.

<sup>17</sup> URL: <http://jarmo10.org/kj.htm> (2011-12-02).

<sup>18</sup> Kimmo Juutilainen writes in his study report as follows: I am deeply aware of my responsibility for this study that I have received from the Lord Jesus. The Holy Spirit never allows even the slightest addition to or removal from His Holy Word (Rev 22:18, 19). Disobedience leads to the blotting out of one's name from the Book of Life.

like: Is it possible that Jesus who has all authority in heaven and on earth (Matthew 28:18) and in whom all the treasures of wisdom and knowledge are hid (Colossians 2:3) could not know the day of His own return (Matthew 24:36)? Should Dan replace Manasseh (Revelation 7:6)? Does Jesus idealize poverty (Lukas 6:20) etc.? These questions led Kimmo Juutilainen to ask, whether there existed some way by which the infallible (Matthew 5:18) original text might be discovered. Today, Kimmo Juutilainen uses special methods and the computer program in order to find/purify the original Biblical text. You see in the table 1 below some examples.

Table 1. Four Examples (cases) of the Corrected Texts of the Bible.<sup>19</sup>

<b>THE TEXT IN THE BIBLE IN GREEK</b>	<b>THE CORRECTED TEXTS OF THE BIBLE IN GREEK</b>
<p><u>Case 1. Deuteronomy 33:6</u>            ζητω ρουβην και μη αποθανετω και [συμεων,-] [εστω,-] πολυς εν αριθμω</p>	<p><u>Case 1. Deuteronomy 33:6</u>            ζητω ρουβην και μη αποθανετω και [συμεων,] [-] πολυς εν αριθμω</p> <p><b>Corrections to the text:</b>  <i>"Let Ruben live and not die, nor Simeon great in Number."</i></p>
<p><u>Case 2. Revelation 7:4-8</u>            4 [και ηκουσα τον αριθμον των εσφραγισμενων,-] [εκατον τεσσερακοντα τεσσαρες, εκατον και τεσσερακοντα τεσσαρες, ρμδ] χιλιαδες εσφραγισμε[νοι,νων] εκ πασης φυλης υιων ισραηλ            5 εκ φυλης ιουδα δωδεκα χιλιαδες εσφραγισμενοι εκ φυλης ρουβην δωδεκα χιλιαδες εσφραγισμενοι εκ φυλης γαδ δωδεκα χιλιαδες εσφραγισμενοι            6 εκ φυλης ασηρ δωδεκα χιλιαδες εσφραγισμενοι εκ φυλης νεφθαλι δωδεκα χιλιαδες εσφραγισμενοι εκ φυλης [μανασση, δαν] δωδεκα χιλιαδες εσφραγισμενοι            7 εκ φυλης συμεων δωδεκα χιλιαδες εσφραγισμενοι εκ φυλης λευι δωδεκα χιλιαδες εσφραγισμενοι εκ φυλης ισαχαρ δωδεκα χιλιαδες εσφραγισμενοι            8 εκ φυλης ζαβουλων δωδεκα χιλιαδες εσφραγισμενοι εκ φυλης ιωσηφ δωδεκα χιλιαδες εσφραγισμενοι εκ φυλης βενιαμιν δωδεκα χιλιαδες εσφραγισμε[νοι,νων,ναι]</p>	<p><u>Case 2. Revelation 7:4-8</u>            4 [και ηκουσα τον αριθμον των εσφραγισμενων,] [εκατον τεσσερακοντα τεσσαρες,] χιλιαδες εσφραγισμε[νοι,] εκ πασης φυλης υιων ισραηλ            5 εκ φυλης ιουδα δωδεκα χιλιαδες εσφραγισμενοι εκ φυλης ρουβην δωδεκα χιλιαδες εσφραγισμενοι εκ φυλης γαδ δωδεκα χιλιαδες εσφραγισμενοι            6 εκ φυλης ασηρ δωδεκα χιλιαδες εσφραγισμενοι εκ φυλης νεφθαλι δωδεκα χιλιαδες εσφραγισμενοι εκ φυλης [δαν] δωδεκα χιλιαδες εσφραγισμενοι.</p> <p><b>So, Corrections to NKJV:</b>  <i>v. 6 Dan shall replace Manasseh</i></p>
<p><u>Case 3. Revelation 22:20</u>            20 λεγει ο μαρτυρων ταυτα ναι ερχομαι ταχυ [αμην,-] [ναι,-] ερχου κυριε ιησου [χριστε, χριστε μετα των αγιων σου,-]</p>	<p><u>Case 3. Revelation 22:20</u>            20 λεγει ο μαρτυρων ταυτα ναι ερχομαι ταχυ [αμην,] [ναι,] ερχου κυριε ιησου [χριστε μετα των αγιων σου,]</p> <p><b>Corrections to NKJV:</b>  <i>v. 20 "Even so, come, Lord Jesus Christ with your</i></p>

This means that in this study one must absolutely act within the limitations of the errors that appear in the copies of the Original Text. It is good to remember also that "My glory I will not give to another, nor My praise to carved images (Isa 42:8)".

<sup>19</sup> According to Kimmo Juutilainen. URL: <http://jarmo10.org/kj.htm> (2011-12-04).

	<i>Saints.”</i>
<p><i>Case 4. Mt 24:32-36</i>  32 απο δε της συκης μαθετε την παραβολην οταν ηδη ο κλαδος αυτης γενηται απαλος και τα φυλλα εκφυη γινωσκετε οτι εγγυς το θερος  33 ουτως και υμεις οταν ιδητε παντα ταυτα γινωσκετε οτι εγγυς εστιν επι θυραις  34 αμην λεγω υμιν [οτι,-] ου μη παρελθη η γενεα αυτη εως [αν,-] παντα ταυτα γενηται  35 ο ουρανος και η γη παρελευσ[ε,σον]ται οι δε λογοι μου ου μη παρελθωσιν  36 περι δε της ημερας εκεινης και [της,-] ωρας ουδεις οιδεν ουδε οι αγγελοι των ουρανων [ουδε ο υιος,-] ει μη ο πατηρ [μου,-]μονος  Numbers of the corrected text  7 x 17 x 11 x 29  Key witness: <i>uios</i> = 17 x 40  2nd witness: <i>uios</i> x 210 (With this <i>uios</i> word the amount would be 211)</p>	<p><i>Case 4. Matthew 24:32-36</i>  32 απο δε της συκης μαθετε την παραβολην οταν ηδη ο κλαδος αυτης γενηται απαλος και τα φυλλα εκφυη γινωσκετε οτι εγγυς το θερος  33 ουτως και υμεις οταν ιδητε παντα ταυτα γινωσκετε οτι εγγυς εστιν επι θυραις  34 αμην λεγω υμιν [οτι,] ου μη παρελθη η γενεα αυτη εως [αν,] παντα ταυτα γενηται  35 ο ουρανος και η γη παρελευσ[ε,]ται οι δε λογοι μου ου μη παρελθωσιν  36 περι δε της ημερας εκεινης και [της,] ωρας ουδεις οιδεν ουδε οι αγγελοι των ουρανων [-] ει μη ο πατηρ [-]μονος    <b>Corrections to NKJV</b>  v. 36 “...that day and that hour...angels of heaven, but ___ Father only.”</p>

Although we present only four example of his work above, they can reveal, how different the original, purified text is in comparing the text what we have used to read. The study process and findings are described carefully in the “ETERNAL WORD”. The study will continue and go forward.<sup>20</sup>

### 3.2. The Restoration of the Congregation

As many may know the word the “church” was taken into the Bible only in early 1600’s in King James Version. The question was political in the struggle of the power between Catholics and Protestants. Since ancient times however, people had gathered in order to worship God in some local places, and we could call them here congregations and assemblies. But, often it is presented that the idea of the worldwide Church, bases on church politics and different historical events, often with different variations of replacement theology. As a matter of fact, Christianity around the worldwide Church is understood as a religious institution, to which every pagan and Jew has to unite. According to many scholars of the Bible in *the End Times* this figure will change. They speak about process of *the End Times* wherein the congregation will become restored. In general, when we study the restoration of the congregation it is better to take the concept *Ecclesia* (Greek) instead of the church. Or, even a worldwide *Kehillah* (in Hebrew)?

<sup>20</sup> To study the found original Greek texts is a quite complex task for us. For example, how it is possible to reach Paul’s original thoughts in Hebrew, even if he might write them in Greek. However, we can correct some Biblical texts by using Greek. - Additionally, it would be important to find original Hebrew texts in order to find the original, purified Word of God. But, with the Hebrew language we have many problems to solve, too. How is it possible to understand for example the word “elef”? Do we use it in the meaning of a thousand, or patrol meaning 5-6. Or, how should we interpret the word “HaArez” in different contexts? These are only but some examples which present the complexity of trying to reach the original Word of God.

In the first century the first 15 leaders among believers in Yeshua were Jewish (in the other words, they were “ancient Messianic Jews”). There were also Jewish relative of Yeshua, whom they were called *desposynoi* (meaning “heirs”) and according to the scholar of Jewish Studies and the New Testament Ron Moseley, they were often persecuted because of their Davidic lineage and their relationship to the Messiah.<sup>21</sup> Other followers of Yeshua, who also were disciples and also become apostles, had a special ability to understand Yeshua’s sermons. These people around Yeshua, and later around the apostle Paul, were those who belonged according the Biblical history to the “early church”. We can use the word the “*Ecclesia*”. We describe the *Ecclesia* as a spiritual connection to be together and to serve God, JHWH. Eph 2:14 says “For he is our peace, who made both one, and brake down the middle wall of partition”<sup>22</sup>. So, if we simplify, the spiritual connection exists among believers in Yeshua, we have not to create it, but we have to find it and return it.

The scholar of Messianic Judaism, David H. Stern highlights that “when *Yeshua came, he was a center of the tree, at the center of the Jewish people...He gathered Jewish disciples around him. He died, rose from the grave, and ascended to heaven.*<sup>23</sup>” The figure 2 shows that in *the End of Days* (in *the End Times*) the *Ecclesia* including Messianic Jews and Christians will unite together. We have to understand that the concept of Israel (the descendants of the sons of ancient patriarch Jacob) is different than “Christian believers”. The sentence “all Israel will be saved” as it is written in Room 11: 26. says exactly: “And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: 27. For this is my covenant to them, when I shall take away their sins. 28. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the father's sakes. 29. For the gifts and calling of God are without repentance.”<sup>24</sup> We should also read Izak 4:4-5. And still, Jer 42: 12 that says “And I will grant you mercy, that he may have mercy upon you, and cause you to return to your own land”. This will happen when the iniquity of the house of Israel (2730 years) and the house of Judah (280 years) is become matched. Then, when the “national” sin of the whole Israel is forgiven and wiped out. The propitiation for sins of the whole Israel is however different thing than the propitiation for a single person (a Jew). In both cases, however “just as wide as sin extends, the propitiation extends also”<sup>25</sup>.

Stern’s model, the tree, is only but one model, which shows clearly that in the first century *Christians* and *normative Jews* started to take their own roads, and they lived separately about 2000 years, although both groups serviced God, JHWH, but separately. Presumably, that minority of Jews who believed in Yeshua (“ancient Messianic Jews”), have during centuries belonged to both branches. Some were hidden among normative Jews, and some were hidden among institutional Christians, or they were even visible as Hebrew Christians. Until even late the 20<sup>th</sup> century Jews, who believed in Yeshua, could not freely confess their belief in Yeshua.

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<sup>21</sup> Moseley, Ron (1996). *Yeshua. A Guide to the Real Jesus at the Original Church*. The USA: Messianic Jewish Publishers.

<sup>22</sup> American Standard Version.

<sup>23</sup> Stern, David H. 2007, 50.

<sup>24</sup> American King James Version.

<sup>25</sup> According to John Wesley’s Notes.

But, then alongside the emergence of Messianic congregations, Jews who believe in Yeshua, have started to function openly in society. Many of them identify themselves as Messianic Jews (earlier Hebrew Christians).

If we turn our attention still to the first century CE, we are aware of it that after 15 Messianic Jewish leaders in the early *Ecclesia*, non-Jewish Messianics (Christians), rejected Messianic Jews and they started to establish non-Jewish Christian church according to their religious, later often non-Biblical ceremonies. Over time it became the Roman church. But, also normative Jews in their synagogues rejected Messianic Jews. Normative Jews found that Christianity at that time (we can call it also “ancient Messianic Judaism” in the first century CE and beyond) was a Jewish heresy.<sup>26</sup> – This is a short simplification, and in order to avoid misunderstandings, we encourage the reader to explore the first century of literature on<sup>27</sup>.

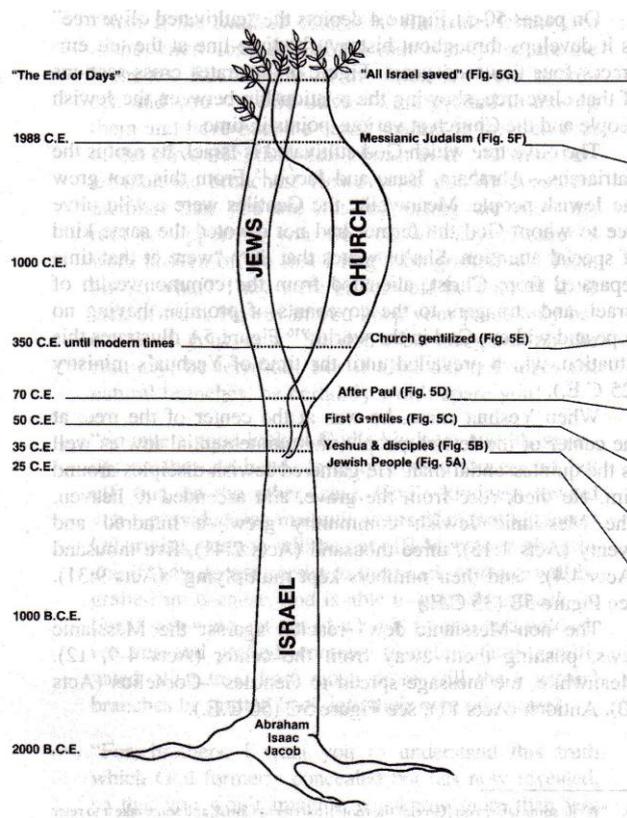


Figure 2. The Cultivated Olive Tree. The Church and the Jewish People Through History. In David H. Stern.(2007) *A Modern Movement with an Ancient Past*, (page 50).

Stern’s model indicates the fact that once God’s judgment and wrath towards the descendants of the ancestor Jacob will end. God will regather them to the Land of their forefather. And, God

<sup>26</sup> Wilson, Marvin, R. (1989). *Our Father Abraham. Jewish Roots of the Christian Faith*. The USA: William B. Eerdmans Publishing Company and Center for Judaic Christian Studies. Page 59.

<sup>27</sup> Like, *Jewish Believers in Jesus: The Early Centuries*. (2007). By: Oskar Skarsaune and Reidar Hvalvik. Baker Academic.

unites them to be “one”, as the Bible says, and God bless them. Again, in a nutshell, Stern’s model shows, how Messianic Jewish and non-Jewish believers were in the first century CE united together, and then it, how it will happen again in *the End of Days*.

Although we could not agree with Stern’s model or some parts of it, it however shows some important historical events, which had separated Jews to synagogues and Christians to “churches”. The situation changed until the 19<sup>th</sup> century when some Jews became believers in Yeshua in Europe<sup>28</sup>. Later, in 1980s, especially in the Eastern European ex-Soviet countries, where Jews had suffered much because of poverty, oppression, persecution (and the *Shoah*<sup>29</sup>), Jews started to seek for their ancient ethnic Jewish roots with religion. Many have converted into Messianic Judaism.<sup>30</sup> However, today, in many countries Christians and Messianic Jews still worship God separately. But, we can find small signs of progress in coming together. For example, the Messianic congregations in ex-Soviet countries like in Ukraine. But, when will they be united, we do not know? Will Messiah come before it? Will this spiritual connection happen partly before the rapture or after it? There are still many open questions, and we have to study the Bible and Mark 13: 37, where Jesus says to us: “And what I say unto you I say unto all, Watch”<sup>31</sup>.

### 3.3. The Restoration of Israel

Scholar of Israelologist Arnold G. Fruchtenbaum describes aspects of final restoration of Israel<sup>1</sup> highlighting that the final restoration includes the regathering of Israel from all over the world<sup>32</sup>. He refers to Isaiah, who describes the unity between Israel and Judah, when Ephraim shall not envy Judah, and Judah shall not vex Ephraim.<sup>33</sup> Every survived Jew/Israeli one by one will be brought together back to the Land of Israel.

Thus, restoration of Israel consists of different kinds of processes in the Land of Israel and within the descendants of the tribes of Jacob. The restoration includes spiritual processes towards the final destination, in John 19:37.”...They shall look on him whom they pierced”. The Word of God will show the truth to Jews. The restoration includes physical regathering to Israel. From the view of the Finns and the Finno-Ugric people regathering consist of those, who belong to descendants of patriarch Jacob’s sons.

Under the main frame the *End Times* (presented in this writing), we have published the following 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”; “The echo of ancient Ephraim in the Finnish peninsula. Multidisciplinary approach to generate the theory of

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<sup>28</sup> Fruchtenbaum, A. G. (1977). *Hebrew Christianity. Its Theology, History and Philosophy*. Grand Rapids, Michigan: Baker Books House.

<sup>29</sup> The *Shoah* (Hebr.) refers to the Holocaust.

<sup>30</sup> Cohn-Sherbok, Dan (2000). *Messianic Judaism*. London & New York: Cassell.

<sup>31</sup> American Standard Version.

<sup>32</sup> Deuteronomy 29:1-30:20.

<sup>33</sup> Isaiah 11:11-12:6.

Ephraim”; and, “The house of Israel and the house of Judah come together. Multidisciplinary approach to homecoming in the context of surviving and coping”.<sup>34</sup>

#### 4. Summary

This review includes the main frame for our research work. We have presented a short description of our volunteer work during over about ten years. Our studies are focused on the phenomena of *the End Times* and on the relationship between ancient Israel and the origin of the Finns. As a Finn, we of course use mostly Finnish language and we write in Finnish, but because some of our contact persons - especially in Israel - have been interested in our studies, so their positive attitudes have motivated us to try to transcend the language barrier. The relationships between Finland and Israel are known to be warm, at least in religious circles. We hope that this “Review One” would serve you as an umbrella, under which you can categorize easily our other forthcoming articles and results of our work. So, keep in mind the web site [jarmo10.org](http://jarmo10.org) where we update the results and update our articles. Finally, this review is one tool to go further with discussions, for the last word has yet not been said. Our future appears to us to be challenging.

Helsinki, December 7, 2011

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<sup>34</sup> See: URL: <http://jarmo10.org/> (2011-12-02).